

Advaita

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THE CHHANDOGYA UPANISHAD & SRI SANKARA'S COMMENTARY.

(translated) BY GANGANATH JHA.

THE MINOR UPANISHADS.

VEDANTASARA OF SADANANDA.

(translated) BY SWAMI NIKHILANANDA.

APAROKSHANUBHUTI (or SELF-REALIZATION) OF SRI SANKARACHARYA.

(translated) BY SWAMI VIMUKTANANDA.

The Chha'ndogya Upanishad and Sri Shankara's Commentary

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("Hindi passage omitted here")

THE

Chha'ndogya

UPANISHAD

AND

SRI SANKARA'S COMMENTARY

TRANSLATED BY

GANGA'N'TH JHA, M.A., F.T.S.

PUBLISHED BY

V.C. SESHACHARRI, B.A., B.L., M.R.A.S.

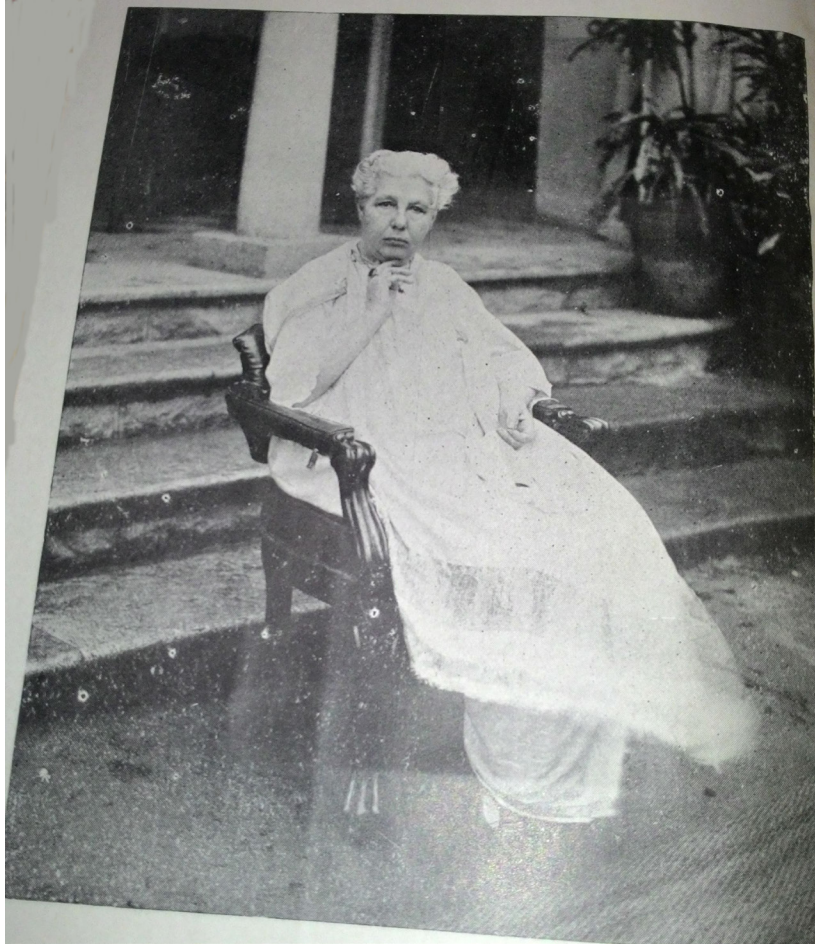
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TO

Dr Annie Besant

P.T.S.

The Chha'ndogya

SECOND PART.

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PREFACE.

THE encouragement which the first three volumes of this series have received at the hands of the public and the request of many of my friends to have the second part of the Chhândogya publised as soon as possible have induced me to get the present volume through the press within a short space of time.

I am glad I am in a position to announce that the translation of the Brihadâraryaka Upanishad which was in the hands of Pandit Gangâ Nath Jhâ has been completed and it will shortly be issued in parts.

V.C. SESHACHARRI,

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The Chha'ndogya Upanishad

ADHYA'YA V.

KHANDA I.

("Hindi passage omitted here")

He who knows the oldest and the best becomes the oldest and best. Breath indeed is the oldest and the best. (1)

Com.—The northern way of the philosophy of the conditioned *Brahman* has been explained. Now, in the fifth *Adhyâya*, after having explained the same way, with regard to the knowers of the Five Fires, and to such house-holders and celibates as are devotional in their nature and endowed with other sciences,—what is to be described is another way, the Southern, characterised by "*Smoke*" and the rest, which belongs to those who perform sacrifices alone, and which is in the shape of frequent returns, a way of metempsychosis, much harder than the previous one. Such explanation, being for the purpose of creating dispassion in the minds of men, is now begun. "*Breath is the best,*"

(continued from the previous page) among speech &c. This Breath has been frequently mentioned in the foregoing sections: "Breath is *Samvarga*" &c., &c. "But how is Breath the best among Speech &c., when the character of functioning conjointly belongs equally to all of them; and whence follows its meditation?" In order to establish the fact of Breath being the best, the present section is begun. Any one, who knows that which is the oldest in age, and the best in quality, becomes the oldest and the best. Having attracted the listener by mentioning the result, the text lays down that "Breath is the oldest" in age, among speech and the rest; because, while the child is in the womb, the Breath attains its functioning stage, before speech and the rest, and it is by this prior functioning of the Breath that the foetus grows; while it is only after the organs of sight &c., have been developed in the foetus, that speech &c., begin to function; hence, Breath becomes the oldest in age. The fact of Breath being the best will be explained by the instance of the *Suhaya* (horse) &c., &c. Hence, in this aggregate of causes and effects, Breath is the oldest and best.

("Hindi passage omitted here")

He who knows the richest, becomes the richest of all his own. Speech is the richest (2)

Com.—"One who knows the richest,"—i.e., the best *coverer*, the most endowed with wealth—himself being the richest among all his own relations. It is explained what the richest is:

(continued from the previous page) "Speech is the richest," –since eloquent persons suppress others, they are the most endowed with wealth; and hence speech is the richest.

("Hindi passage omitted here")

He who knows firmness, becomes firm in this world and also in the other. The eye is firmness (3)

Com.—He who knows firmness, becomes firm in this world, and also in the other. It is explained what firmness is: "The Eye is firmness" –inasmuch as it is only by seeing with the Eye, that one remains firm on even as well as on rough ground; the Eye is firmness.

("Hindi passage omitted here")

One who knows prosperity,—all his desires prosper, both divine and human. The Ear is prosperity. (4)

Com.—One who knows prosperity,—all his divine and human desires prosper. It is explained what this prosperity is: "The Ear is prosperity," –since it is by the Ear that the Vedas are heard, and their meaning understood, whereby, sacrifices are performed, whence proceed all desirable things; therefore, the Ear being the means of the prosperity of desires, it is *prosperity*.

("Hindi passage omitted here")

One who knows the home becomes the home of his people. Mind is the home. (5)

Com.—One who knows the home becomes the home, *i.e.*, the support—of all his people. It is explained what the home is:—“Mind is the home,”—since mind is the substratum of the objects,—cognised by the senses for the sake of the person, in the shape of perceptions; therefore, mind is said to be the home, or substratum.

(“Hindi passage omitted here”)

Now, the five senses quarrelled together, as to who was the best—saying ‘I am better’. ‘I am better.’ (6)

Com.—Now, the senses, described above with their qualities, quarrelled together—every one of them saying ‘I am better,’ ‘I am better,’ and thus contradicting one another.

(“Hindi passage omitted here”)

The senses having gone to *Prajâpati*, their father, said to him: ‘Sir, who is the best amongst us?’ He said to them: ‘He on whose departure, the body looks the worst, that amongst you is the best.’ (7)

Com.—Thus quarrelling among themselves, and desiring to decide as to who among them was the best, they went over to their progenitor, *Prajâpati*, and asked him: “Who among us is the best in quality?” The father replied: “from amongst you, he, on whose departure, this body

(continued from the previous page) looks the worst,—even though living, yet appearing like dead, and looking worse than a corpse, unclean and untouchable—that amongst you is the best.” He replied in this round about way, in order to avoid giving pain to any of them.

(“Hindi passage omitted here”)

The Speech went forth; and having stayed away for a year, it came back and asked: ‘How have you been able to live without me?’ ‘Just like the dumb not speaking, but breathing with the breath, seeing with the eye, hearing with the ear, and thinking with the mind.’ Speech entered. (8)

Com.—Having been thus addressed by their Father, from among the senses, speech went forth; and having stayed away for a year,—*i.e.*, ceased to exercise its function,—and then having come back asked the other senses: “How were you able to hold your own during my absence?” They replied: “just as the dumb &c.—*i.e.*, just as in the ordinary world, the mute, not speaking with speech, live all the same. In what way does he live? “Breathing with the breath, seeing with the eye, hearing with the ear, and thinking with the mind,”—just performing the functions of all the other senses. In the same manner, did we manage to live. Having thus realised the fact of itself not being the best among the senses, Speech entered into the body *i.e.* began to exercise its function.

("Hindi passage omitted here")

("Hindi passage omitted here")

("Hindi passage omitted here")

The Eye went forth; and having stayed away for a year, it came back, and asked: 'How have you been able to live without me?' 'Just like the blind, not seeing, breathing with the breath, speaking with the speech, hearing with the ear, and thinking with the mind.' The Eye entered. (9)

The Ear went forth; and having stayed away for a year, it came back and asked: 'How have you been able to live without me?'. 'Just like the deaf, not hearing, breathing with the breath, speaking with the speech, seeing with the eye, and thinking with the mind.' The Ear entered. (10)

The Mind went forth; and having stayed away for a year, it came back and asked: 'How have you been able to live without me?'. 'Just as children, without mind, breathing with the breath, speaking with the speech, seeing with the eye, and hearing with the ear.' The Mind entered. (11)

Com.—The rest is similar to what has gone before. The eye went forth, the ear went forth, the mind went forth, &c. &c. &c. "*Children without mind,*"—*i.e.*, with undeveloped minds.

("Hindi passage omitted here")

Now the Breath, just as going to depart, tore up the other senses,—just as a spirited horse might tear up the pegs to which he is tethered. They gathered round him, and said: 'Sir, prosper, you are the best of us; do not depart.' (12)

Com.—When speech &c., had all been examined, the Breath in the mouth, just as he was going to depart—*i.e.*, just as he thought of going away—did this: just as in the ordinary world, a spirited horse, when struck by his rider by a whip with a view to test him, might tear up the pegs to which he is tethered,—so did Breath tear up the other senses, speech and the rest. And these senses, having been thrown from their places, and not caring to live there, gathered round the Breath in the mouth, and said: 'Sir, prosper,'—be you our lord—because 'you are the best amongst us; and do not depart from this body.'

("Hindi passage omitted here")

("Hindi passage omitted here")

Then speech said to him: 'If I am the richest, you are the richest.' Then the Eye said to him: 'If I am firmness, you are firmness.' (13)

Then the Ear said to him: 'If I am prosperity, you are prosperity'; Then the Mind said to him: 'If I am the home, you are the home.' (14)

Com.—Now speech and the rest, confirming, as it were the superiority of Breath, said—just like people recognising the authority of the king by making presents to him. Speech said: 'If I am the richest, you are the richest'—*i.e.*, the property of being the richest, which belongs to me, is yours. Or, it may mean, that this property is in reality your own; it was through ignorance that I mistook it for my own. The same interpretation is applicable to the cases of the Eye, the Ear and the Mind.

("Hindi passage omitted here")

And people do not call them 'speech,' 'eye,' 'ear,' or 'mind'; they call them 'Breath' for Breath is all these. (15)

Com.—The assertion of the text that the speech said so to the breath in the mouth is true; because, in ordinary parlance, the senses are not called either 'speech,' or 'eye,' or 'ear,' or 'mind,' but 'Breath. Because Breath is all these senses; therefore, what the speech &c., told the Breath was only a fact. "Well, how can this be?" It is only sentient persons that can quarrel among themselves, as to who is the best of them. Nor is it possible for the Eye, &c., to speak, without speech;

(continued from the previous page) nor is it possible for them to depart from the body; then again, to enter in it, go to *Brahman*, or eulogise the Breath. True: but the sentient character of speech and the rest is based on Scriptures, inasmuch as they are presided over by the deities of Fire &c. If it be urged that this theory of a multiplicity of sentient agencies in a single body militates against the *nyâya* doctrine, — we deny this; because, they hold God to be the efficient cause (of the body); and those that admit such a God, also hold that it is always through the supervision of God, that any functioning is possible, for the internal and external organs, mind and the rest. And we too do not hold the intelligent deities of Fire &c., to be the inner enjoyers (personal agents); but as a matter of fact, we admit a God, only as supervising over these deities, — having in themselves the causes and effects, being only different manifestations of the single deity of *Prâna*, and serving only as prototypes of the millions of differentiations into the Physical, Supernatural, Divine, and the like. And this God is without any organs, — as declared in such texts as: “without hands and feet, he runs and holds, he sees without eyes, and hears without ears.” and the *Svetâsvatara* reads: “Look upon *Hiranyagarbha* being born”; “He brought forth *Hiranyagarbha*, first of all” and so forth. We are going to explain later on that the *Enjoyer* is the *Jîva*, connected with the results of actions, and as such, differing from the aforesaid God. The conversation of speech and the rest is a mere assumption, — meant to establish, for the wise, the

(continued from the previous page) superiority of Breath, both by means of negative and affirmative reasonings. Just as in the world, certain persons, quarrelling on the point of the superiority among themselves, ask a wise person as to who among them is the best,—and being told in reply that one who accomplishes such and such a task is the best, they go forth and each of them tries to fulfil the condition laid down, and thereby ascertain the superiority of one amongst themselves;—so, exactly the same process the text has applied, by assumption, to the case of speech and the rest. The wise one is to ascertain the superiority of Breath, on the ground of the fact that the body was seen to live, in the absence of speech and the rest, while it ceased to live on the departure of breath. As says the text of the *Kaushîtaki* also: “one lives devoid of the Speech: we see the dumb; one lives devoid of the Eye: we see the blind; one lives devoid of the Ear: we see the deaf; one lives devoid of the Mind: we see the children; one lives when the arm is cut off; one lives when the thigh is cut off,” and so forth.

Thus ends the First *Khanda of Adhyâya V*.

ADHYA'YA V.

KHANDA II.

("Hindi passage omitted here")

He said: 'what shall be my food?'. They replied: 'whatever there is, from the dogs to the birds'. This is the food of the Breath; his name is distinctly '*Ana*.' For one who knows this, there is nothing that is not food. (1)

Com.—The Breath in the mouth said: "what shall be my food?" Having assumed the breath to be the questioner, the text assumes the speech and the rest to be the repliers; and the reply given is: "whatever is known as food, in this world, including even dogs and birds, that will be your food." And in order to show that Breath is the eater, and that everything is food for Breath, the text adds its own independent testimony, apart from the assumed story: whatever food is eaten by living beings, in this world, is really of *Ana*, Breath, *i.e.*, all food is eaten by the Breath alone. And in order to show that it pervades over activity of all kinds, the name of Breath is distinctly "*Anā*"; the prefix "*Pra*" only specialising the *motion* (signified by the root '*Anā*'). The distinct utterance of the

(continued from the previous page) name "*Ana*" constitutes an utterance of the name of the eater of all foods; *i.e.*, the name "*Ana*" directly denotes the 'eater of all foods.' One who knows this—*i.e.*, knows himself to be Breath, as residing in all beings, and as the eater of all foods—, for such a one, there is nothing that is not eatable; *i.e.*, for such a knower, everything becomes food; since the knowing Person is Breath itself;—as declared in another text: having begun with "It is from Breath that it rises, it is in Breath that it sets", it finishes with 'from the knower of this does the sun rise, in the knower of this does it set.'

(1)

("Hindi passage omitted here")

He said: 'What shall be my clothing?.' They said 'water'. Hence, it is that while eating, people cover it, both before and after, with water. He thus obtains clothing, and is no longer naked.

(2)

Com.—The Breath said again.—the assumption being as before: "what shall be my clothing?". Speech &c., replied "water." And because water is the clothing of Breath, therefore, when going to eat, and also after having eaten, the learned *Brâhmanas* do this. What is it that they do? Before eating, and after having eaten, they cover up the Breath with water, as if with cloth. Then he becomes capable of being clothed,—*i.e.*, obtains clothing, and ceases to be naked. Since the absence of nakedness is signified by the mere

(continued from the previous page) presence of the cloth, the addition of “ceases to be naked” must be taken to mean that he also obtains a wrapper. What is meant here is that the sipping of water, done before and after food, must be simply looked upon as being the clothing of Breath; and the “covering by water” is not a third sipping. Because, what is meant by the preceding *mantra* is that whatever food is actually eaten by living beings is to be looked upon as belonging to the Breath; so too, in the present case, the questions—what will be my food, and what will be my clothing—and the replies given being exactly similar. Otherwise, if the present passage be taken to signify the performing of an independent sipping—apart from what is ordinarily performed, then, in the former case too, the food ordained for Breath would come to include even such insects &c., as are not ordinarily eaten. For, the question and the reply in the two cases being exactly similar, and being for the sake of knowledge, and as such, the section being simply for the sake of knowledge, it can never be right to interpret them by halves. There is an objection that the ordinary sipping is for the sake of preparation—readiness for food, and as such cannot be for the second purpose of clothing the Breath. But this objection does not hold: since we do not assert the sipping to have both the ends; all that we mean is that the water, that is sipped for the sake of readiness, is to be looked upon as the clothing for Breath—this is what is enjoined by the passage; and as such, the objection to the double purpose of the sipping falls to the ground.

(continued from the previous page) If it be urged that it could be so looked upon, only if the water were *for the purposes of clothing*,—we deny this; because in a sentence, which is meant to have the sole purpose of knowing the clothing, if the meaning be taken to be the laying down of an independent sipping for the sake of clothing, and also the injunction of looking upon it as not naked,—there would be a split of the sentence; and there are no grounds for holding the sipping to have both the purposes.

("Hindi passage omitted here")

Satyakâma Jâbâla, having explained this to *Gôsruti* the son of *Vyâghrapad*, said to him: 'if one were to tell this to a dry stick, branches should shoot forth, and leaves would sprout out from it.'

Com.—The aforesaid philosophy of ction of mashing, for one who knows *Jâbâla*, having explained this philosophy of Breath to *Gosruti*, the son of *Vyâghrapad*, said to him something else, that follows: 'If even to a dry stick, one knowing the Breath were to explain this philosophy, from that stick would shoot forth branches, and leaves would sprout out. What then would be the result, if it were explained to a living man?'

("Hindi passage omitted here")

If one desire to reach greatness, then having performed the initiatory rite on the *Amâvâsya* and on the *Purnamâsi* night, having stirred up with curd and honey, the mash of all the herbs, he should pour 'a libation of ghee into the fire, saying 'Svâhâ to the oldest! *Svâhâ* to the best!'; and then he should throw the remnant into the mash.

(4)

Com.—The text now lays down the action of mashing, for one who knows the Breath as described above. Now, after this, if one wish to reach greatness, then he should perform the following action. Greatness is followed by wealth; and the wealthy person possesses treasures; and these treasures are the means of the performance of actions, whence becomes possible either the path of the Gods or that of the Fathers. And with a view to this end, if one desires greatness, he should perform this action, which is not for one who desires merely a sensuous enjoyment of objects. And it is for such a one that the restrictions of time &c., are laid down. Having been initiated on the *Amâvâsya* night, — *i.e.*, having observed the restrictions of sleeping on the ground and performed the penances of speaking the truth, observing strict celibacy and the like. The initiatory rite itself, however, does not make up the whole action; because, the action of mashing does not form part of it. From another text — *Upasadvrati* &c" — one also observes another restriction of drinking milk alone. On the *Purnamâsi* night, he begins the action proper. Having collected all sorts of herbs—those found in the villages, as well

(continued from the previous page) as those in the forests —, in quantities either large or small, he should thrash them, and make them up into a pulp, and then having put the pulp into a vessel or a cup made of *udambara* wood — in accordance with an injunction occurring in another text — he should mash it up with curd and honey; and then having placed the whole thing before him, he should pronounce “*Svâhâ* to the oldest; *Svâhâ* to the best!” and pour a libation of ghee into the ordinary fire, and throw the remnant, attaching to the *Sruve*, into the mash.

(“Hindi passage omitted here”)

Saying ‘*Svâhâ* to the richest’, he should pour a libation of ghee into the fire, and throw the remnant into the mash. Saying ‘*Svâhâ* to firmness’, he should pour a libation of ghee into the fire, and throw the remnant into the mash. Saying ‘*Svâhâ* to prosperity’, he should pour a libation of ghee into the fire, and throw the remnant into the mash. Saying ‘*Svâhâ* to the home’, he should pour a libation of ghee into the fire, and throw the remnant into the mash. (5)

Com. — The rest is similar to what has gone before. He should throw the remnant after having poured the libation, saying, in each case ‘*Svâhâ* to the Richest, to Firmness, to Prosperity, and to the Home’.

("Hindi passage omitted here")

Then, moving away, and holding the mash in his hand, he recites: "Thou art 'Ama' by name, as all this rests with thee. He is the oldest and best, the king and sovereign. May he lead me to the oldest age, to the best position, to kingship and sovereignty. May I be all this." (6)

Com.—Then, moving a little away from the Fire, and holding the mash in his hand, he recites the following *Mantra*: "Thou art *Ama* by name" — *Ama* is the name of Breath; and inasmuch as Breath moves in the body, by means of food, the mash, being a food of Breath, is eulogised, as being Breath itself: "Thou art *Ama* by name". Why? Because all this universe rests with thee, in the character of Breath. And the mash, as Breath, is also the oldest and best; and hence also, "King,"—effulgent, and "Sovereign"—*i.e.*, one who extends his protection to all things. May this mash lead me to its own qualities—oldest age and the rest. "May I be all this"—world,—like the Breath. The particle "*iti*" signifies the end of the *mantra*.

("Hindi passage omitted here")

Then he eats with the following verse, at each foot: saying, 'we ask for *Sâvitris*,' he takes a little; saying 'the God's food', he takes a little; saying 'the best and all-sustaining', he takes a little; saying 'we meditate upon the quick of the God' he drinks up all; and having cleansed the vessel or cup, he lies down behind the fire, either on a skin, or on the ground, in silence, peacefully. Now if he sees a woman, he must know that his business has succeeded. (7)

Com. — After this, at each foot of the following verse, he takes a little of the mash. That is, he takes a morsel at each foot of the verse "*That food of Sâvitri*" of the progenitor, which includes both the 'Breath and the Sun' — "we asked for" — this food being in the form of the mash; the meaning being "by eating of which food of the Sun, we shall attain to the form of the Sun." "Of the God" — of the Sun — refers to "*Sâvitri*" gone before. "Best" of all the foods. "All-sustaining" — the greatest Sustainer, or the Creator, of the 'whole world. Both of these qualify the "food". "Quick" — *i.e.*, of quick form, — of the Sun, "we meditate upon" — we think of, after having our hearts purified and duly prepared by the excellent food. Or, the meaning may be: "we performed this sacrifice with a view to attaining to greatness, the cause of '*Bhâga*' (Riches); and it is this that we think of." "He drinks up all", that is left of the mash. And having cleansed the vessel or the cup of *udumbara* wood, and having washed his mouth after eating, he lies down behind the fire, with his head towards the East, either on a skin, or on bare ground, in

(continued from the previous page) silence (not speaking); – “in peace” – *i.e.*, having his mind under such control as not to be troubled by evil dreams. Then, if he sees, in his dream, a woman, he must understand that his business in hand has succeeded.

(“Hindi passage omitted here”)

And there is this verse to the effect: ‘If during such sacrifices as are performed with a definite end in view, one should see a woman in dreams, – in such dream-vision, he should recognise success; *yea!* in such dream-vision.’ (8)

Com. – To this effect, there is this verse: if, during the performance of such sacrifices as are performed with certain definite ends in view, one happens to see a woman, during his dreams, then he should recognise success; *i.e.*, he should know that success would surely result. “In that dream-vision” – *i.e.*, in that vision of a woman, in a dream. The repetition is meant to indicate the end of the sacrifice.

Thus ends the Second *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA III.

("Hindi passage omitted here")

Svétakêtu, the grand-son of *Aruna*, went to the assembly of the *Panchâlas*. *Pravâhana Jaivali* asked him: 'Boy, has thy father taught thee?' 'Yes, Sir.' (1)

Com.—For the purpose of creating dispassion in the minds of those desiring Liberation, various ways have to be explained—ways beginning from *Brahman* and ending down to the tuft of grass. With a view to this, the next story follows: *Svétakêtu*, by name,—the grand-son of *Aruna*, went to the assembly of the *Panchâla* people. And when he had reached the assembly, *Pravâhana*, the son of *Jivala*, asked him: 'O Boy, has thy father taught thee?'—meaning thereby—"What hast thou been taught by thy father?" Being thus asked, the boy replied: "Yes, Sir,"—meaning "Yes, I have been taught by my father."

("Hindi passage omitted here")

'Dost thou know where men go to, from here?' 'No, Sir.' 'Dost thou know how they return?' 'No, Sir.' 'Dost thou know the diverging point of the two paths—the path of the Gods and the path of the Fathers?' 'No, Sir'.

Com.—He said to him: "If thou hast been taught, dost thou know the place where men go to, after having gone up from this world?" The other replied "No, Sir" — "I know not what you ask." "Then dost thou know by what means they come back?" He replied: "No, Sir." 'Dost thou know the point of divergence of the two partly contiguous paths"—*i.e.*, the place from where the persons destined for the two paths, having gone together for some distance, separate from one another. 'No, Sir.'

("Hindi passage omitted here")

'Dost thou know why that world is never filled?' 'No Sir.' Dost thou know how in the fifth libation, water comes to be called *Man*?' 'Indeed, Sir, no.' (3)

Com.—"Dost thou know why that world of the Fathers—from where people come back—is not filled with the many men that are passing thither?" He replied: "No, Sir." "Dost thou know how, in what order, when the fifth libation has been poured, the water, that is poured as the sixth libation, comes to be called '*Man*' "? He replied: "Indeed, Sir, I know not any of these things."

("Hindi passage omitted here")

'Then, why didst thou say thou hadst been taught? One who does not know these things, how can he declare himself instructed?' Troubled in mind, he came to his father's place, and said to him: 'Sir, without having taught me, you told me that I had been taught.'
(4)

Com.—"Thus then, being totally ignorant, wherefore didst thou say thou hadst been taught? One who knows not the things that I have asked, how can he declare among the wise, that he is instructed?" Thus troubled in mind, by the King, *Svêtakêtu* came to his father's place, and said to his father: "Sir, without having taught me, you told me, at the time of finishing my studies, that you had taught me."

("Hindi passage omitted here")

("Hindi passage omitted here")

'That fellow of a *Kshatriya* asked me five questions, and I could not understand even one of them.' The father said: 'As you told me these

(continued from the previous page) questions, I did not understand any one of them. If I had known these, why should not I have told them to you?' (5)

Then *Gautama* went over to the King's place, and when he reached the place, the King tendered him proper respects. In the morning, he went over to the King in his assembly. The king said '*Gautama*, ask a boon out of such things as belong to the world of men.' He replied: 'Let such things as belong to the world of men rest with thee. Speak to me the same speech that thou didst speak to my boy.' He was perplexed. (6)

Com.—Because five questions did the "fellow of a *Kshatriya*"—one whose relatives are *Kshatriyas* he himself being a wicked person—put me; and out of these questions I could not understand the meaning of even one of them. The father replied: "Just as you came, you repeated these questions to me, and I could not understand a single one of them. Thus then, from your own ignorance, you should infer my ignorance also. That is to say, just as you do not know these questions, so, I too do not know them. Therefore, do not think otherwise (ill) of me, because I do not know them; had I known them, for what reason should I not have told them to you, my dear child, at the time of your finishing studies." Having thus consoled his boy, *Gautama*—i.e., the Rishi of the family of *Gautama*—went over to the place of the king *Jaivali*. And to him, the king offered proper respects. And being thus entertained by the king. *Gautama* went over to him in the morning, as he was sitting in his assembly. Or, "*Sabhâga*" may

(continued from the previous page) mean "being duly respected" by others. *Gautama* came to the king. The king said to *Gautama*: "Ask for a boon out of such things as belong to the human world"—*i.e.*, such things as villages and the like. *Gautama* replied: "O king, may such human wealth rest with thee. Thou must speak to me the same speech, full of questions, that thou didst speak to my boy." Having been thus addressed by *Gautama*, the king became perplexed, as to how he could do what he was asked to do.

("Hindi passage omitted here")

He commanded 'stay here for a long time'. Then he said to him: 'As to what you have told me, *Gautama*, before you, this knowledge did not go to the *Brâhmana*; and therefore, among all the people, it was only to the *Kshatriya* that the teaching of this belonged.' Then he began. (7)

Com.—He was perplexed, because he could not deny the request of the *Brâhmana*; and so thought it his duty to explain the philosophy to him; and he commanded him to stay for a long time. The king hinted at the philosophy, and then ordered him to say,—for this he apologises, by giving an explanation of his conduct. The king said: Though equipped with all knowledge, yet, through ignorance of this particular philosophy, you have asked me, in such a way, to explain to you the philosophy, that I am declaring it to you. But there is something to be said on this point,—

(continued from the previous page) that prior to you, this knowledge did not go to the *Brâhmanâs*; nor did the *Brâhmanâs* teach this Science. And it is for this reason, an universally recognised fact that it was to the *Kshatriya* caste alone that the business of teaching this Science to pupils belonged. And it is through a line of *Kshatriyas* alone that this science has been handed down up to this day. However, I am going to impart it to you; and henceforth it will go to the *Brâhmanâs*. Therefore you will excuse me for what I have said." Having said this, he, the king, explained the Science to him.

Thus ends the Third *Khanda of Adhyâya V*.

ADHYA'YA V.

KHANDA IV.

("Hindi passage omitted here")

'That world, *O Gautama*, is the Fire; the Sun is its fuel, the rays are the smoke, the day is the flame, the Moon is the embers, and the Stars are the sparks.' (1)

Com.—The question that is taken in hand first is about the water in the fifth libation; because, an explanation of this would make easier the explanations of the other questions. The beginning of the two libations of the *Agnihotra* have been described in the *Vâjasanêya*; and the questions refer to that. The starting up of the libation is the

(continued from the previous page) Way, the satisfaction is Firmness, and the rise is the Return into the world. The explanations of these have also been given in the same book: "These two libations, on being poured, start up; and they enter the sky; they make the sky the *A'havanîya Fire*; they make the Air fuel, the rays the white libation; then they satisfy the Sky; and then rise up &c., &c. Similarly do they satisfy the Heaven; and thence they return; and then having entered into this earth, and satisfied it, they enter into the man; then finally having entered into the woman, they rise up in the world." And what is shown here is that the mere commencement of the two libations of *Agnihotra* is made in the said manner. Whereas, what is meant to be laid down here is the means of attaining to the northern path, in the shape of worshipping, as Fire, the aforesaid commencement, in the shape of the *Apûrva* of the *Agnihotra* sacrifice, after having divided this latter into its five component parts. With this view, it is declared: "*That world, O Gautama, is the Fire, &c.*" What is meant here is that the morning and evening libations of the *Agnihotra*, poured by means of milk &c., accompanied by due devotion, duly endued with the *A'havanîya Fire*, Fuel, Smoke, Light, Embers and Sparks, as also with the agencies of the doer and the like, — having gone up through the sky, enter into the Heavenly Region, and thus become etherealised, come to be connected with water, and hence called by the name "water," and also by the name "Faith"; and the Fire is the substratum of these. The fuel &c., connected with them are next described: The idea of

(continued from the previous page) Fire in the libations is also pointed out in the same manner: "That world is the Fire, *O Gautama*—just as in the case in question we have the *A'havanîya* Fire, the substratum of the *Agnihotra*. And of this Fire, named "the Heavenly Region", the Sun is the fuel; as that world shines only when lighted up by the Sun; therefore, on account of *lighting up* the Sun is the fuel. The rays are the smoke, because they rise from it; as it is from the fuel that smoke rises. The Day is the Flame,—because of the similarity of being bright, as also of being the effects of the Sun. The Moon is the embers,—because it is only when the Day has ceased that it becomes visible; just as it is only when the Flame is extinguished that the embers become visible. The stars are the sparks,—because these are also besprinkled about, like parts of the Moon (just as sparks of the embers).

("Hindi passage omitted here")

In this Fire, the Gods pour the libation of Faith; and from this libation, king *Soma* is born. (2)

Com.—In the Fire described above, the Gods—the sacrificer's *Prânas*, in the shape of Fire &c., with regard to the Gods—pour the libation of "Faith"—the etherealised waters, in the shape of the various modifications of the *Agnihotra* libation, endowed with Faith, are called "Faith." Specially as in the question it is mentioned that "in the fifth libation the water comes to be called 'Man' ",—which points to water as being the object poured as libation. And it is also ordinarily known that

(continued from the previous page) 'Faith is water' and that 'it is only after Faith has been taken up that people start a work.' This "Faith" in the form of water, they pour as libation; and from this libation is born *Soma*, the king who is a modification of waters called "Faith" that are poured into the Fire of the Heavenly Region. Just as it has been described that the waters bring about in the Sun certain effects in the shape of the Red &c., when they (waters) are in the form of the honey of the flowers of Rigveda, carried along by the bee of *Rik*,—so, in the present case, these waters, forming integral parts of the *Agnihotra* libation, in their subtle etherealised forms called "Faith," enter into the Heavenly Region, and bring about their effect in the shape of the Moon, as the fruit of the two *Agnihotra* libations. And the sacrificers too, performing the *Agnihotra*,—becoming identified with the libations, imbued with the thoughts of the libation, attracted by action in the shape of the libations, and bearing an inherent relation with the "Faith"—waters,—enter into the Heavenly Region, and become the Moon. For, it was for this sake that they performed the *Agnihotra*. What is meant to be explained here is, not the way of the sacrificers, but the modification of the libations, which are explained in the proper order of sequence, of the five Fires, as the chief factor for purposes of meditation. The way of the ignorant will be explained later on, in the order of "smoke &c.",—as also the way of the wise, brought about by knowledge.

Thus ends the Fourth *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA V.

("Hindi passage omitted here")

Parjanya, O Gautama, is the Fire. Of this Air is the Fuel, the Cloud is its Smoke, the Lightning its flame, the thunder its embers, and the thunderings its sparks. (1)

Com.—The meaning of the synonym of the second libation is explained. "*O Gautama, Parjanya* is the Fire",—*Parjanya* being a particular Deity presiding over Rain. Of this, Air is the fuel,—since the Fire of *Parjanya* is flared up by Air, rains being found to follow on the strength of the preceding wind. The cloud is the smoke,—the cloud originating in smoke, and also looking like it. The Lightning is its flame,—because of the common character of being bright. The thunder is its embers,—because of hardness, and of the connection with lightning. The thunderings are the sparks,—because they are spread over the clouds.

("Hindi passage omitted here")

In this Fire, the Gods pour the libation of *Soma*, the King. From this libation is born Rain. (2)

Com.—As before, in this Fire, the Gods pour the libation of *Soma*, the King. From this libation is born Rain. The waters named "Faith" having developed into the form of *Soma*, when offered into the second libation into the Fire of *Parjanya*, develop into Rain.

Thus ends the Fifth *Khanda of Adhyâya V.*

ADHYA'YA V.

KHANDA VI.

("Hindi passage omitted here")

The Earth, *O Gautama*, is the Fire. Of this, year is the fuel, *A'kâsa* its smoke, night its flame, the quarters its embers, and the intermediate quarters its sparks. (1)

Com.—"The Earth is the Fire"—as before. Of this Fire, named "Earth," the year is the fuel,—because it is only when the Earth is fully developed through the time of the year, that it becomes capable of producing corn. The *Akâsa* is its smoke—since the *A'kâsa* appears as if rising from the Earth, just as smoke from Fire. The night is its flame,—the night being similar to the Earth, which is of a non—illuminative character,—just as the Flame is exactly like the Fire. The quarters are its embers,—because of the common character of being calm. The intermediate quarters are the

(continued from the previous page) sparks,—because of the common character of smallness or insignificance.

("Hindi passage omitted here")

In this Fire the Gods pour the libation of Rain: from that oblation is born food. (2)

Com.—"In this &c.," as before. From that oblation is born food—the corns, barley &c.

Thus ends the *Sixth Khanda of Adhyâya V.*

ADHYA'YA V.

KHANDA VII.

("Hindi passage omitted here")

The man, *O Gautama*, is the Fire. Of this, speech is the Fuel, Breath its Smoke, the Tongue its flame, the Eye its Embers, and the Ear its Sparks. (1)

Com.—"The man, *O Gautama*, is the Fire". Speech is its fuel,—because, it is by speech that man is raised, while a mute person is not. Breath is its smoke,—because, it proceeds from the mouth, like smoke. The Tongue is its flame—on account of redness. The eye is its embers,—because it is the substratum of light. The Ear is its sparks,—because, of the common character of being spread over.

("Hindi passage omitted here")

In this Fire, the Gods pour the libation of Food. From that oblation is born the semen. (2)

Com. — The rest as before. They pour the libation of Food; and from that oblation is born the semen.

Thus ends the Seventh *Khanda of Adhyâya V.*

ADHYA'YA V.

KHANDA VIII.

("Hindi passage omitted here")

The woman, *O Gautama*, is the Fire &c. &c. (1)

Com. — The woman is the Fire, *O Gautama*, &c. &c.

("Hindi passage omitted here")

... .. From that libation is born the foetus. (2)

Com. — "In this Fire, the Gods pour the libation of semen; and from that oblation is born the

(continued from the previous page) foetus." Thus, it comes to this: that through the intermediate grades of Faith, Soma, Rain, Food and Semen, it is water itself that has developed into the foetus. And inasmuch as it is water that is directly connected with the libations, water is the predominant element here; and thus it is that water comes to be called "Man", in the fifth libation. But water alone by itself does not produce the effects, *Soma* and the rest; nor does water exist, apart from its three-fold constitution. Even when objects have three-fold constitutions we find them named, as "Earth", "Water", "Fire", though the excess of one or other of the constituents (*i.e.*, though water is made up of Water, Earth and Fire, yet it is called "Water" because there is an excess of watery element in it). Therefore, the fact is that it is an agglomeration of various elements—in which the water is the predominating element—that brings about the effects, *Soma* &c.; and hence, these are said to be brought about by water; (and the predominance of the watery element is apparent from the fact) that we find an excess of fluidity in all these effects—*Soma*, Rain, Food and Semen; though the earthy body too abounds in fluidity. Thus then, in the fifth oblation, Water, in the shape of semen, develops into the foetus.

Thus ends the eighth *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA IX.

("Hindi passage omitted here")

Thus, in the fifth libation, Water comes to be called 'Man.' This foetus enclosed in the membrane, having lain inside for ten or nine months, more or less, comes to be born. (1)

Com.—Thus, in the fifth libation, Water comes to be called 'Man'—one question has been explained. And by the way, it is also explained here—what has been declared in the *Vajasanéya*:—*viz.*, that the two libations having returned from Heaven to this Earth, rising to this world, after having in due course entered into the Earth, the man and the woman. The first question was: "Dost thou know whither men go, from this world?" And it is a consideration of this that is now commenced: "This foetus"—a particular modification of the water named "Faith," and being directly related to the libation,—“Enclosed in the membrane,” having lain in the womb of the mother “for ten or nine months, more or less, comes to be born.” The mention of the fact of being enclosed in the membrane is for the

(continued from the previous page) purpose of creating a feeling of disgust: *e.g.*, A great trouble it is for the foetus to be lying in the mother's womb, full of urine, bile and other humours, and being besmeared with these, encased within the membranous covering, having for its seed the unclean bloody semen, growing with the addition of the essences of the food and drink taken by the mother, and all the time having its own power, strength, virility and splendour mercilessly suppressed. And still more troublesome is the painful exit there from, through the uterus, which constitutes Birth. All this is meant to create a feeling of disgust. When a single moment of such existence would be unbearable, what, when one has to lie in that condition for ten or nine months!

("Hindi passage omitted here")

Having been born, he lives up to the life's span. When he is dead, they carry him, as appointed, to the Fire, whence he came, and whence he sprang. (2)

Com.—"Being born, he lives up to the life's span," performing actions, for the purpose of frequent coming and going, like the pulley, or, for that of going round and round in a cycle, like the potter's wheel—till such time as is fixed by his own deeds. And, when at the end of his life, he is dead, they take the dead body *as appointed*,—in a manner that is determined by his own actions; *i.e.*, if during his life, he has been entitled to Vedic rites or to Knowledge, then the priests or his sons carry the body

(continued from the previous page) from the village to the funeral fire, for the due performance of his obsequies, — the Fire being that, from whence he came, in due course through the various grades of libations; and from whence, the five-fold fire, he sprang; to this Fire, they carry him; *i.e.*, they make him over to his own source.

Thus ends the Ninth *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA X.

("Hindi passage omitted here")

("Hindi passage omitted here")

Those who know this, and those who in the forest meditate upon Faith and Penance, go to Light, from Light to Day, from Day to the bright half of the month, from the bright half of the month to those six months, during which the Sun rises northwards;

From these months to the year; from the year to the Sun, from the Sun to the Moon, from the Moon to Lightning. There is a person, not human;

(continued from the previous page) He carries them to *Brahman*. This is the path of the Gods. (2)

Com.— The question that presents itself to be met is — “Dost thou know the place to which men go from here.” Now, among such house-holders as aspire towards a higher world, “those who know this” — that is, those who know the philosophy of the five Fires, and who realise the fact of their having been produced from the Fires, themselves being of the nature of Fire. “How is it known that the clause ‘those who know’ refers to the house-holders alone?” Because, it will be declared later on that *from among house-holders*, those that do not know this, and are given to the establishment of charitable institutions, repair to the Moon, by the path of smoke &c. And again, those among the people living in the forest— *Vaikhânasâs* and the *Parivrâjakâs*— who meditate upon Faith and Penance, will also go over to Light &c., together with “those who know this,” — as will be declared later on. Both these classes of men, being spoken of later on, the only class that could be referred to here is that of the house-holders. “Inasmuch as the religious student is not included either among the villagers or among the foresters, how can the house-holder alone be accepted as the only remaining class?” This does not affect the question. On the ground of the *Purânâs* &c., it is a pretty known fact that for the celibate and the religious student, the path is that of the Sun &c. Hence, these too are to be taken with the foresters. The “*Upakurvânakâs*” form a class by themselves for the purpose of getting up the *Veda*; and as such, are not fit for

(continued from the previous page) separate treatment. "If celibacy be accepted as the means of proceeding by the northern path, on the ground of *Purânas* &c., then the 'knowledge of this,' referred to here, would be purposeless." Not so: since such knowledge has its purpose for the house-holders. Such house-holders as are not endowed with this knowledge, are well known to be destined for the southern path of smoke,— hence, those among the house-holders who know this,—whether they perform their obsequies or not,—they always go, by themselves, by the northern path of Light. "Well, the celibate and the house-holder, both belonging to the same order, it is not proper that the northern path should belong to the celibate and not to the ordinary house-holder, specially when in the former, there is an excess of such actions as the *Agnihotra* and the like." This does not touch our position; because, these latter are not purified; since they are imbued with aversion and attachment, due to relations with enemies and friends, as also with virtue and vice, due to kindness and slaughter; and again, for them there are many ineradicable impurities, such as slaughter, untruth, sexuality and the like. Hence, they are impure: and being impure, they cannot proceed by the northern path. The others, on the other hand have their selves purified by the removal of the impurities of slaughter &c., as also by the eradication of the aversion and attachment for enemies and friends, having all their foulness removed; and as such, it is but proper that they should proceed by the northern path. Say the *Purânas*: "Those irresolute ones, who sought after children, attained death

(continued from the previous page) while those resolute ones, who did not seek after children, attained immortality." Under the circumstances, the house-holders knowing this and the foresters having the privilege of proceeding by the northern path, such knowledge comes to be of no use to the foresters; and thence, a contradiction of scripture texts; 'the southerners go not there, nor do such persons as perform penances but are ignorant' and 'not knowing this he does not enjoy it.' And here is a contradiction." Not so; what is meant by "immortality," in the above quotation, is *continuance till the dissolution of the elements*; as say the *Purânâs*: "continuance till the dissolution of elements is called *Immortality* (*Vishnu Purâna*). Whereas, it is *Absolute Immortality* that is referred to by the passages "the southerners go not there &c.," And hence, there is no real contradiction. If it be urged that "there is a contradiction with such texts as 'they return not,' 'they return not to this whirl of humanity' and the like",—we deny this; the specification 'to this whirl of humanity' denotes that there is no return to this whirl alone; if *absolute non-return* were meant, then any such specification would be useless. If it be urged that "this &c.," is to be taken merely as denoting *class*, this cannot be; since the mere word "non-return" being capable of signifying eternal non-return, any such assumed denotation of class would be purposeless. Therefore, in order to make some use of the specification "to this whirl", we assume the return of such people, to some other condition. And again, for one who has a firm conviction of *Brahman* as "Existent, one alone without a second", there is no going by the

(continued from the previous page) upper artery, through the path of Light &c.; because of hundreds of such texts as—"Being *Brahman* He goes to *Brahman*," "Therefore, He became everything", "His Breaths do not go forth", "They become dissolved in this", and so forth. If it be urged that "we shall assume these texts to mean the Breaths of such people do not go away, but they go with themselves",—this cannot be; since, in that case there would be no meaning of the specification "they become dissolved here"; and also because a going away of the Breaths is pointed out by the passage "all the Breaths depart." Therefore that the Breaths go forth is beyond doubt. Even in the case of the theory—that 'Liberation being something quite different from the paths of the metempsychosis, the Breaths do not go away with the Life and hence they do not depart at all,'—there would be no meaning for the specification "they become dissolved here." Nor is any motion or life possible for one who has been deprived of the Breaths. If scriptural texts have any authority, it cannot be assumed that there is any life or motion for the Real Self, apart from the Breaths; because this Self, being all-pervading and impartite, the relation with Breath alone is the sole cause of its differentiation in to *Jiva*,—just like the spark of fire. Nor can it be assumed that *Jiva* being an atomic part of the Supreme Self, goes forth, leaving a hole in it. Therefore the passage 'going above by that, one reaches immortality,' must be interpreted as indicating the fact of the worshipper of qualified *Brahman* going upwards together with his Breaths; and "immortality" must be taken as only comparative

(continued from the previous page) immortality, and not as direct absolute Liberation. Having declared that "that is the unconquered city," "that is the bliss-intoxicating tank" &c. &c., the *Sruti* directly specifies that "for them alone is this region of *Brahman*." Therefore the meaning must be accepted as being that such house-holders as know the five Fires, and such Foresters, Ascetics and Religious Students, as meditate upon Faith and Penance &c.,—*i.e.*, including such devoted persons as faithfully perform penances &c. &c.; [the word "meditate"=are given to, or are endowed with, just as in the sentence "*Ishtâpûrté dattamityupâsté*."] So also in another *Sruti* passage: One who meditates upon true *Brahman* named '*Hiranyagarbha*',—all these reach the Light—that is, the Deity presiding over Light. The rest is similar to what has been explained in connection with the fourth Path. Thus has been explained the Path of the Gods,—ending in the *Satyalo*ka, outside the artery,—as says the *mantra* 'Between the father and mother &c. &c.'

("Hindi passage omitted here")

And those who living in villages, perform Sacrifices and works of public utility, and give alms,—they pass on to smoke, from smoke to night, from night to the dark half of the month, from the dark half of the month to the six months during which the sun rises southwards, from there they do not reach the year. (3)

Com.—“And” indicates the beginning of a new subject. Those house-holders, who, ‘*living in villages*’—this qualification serving to exclude such house-holders from those that live in the forest. Just as in the case of the Ascetic, the Forester &c., the qualification ‘living in the forest’ serves to exclude the house-holders. “*Sacrifices and works of public utility*” —, sacrifices are the *Agnihotra* and such other actions prescribed in the *Veda*; “works of; public utility” are the making of wells, tanks, gardens and the like; “alms” consists in the giving, outside one’s house, whatever lies in his power, to beggars. Those who follow such conduct, (the particle “*iti*” signifying “such,”) being devoid of real vision, pass over to “smoke,” *i.e.*, the Deity presiding over smoke. And carried on by that Deity they reach, the Deity of Night; from Night to the Deity of the dark half of the month and from the dark half of month they pass over to the Deity presiding over the six months, during which the Sun rises southward. The plural number in “*Mâsân*” is due to the fact of the Deities of these six months always moving together. These sacrificers do not reach the Deity presiding over the year. Was there any possibility of such reaching the year, that it is separately denied. Yes; the Northern and Southern declensions of the Sun are both parts of one and the same year; and it has been described that those that pass by the path of Light pass on to the year from the six months of the Northern declension; and hence, having heard of the sacrificer reaching the six months of the Southern solar declension, people may be led to infer from analogy that he too will

(continued from the previous page) pass on to the year; for this reason, such passing on is expressly denied: "These do not reach the year."

("Hindi passage omitted here")

From the months they go to the Region of the Fathers, from the Region of the Fathers to *A'kâsa*, from *A'kâsa* to the Moon. That is *Soma*, the king. That is the food of the Gods. This the Gods eat. (4)

Com.—From the months they go to the Region of the Fathers, from there to *A'kâsa*, from *A'kâsa* to the Moon. Now what is it that is got at by these? It is the Moon that is seen in the sky, *Soma*, the king of the *Brâhmanâs*. That is the food of the Gods; and this *Soma*, the food of the Gods, the Gods eat. Thus then the sacrificers, having reached the Moon by the path of smoke, come to be eaten by the Gods. "But, in that case the performance of sacrifices and works of public utility would be resulting in trouble, if in the end, such people were to be eaten by the Gods." This does not affect the case. By "Food" is only meant an *accessory*, an appurtenance; and they are not literally swallowed up by the Gods; the fact is that they become the appurtenances of the Gods, in the shape of women, cattle and the like. We have often seen the word "*Anna*" used in the sense of "Appurtenance" *e.g.*, "For the king, the women are food, cattle are food, the Vaisyas are food &c., &c." Nor can it be denied that the enjoyed, the women &c., do not themselves experience any pleasure. Therefore even though the sacrificers are the objects enjoyed by the Gods, yet they themselves enjoy pleasure, in the

(continued from the previous page) company of the Gods. And an aqueous body for them, capable of sensing pleasures, is prepared in the lunar Regions; as has been declared above, that "The water called faith, when poured into the fire of Heaven, becomes *Soma*, the king." This water, followed by the other elements, having reached the Heavenly Region, becomes the Moon, and thence becomes the origin of the bodies for those that have performed sacrifices, &c. When the last libation of the body is poured into the fire, and the body is burnt down, the water issuing from it goes up with the smoke, and there having encompassed the sacrificer, and then reaching the lunar Region, they become the origin of the exterior body, just like grass, clay, &c. And it is in these aqueous bodies that they experience the pleasures resulting from their sacrifices, &c.

("Hindi passage omitted here")

Having dwelt there till the falling off, they return again by the same path as they came, to *A'kâsa*; from *A'kâsa* to Air; and having become the Air, they become smoke; and having become smoke, they become mist.

Com. – The time that is taken in the consuming of all the actions that are bearing fruit, is called the time of "falling off" and till such time, having dwelt in the lunar orb, they return by the path mentioned below. The mention of "again" indicated that there have been various goings to and returns

(continued from the previous page) from the lunar orb. Therefore, having laid by many sacrifices, &c., one goes to the lunar orb; and when that action has been consumed in fruition, he returns from there, not being able to stay there even a moment longer; because of the consumption of the action that caused the stay; just as the lamp goes out when the oil is all consumed. "But then, is it after the actions that led him to the lunar orb have *all* been completely consumed, that there is the downfall, or is it, while a portion of the action is still remaining?" What do you mean by the question? "If there is a complete destruction of all actions, then there is Liberation in the lunar orb." All right; let there be Liberation there, what then? "Well, then, it is not possible for him to come back to the world and have fresh bodies and experiences; and there would be a contradiction of such *Smritis* as lay down the next body to be caused by the remnants of past deeds." But, apart from the Sacrifice &c., there are many actions in the world of men, which lead to the taking of bodies and experiences; and these are not fructified in the lunar orb; and hence, these are not consumed; those that are consumed are only such actions as have led the person on to the lunar orb; and hence there is no contradiction. The "*remnant*" mentioned in *Smritis* too refers to actions of all sorts; and as such there is no contradiction on this score either. Hence, the assertion that there would be liberation then does not touch our position; because, it is possible for a single animal body to be caused by several actions, bringing about the experiences of various species of animality; nor is it possible for all actions to be consumed in the course

(continued from the previous page) of a single life; such actions as the killing of a *Brāhmaṇa* and the like being mentioned as bringing about results during several lives. Those that have reached the inanimate stage, and are completely non-intelligent, can have no actions that would lead them further up; and (if there were no remnants of action) no birth could be possible for the foetus, which would fall away as soon as it was conceived. Therefore, it must be admitted that in a single life, all actions cannot bear fruit (and be consumed). Some people hold that, as a rule, it is only when, at death, the substratum of all actions has been destroyed, they bring about another birth. But in that case, it could not be possible for some actions to be lying inoperative, while others would bring about the birth. If it be explained on the ground of Death being a manifestor of all actions (which would lead to the next birth),—just like the lamp which manifests only those objects that are within its range, then the next birth would be regulated by only such actions as have been manifested at the last death; this is not correct; because, it has been declared (in the “Honey Section”) that the whole becomes identified with the whole; because when the whole is identified with the whole, inasmuch as it is controlled by the limits of time, space, &c., it is not possible either for the whole to be completely destroyed, or for the parts to be manifested as the whole. The same would be the case with actions and their substrata. Just as the contradictory and multifarious tendency of the pre-experienced lives of Man, Peacock, Ape, &c, is not destroyed by that action alone, which leads to the birth of the Ape; in the same manner, it is only

(continued from the previous page) proper that such Actions as are productive of other births should not be destroyed. If all pre-natal experiences were destroyed by that Action which leads to the birth of the Ape, then it would not be possible for the Ape, just as it is born to hang to its mother's breast, while the mother is jumping from tree to tree; because, such capability has never been learnt in its present life. Nor can it be positively asserted that in its immediately preceding birth, it was an Ape; because of the *Sruti*: "Knowledge and Action follow him, as also intuition." Therefore, like tendencies, all actions too can never be completely destroyed; and as such, a remnant of actions becomes possible. And since this is so, it is just possible that births may be brought about by the remnants of consumed actions; and there is no contradiction in this. Now what is that path by which they return? "As they came" — *i.e.*, the same path by which they came. "The path of coming has been said to be — from the months to the Region of the Fathers, thence to *A'kâsa*, thence to the Moon; while the return is not in this way, — the return being described as from *A'kâsa* to Air, and so forth; hence, how is it that the *Sruti* says 'as they came.' 'This does not touch the case; because the reaching of *A'kâsa* and Earth is exactly the same in both cases. Nor is there any such restriction in the text, as that "they return *invariably* and *precisely* by the same way;" the only necessary part being the repeated goings and returns. Therefore "as they came" is only meant to point out, in general, the way of return. Therefore, the meaning is that they reach the elemental *A'kâsa*. The water

(continued from the previous page) that brought about the aqueous body in the lunar orb, became disintegrated on the destruction of such actions as were the source of the experiences there in. Just as a lump of butter is dissolved, on contact with fire, so the water became dissolved, and in its subtle state continued to exist as *A'kâsa* in sky. And from the sky, it became Air; that is, residing in the Air, they became identified with Air, and are wafted hither and thither; and one whose actions have faded off, becomes Air, together with the water. Having become Air, he becomes smoke, again, together with the water; and having become smoke, he becomes *mist—i.e.*, a form which only looks like being filled with water.

("Hindi passage omitted here")

Having become mist, he becomes the cloud; having become the cloud, he rains. Then they are born as rice and barley, herbs and trees, sesamum and beans. Henceforth, the exit becomes extremely difficult; for, whoever eats the food, and who sows the seed, he becomes like unto him. (6)

Com.—Having become the mist, he comes to be cloud, capable of besprinkling; and having become the cloud, he rains down upon high regions; *i.e.*, one who has a residue of actions falls down in the shape of a shower of rain. And they are born as corn, &c. The plural number in "they" is due to the fact of the multiplicity of those of consumed actions; while in the case of the cloud, these, being one only, were

(continued from the previous page) spoken of in the singular. And inasmuch as those that fall down as rain happen to be located in thousands of such places as, a mountain side, unnavigable rivers, oceans, forests and deserts,—an exit there from becomes extremely difficult. Because, being carried by water-currents from mountains, they reach rivers, and thence the sea, where they are swallowed up by alligators, &c. These again are swallowed by others; and then together with the alligator they become dissolved in the sea, and together with the sea-water, are again drawn up by the clouds, to fall down as rain upon deserts, or inaccessible stony grounds; and while there, they are drunk up by serpents and deer, and eaten up by other animals; these again are swallowed by others; and so on, they would go on, in an endless round. At times, they may be born, among inanimate objects, not capable of being eaten; then, they dry up then and there. Even they are born among such inanimate objects that may be eaten; their connection with a procreating agent becomes extremely difficult, on account of the number of inanimate things being so large. For these reasons, exit from this state becomes extremely difficult. Or, the meaning may be that exit (or escape) from this condition is *much more difficult* than the state of the corn &c.;—in this case a second *ta* will have to be supplied,—the construction in this case being—exit from the condition of the born, &c., is extremely difficult; still more difficult is the exit from the connection with procreating agents. Because, if these happen to be eaten by celibate persons or children, or by impotent and old men, they

(continued from the previous page) are destroyed in the middle (without chance of birth); because, the eaters of food are many and diverse. If by chance, they happen to be eaten by procreating persons, then, having become identified with these procreating agents, their actions take shape and obtain an existence. How? Whenever a procreating agent, who eats the food connected with the latent individuality, and sows seed in the womb, at the proper time,—he becomes like unto him; *i.e.*, the latent individuality lying in the mother's womb, in the shape of the father's seed, becomes very much similar to him in shape; since the seed is impressed with the shape of the procreating agent; because of another text, which declares: 'the virility proceeding from all the limbs;' therefore the seed is of the same form as the procreating agent. Hence, it is, that from man is born a man; from a cow, a cow, and no other animal. Hence, it is true that 'he becomes like unto him.' Those other individualities that, without getting to the lunar orb, at once reach the condition of the corn, &c., through their execrable sinful deeds, and then subsequently again reach the human state,—for these persons, exit is not so very difficult; because, they have been born as the corn, by way of punishment for their sinful deeds; and so, they remain in that state, till the results of the evil deeds are over; when their body of corn falling off, they take to other bodies like that of the caterpillar, &c., in accordance with their deeds; with them, in this state, consciousness is present, as declared in the text: "He is conscious, he passes over as a conscious being." Though, as a matter of fact, they assume another body, after

(continued from the previous page) having gathered within themselves all their organs, yet they are found to take to other bodies, endowed with full consciousness due to the dream-like impressions left by those actions which impelled him to the particular new body; hence, the passing over by the paths of Light and Smoke is accompanied by a dreamy consciousness; because, such passing is due to actions that have taken shape. Such however is not the case with those individualities that are born as corn &c., in their descent; these have no consciousness of their connection with the procreating agents; nor is it possible for conscious beings to live in the corn, when they are being cut, thumped and ground. *Objection:* "In that case, even for those that descend from the lunar orb, the taking to a new body being exactly similar to the above case, it is only proper that these two should be all along equipped with consciousness, like the caterpillar. And in that case, for the performers of sacrifices and works of public utility, there is a terrible experience of hell, beginning from their descent from the lunar orb down to their birth, again as *Brâhmana* &c. And in that case, the injunction of such sacrifices &c., would be only for the sake of trouble, whereby the Veda would lose its authority, actions enjoined therein leading to such terrific results." *Reply:* It is not so; there is a difference between the two cases (of ascent and descent)—just as in the case of climbing a tree and falling from it. For one who is moving along from one body to the other, the actions have already taken shape in these bodies, and as such, it is but proper that these

(continued from the previous page) should be endowed with such consciousness as is brought about by the actions; just as one who is climbing up a tree to pluck a fruit is fully equipped with consciousness. In the same manner, consciousness would be present in the case of those who are passing on upwards, by the path of Light; as also for those that are ascending to the Moon by the path of smoke. But, such could not be the case with those that are descending from the Moon,—just as there is no consciousness in one who is falling down from the top of the tree. Just as we find a total absence of consciousness in such persons as have been struck down by a mace or such other instrument, and having all their organs of sensation benumbed by the pain caused by the stroke, are being carried along from one place to another; so, also in the case of those that are descending from the Moon down into other bodies, who have their organs benumbed on account of their aqueous bodies having been destroyed by the exhaustion of their actions in the experience of the pleasures of heaven. Therefore, the fact is that these persons, being as if rendered conscious by the water which served as the seed of the body which they have not yet renounced, descend by the way of *Akâsa'* &c., and become attached to such inanimate bodies as are ordained by their deeds, being all the time unconscious, on account of having all their organs benumbed. Thus too, he continues unconscious all through the processes of cutting, thrashing, grinding, cooking, eating, digesting, modifying into the seed, and its sowing; because, during all this time, the action bringing

(continued from the previous page) about the next body has not yet taken shape. Through all these states, he continues to exist in connection with the water that found his lunar body; and hence, the absence of consciousness in him is no contradiction, as it is in the caterpillar (which is already endowed with an animate body). In the interim, his unconsciousness is like that in the comatose state; and as such is not open to any discrepancy. Nor is it possible to infer that Vedic rites, being accompanied by animal slaughter, bring about double results (pleasures of heaven and pains of hell); because, such slaughter is authorised by the scriptures: “not killing animals *apart from sacred places*”. And the slaughter that is authorised by the scriptures can never be held to lead to evil consequences. Even if such were accepted, the *mantras* accompanying it could easily remove the taints of sin, like the removal of poison by *mantras*; and as such, there would be no efficiency left in any agency of evil, that may have cropped up, as the cause of future troubles, during the performance of Vedic rites; just as there is all potency in the poison removed by a due recitation of *mantras*.

(“Hindi passage omitted here”)

Those whose conduct here has been good, will quickly attain some good birth—the birth of a *Brâhmana*, the birth of a *Kshatriya* or the birth of

(continued from the previous page) a *Vaisya*. And those whose conduct has been bad, will quickly attain some evil birth—the birth of a dog, the birth of a hog, or the birth of a *Chandâla*. (7)

Com.—Now among the persons concerned, those whose conduct in this world has been good—*i.e.*, those whose actions have been virtuous, accumulating good residue—this qualification indicating such persons as have been free from cruelty, untruth, deceit and the like:—these persons, through the remnant of the residue of actions enjoyed in the lunar regions, quickly attain to some good birth, free from cruelty &c.—the birth of a *Brâhmana*, *Kshatriya*, or a *Vaisya*, in accordance with their deeds. On the other hand, those, whose conduct has been bad, and the residue of whose actions has been evil,—such persons quickly attain some evil birth, a birth which is devoid of all tinge of virtue, and is disgusting—the birth of a dog, of a hog or of a *Chandâla*, in accordance with their deeds. Those twice-born ones, whose conduct has been good, who have always lain in the path of their duty, performing sacrifices &c, such persons frequently go and return by the path of smoke &c., like a pulley. If however they attain knowledge, then they pass away by the path of Light &c.,

(“Hindi passage omitted here”)

On none of these two ways are those small creatures continually revolving; they die and are

(continued from the previous page) born. This is the third place. Thus it is that world is never filled. Hence, one should have a feeling of disgust. To this end there is this verse. (8)

Com.—When they do not pursue knowledge, nor perform sacrifices, &c., they do not proceed by any of these two paths of Light and Smoke. These become the small creatures—flies and mosquitoes &c.—that are continually revolving. Hence having fallen from both the paths, they go on being born and dying endless number of times. And in imitation of their series of deaths and births, it is said 'die and be born'—this injunction being assumed to be addressed by the God to such people. For such people, all time is past in births and deaths and not in any sacrifices or in enjoyment of the results of these. This is the third state, that of the small creatures,—third in comparison with the two paths. Because, those that proceed by the southern path return again; and because, those that are not entitled to either knowledge or action, do not even go there; therefore, that world is not filled. The fifth question has already been answered by the explanation of the science of the five Fires. The first question—that with regard to the point of divergence of the southern and northern paths—has been answered by the assertion that the throwing into fire being common to both classes of men, the difference is that (1) one class proceeds by the path of Light, whereas the other class having proceeded by the path of Smoke to the six months of the sun's southern declension, returns again; and (2) one class passes on, from the months to the year, while the other proceeds from the months to

(continued from the previous page) the Region of the Fathers. The return too, from the lunar, orb, by way of *A'kâsa*, has been explained, as being in the case of those whose residuum of actions has been consumed. The non-filling of that world has been directly explained by the text itself: "Hence is that world not filled." And because the ways of the world are so full of troubles, therefore, one should cultivate feelings of disgust towards it. And because, small creatures, having all their time taken up by experiences of the pains of birth and death, are thrown into an illimitable terrific darkness, as if in an unfathomable and unnavigable ocean, hopeless of crossing it over,—therefore, one should cultivate a feeling of disgust towards such worldly processes:—*i.e.*, he should pray that he may not fall into this terrible ocean of the metempsychosis. To this effect, there is a verse, in praise of the philosophy of the five Fires.

("Hindi passage omitted here")

A Man who steals gold, who drinks wine, who dishonours the Teacher's bed, and who kills the *Brâhmana*—these four do fall, and also the fifth, one who associates with these. (9)

Com.—(1) One who steals gold from a *Brâhmana*, (2) the *Brâhmana* who drinks wine, (3) who dishonours the Teacher's wife, and (4) who kills a *Brâhmana*,—these four fall; as also the fifth, one who associates with these.

("Hindi passage omitted here")

One who knows the five Fires, he is not touched by sin, even though he associates with them. He becomes pure and clean and reaches blessed worlds, one who knows this, — *yea one who knows this*. (10)

Com. — Now, one who knows the five Fires as explained above, — even though he be associating with them, he is not touched by sin; he continues pure; and by the science of the five Fires, he is also made clean; and because he is clean, he reaches blessed worlds — *i.e.*, worlds like those of *Prajâpati* and the like, — one who knows this, *i.e.*, the philosophy of the five Fires, as expounded by questions and answers. The repetition is meant to denote the end of the treatment of the questions.

Thus ends the Tenth *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA XI.

("Hindi passage omitted here")

Prâchînasâla the son of *Upamanyu*, *Satyayagna* the son of *Pulusha*, *Indradyumna* the grandson of *Bhallavi*, *Jana* the son of *Sarkarâksha*, and *Budila* the son of *Asvatarâiva* — these great house-holders and great theologians having come together, held

(continued from the previous page) a discussion, as to 'who is the Self', 'what is *Brahman*'.
(1)

Com.—Those that proceed by the southern path, have been said to become food; and it has been said that the Gods eat them; and it has also been said that for them there is a troublesome course of births and rebirths among the smaller animals. And with a view to the removal of both these discrepancies, and for the fulfilment of an identification with *Vaisvânara*, the eater, the next section is commenced; as is indicated by such passages as "thou eatest food, and seest the dear ones &c." The story is meant to facilitate the comprehension of the subject, as also for the purpose of showing the line of transmission of the philosophy. *Prâchînasâla*,—by name—the son of *Upamanyu*, *Satyayagna*—by name—the son of *Pulusha*, *Indradyumna*—by name—the son of *Bhallavi*, *Jana*—by name—the son of *Sarkarâksha*, *Budila*—by name—the son of *Asvataraiva*,—all these five "great house-holders"—possessed of large houses—"great theologians"—having the occupation of teaching the *Veda*—"having come together" somewhere "held discussion," as to "who is our Self, and what is *Brahman*." The words "Self" and "*Brahman*" one another,—the word "*Brahman*" precluding the bodily Self, and the word "Self" precludes the worshipability of such *Brâhman* as is characterised by the Sun and the like. Thus it comes to be established that Self is identically the same as *Brahman*, and *Brahman* is the Self,—'the Universal Self, the *Vaisvânara*, *Brahman*, that is *Brahman*'; because of such passages as "Your

(continued from the previous page) head will fall off, and you shall be blind &c., &c."

("Hindi passage omitted here")

They at last solved the difficulty: 'Sirs, *Uddâlaka*, the son of *Aruna* Knows, at present, the *Vaisvânara* Self; let us go to him.' They went over to him.

Com.—Discussing over the point, they at last solved the difficulty by finding a teacher. *Uddâlaka* by name,—O revered sirs,—the son of *Aruna*, at present, knows fully well, this *Vaisvânara Self*, that which we want to know. Let us go over to him. Having thus decided, they went over to the aforesaid, son of *Aruna*.

("Hindi passage omitted here")

He thought: 'These great house-holders and great theologians will question me; and I cannot tell them all; therefore, I shall speak to them of another' (3)

Com.—Just as he saw them, he knew the purpose for which they had come; and so thought: 'These great house-holders and great theologians are going to question me with regard to the *Vaisvânara* Self; and I cannot make up my mind to tell them all about it; therefore, I shall speak to them of another teacher.

("Hindi passage omitted here")

He said to them: 'Sirs, at present *Asvapati kaikeya* knows the *Vaisvânara* Self; let us go to him.' They went over to him. (4)

Com.—Having thought thus, he said to them: Sir, *Asvapati*—by name—the son of *Kékaya*—knows well the *Vaisvânara* Self &c., &c., &c., as before.

("Hindi passage omitted here")

("Hindi passage omitted here")

("Hindi passage omitted here")

When they had arrived, he made proper respects to be paid to each of them separately. The next morning, having risen, the king said to them: 'In my Kingdom, there is no thief, no miser, no drunkard, no man without the sacrificial fire, no ignorant person, no adulterer,—whence then an adulteress? I am going to perform a sacrifice, sirs; and as much wealth as I give to each priest, I shall also give you, sirs; please stay.' (5)

They said: 'The purpose for which a man comes that he ought to give out. At present you know the *Vaisvânara* Self; tell us that.' (6).

He said: 'To-morrow will I give you an answer.' Early in the morning, they approached him, talking fuel in their hands; and without having performed the initiatory rites, he said to them. (7).

Com.—When they had arrived, the king had proper respects, paid to each of them, by his priests and servants. The next day, rising in the morning, the king approached them with reverence, and asked them to accept riches from him. Having been refused by them, he thought that they considered him to be too sinful to receive gifts from; and hence with a view to show his right conduct, he said to them: 'In my kingdom, there is no thief, no miser—among those who can afford to give—,no drunkard—among *Brâhmanas*—, none without a sacrificial fire—having a hundred cows, no ignorant person—in accordance with his own class—no adulterer,—whence then is an adulteress possible? Then being told them that they did want riches, he considered that they thought what he had offered to be too little; and hence he said to them: 'I am going to perform a sacrifice for some days; and I have set aside plenty of wealth for that purpose; out of this, whatever wealth I will give to each priest, that will I give to each of you also; so please stay and watch my sacrifice.' Having been addressed thus, by the king, they said: "With whatever purpose a man goes to another person, that he should declare to him—saying that I come

(continued from the previous page) to you for such and such a purpose; such is the rule observed by all good people; we have come, seeking after a knowledge of the *Vaisvânara* Self. And at present, you know this *Vaisvânara* Self; therefore tell that to us." Then he said to them: 'To-morrow I will give you an answer.' They, knowing the king's intention, approached him, early the next morning, with fuel in their hands. Inasmuch as such great house-holders and great theologians, giving up the pride of being *Brâhmana* house-holders, and taking bundles of fuel in their hands, approached with respect the King, one lower in caste, for the purpose of learning, — all other people, desiring learning, should behave in this manner. The king too imparted to them the learning, without performing the initiatory rites, — and as he imparted the knowledge to capable persons in this way, so should others also impart knowledge; — such is the meaning of the story. "He said to them" the *Vaisvânara* Self, explained below.

Thus ends the Eleventh *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA XII.

("Hindi passage omitted here")

'*Anupamanyava*, whom do you meditate upon, as the Self?' 'The Heaven. O revered king!' This

(continued from the previous page) Self that you meditate upon is the *Vaisvânara* Self, the *Luminous*; therefore in your family is seen the *Suta*-libation, as also the *Prasuta* and *A'suta*-libations.' (1)

Com.—It is explained what the king asked. “*O Aupamanyava*, what is that *Vaisvânara* Self which you meditate upon?”. “But is it not against all rules that the Teacher should question the pupil.” This is no discrepancy; because we also find such a rule as that “tell me what you already know, and I will teach you beyond that”; and elsewhere too we come across such questions, meant to arouse the latent intuitions of a dull pupil,—as in the case of *Ajâtasatru*. “Where did it exist then, and whereto did it go?” “I meditate upon Heaven as the “*Vaisvânara* Self, O revered king”—so said *Aupamanyava*. “This is the *Luminous*”—i.e., that whose light or brightness is good,—this is the *Vaisvânara* Self known as the “*Luminous*,” and this is only a part of the Self—this on whom you meditate;—and hence in meditating upon this, you meditate on a part; therefore since you meditate upon the *Luminous* (*Sutejas*) *Vaisvânara* Self, in your family is seen the “*Suta*-libation” of *Soma* poured out at sacrifices, as also the “*Prasutâ*”—the excellently poured Libation and the “*A'suta*” the libation to the *A'harganas*. That is to say, the members of your family are excellent sacrificers.

(“Hindi passage omitted here”)

You eat food and see what is pleasing. He eats food and sees what is pleasing and in his family is *Brahmic* glory—one who thus meditates upon the *Vaisvânara* Self. But this is only the head of the Self; and your head would surely have fallen off, if you had not come to me.

Com.—“You eat food” with a good appetite, and see what is pleasing, and desirable—sons and grandsons &c., &c. Others too eat food and see what is pleasing and in their family are seen the “*Suta Prasuta* and *A'suta*” &c.,—the marks of sacrifice, “*Brahmic glory*”—those who meditate upon the aforesaid, *Vaisvânara* Self. However, this is the only head of *Vaisvânara*, and not the complete *Vaisvânara*. Therefore, inasmuch as you meditate upon his head alone, as the complete *Vaisvânara*, your head would surely have fallen off—since you accept what is contrary to truth—if you had not come to me. Therefore, you did well in coming to me.

Thus ends the Twelfth *Khanda of Adhyâya V*.

ADHYA'YA V.

KHANDA XIII

("Hindi passage omitted here")

Then he said to *Satyayagna Paulushi*: 'O *Prâchinayogya*, what is that on which you meditate as the Self?' He replied: 'The Sun, O revered king.' This is the *Visvarûpa Vaisvánara* Self, on whom you meditate as the Self; therefore, in your family are seen many and various articles.

Com. — Then he said to *Satyayagna*: 'O *Prâchinayogya*, on what do you meditate as Self.' He replied: "On the Sun, O revered king!" The Sun is to be *Visvarûpa* "because of its having many colours, and as such being many-coloured" or "Multiform", —or because the Sun has *all forms* within itself; or since all forms belong to the Sun, therefore it is *Visvarûpa*" and from meditation thereon follows the possession of many and various articles of comfort, here and elsewhere.

("Hindi passage omitted here")

Ready is the car with mules, female slaves and jewels; you eat food and see what is pleasing. One who thus meditates upon this as the *Vaisvânara* Self eats food and sees what is pleasing, and in his family is found *Brahmic* glory. That however is only the Eye of the Self. You would have been blind, if you had not come to me. (2)

Com. – And further, for you, are ever ready the car with a pair of mules attached, and also female slaves together with jewels; you eat food &c., as before. The Sun however is only the Eye of *Vaisvânara*; and hence by meditating upon this as the *Complete Vaisvânara*, you would have become blind – deprived of your Eye – if you had not come to me &c., as before.

Thus ends the Thirteenth *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA XIV.

("Hindi passage omitted here")

Then, he said to *Indradyumna Bhâllaveya*: *Vaiyâghrapadya*, on what do you meditate as the Self? He replied: 'On the Air, O revered King!' This is the *Prithagyartmâ Vaisvânara* Self, on which you meditate as the Self. Hence come to you,

(continued from the previous page) offerings in various ways, and rows of cars follow you in various ways. (1)

Com.—Then he said to *Indradyumna Bhâllaveya*: '*Vaiyâghrapadya*, on what do you meditate as the Self?' as before "*Prithagvartmâ*" is that which has various courses; and as Air has many courses, upwards and downwards, this way and that, therefore Air is "*Prithagvartmâ*.' Therefore, from the meditation of the *Prithagvartmâ Vaisvânara* Self follows the result that to you come, from various sides, various offerings of food, clothing &c; and also that various rows of cars follow you.

("Hindi passage omitted here")

You eat food and see what is pleasing. One who thus meditates upon the *Vaisvânara* Self eats food and sees what is pleasing. That, however, is only the breath of the Self. Your breath would have departed, if you had not come to me. (2)

Com.—"You eat food &c.," as before. That is the breath of the Self; and your breath would have departed &c., &c.

Thus ends the Fourteenth *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA XV.

("Hindi passage omitted here")

Then he said to *Jana Sârkarâkshya*: '*Sârkarâkshya*, on what do you meditate as the Self?' 'On *A'kâsa*, O venerable king.' 'That Self which you meditate upon is the *Bahula Vaisvanara* Self. Therefore, you are *full* of offspring and wealth. (1)

Com.—"Then he said &c., &c." as before. "This is the *Bahula* Self." The *A'kâsa* is said to be "*Bahula*" (*Full*), because it is all-pervading, and because it is meditated upon, as endowed with the property of *fullness*. You are full of offspring—sons and grandsons—and wealth—gold &c.

("Hindi passage omitted here")

You eat food and see what is pleasing. One who thus meditates upon the *Vaisvânara* Self eats food and sees what is pleasing, and in his family is found *Brahmic* glory. That, however, is only the trunk of the Self. Your trunk would have been torn, if you had not come to me. (2)

Com.—This is the “middle trunk” of *Vaisvânara*. The root “*dih*” = accumulate; and since the Body is an *accumulation* of flesh, blood, bone, &c., therefore, the word “*Sandêha*” = Body. Your trunk would have been torn asunder, if you had not come to me.

Thus ends the Fifteenth *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA XVI.

(“Hindi passage omitted here”)

Then, he said to *Budila A'svatarâsvi*: ‘*Vaiyâghrapadya*, on what do you meditate as the Self?’ ‘On water, O revered king.’ This is the *Rayi Vaisvânara* Self, on which you meditate as the Self. Therefore, you are endowed with wealth and strong body.’ (1)

Com.—He said to *Budila* &c., &c.,—as before. “This is the *Rayi Vaisvânara* Self”—the Self in the shape of wealth; because from water proceeds food, and thence wealth. Therefore you are wealthy and strong in body,—strength being due to good food.

(“Hindi passage omitted here”)

You eat food and see what is pleasing. One who thus meditates upon the *Vaisvânara* Self, eats food and sees what is pleasing, and in his family is found *Brahmic* glory. But that is only the bladder of the Self. And your bladder would have burst, if you had not come to me. (2)

Com. — "That is the bladder of the Self *Vaisvânara*; and your bladder would have burst, &c., &c."

Thus ends the Sixteenth *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA XVII.

("Hindi passage omitted here")

("Hindi passage omitted here")

Then he said to *Uddâlaka A'runi*: '*Gautama*, on what do you meditate as the Self?' He replied: 'On the earth, O revered king He said: 'That which you meditate upon as the Self is the *Pratishthâ Vaisvânara* Self. Therefore, you stand firm with offspring and cattle. (1)

You eat food and see what is pleasing. One who thus meditates upon the *Vaisvânara* Self eats food and sees what is pleasing, and in his family is found *Brahmic* glory. However, those are only the feet of the Self. Your feet would have faded away, if you had not come to me.

Com.—He said to *Uddâlaka* &c., &c., as before. “On the earth” &c. “This is the *Pratishthâ*, the feet of *Vaisvânara*.” “Your feet would have *faded away*” — become dull and benumbed — if you had not come to me.

Thus ends the Seventeenth *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA XVIII.

(“Hindi passage omitted here”)

He said to them: ‘All of you, knowing the *Vaisvânara* Self, as if different, eat your food. But one who meditates upon the *Vaisvânara* Self, as “*Prâdêsa-mâtra*” and ‘*Abhivimâna*,’ eats food in all worlds, in all beings, in all selves.’ (1)

Com.—He said to them, endowed as they were with the aforesaid philosophies of *Vaisvânara*: “All of you” — “*Khalu*” is a meaningless word, — “Knowing the one *Vaisvânara* Self, as if different, eat your food,” *i.e.*, all of you have ideas of the

(continued from the previous page) Self *as limited*—and the difference in your ideas is just like the difference of the idea that the born-blind have of an elephant. One who knows the one *Vaisvânara*, with Heaven as His head and the Earth as His feet,—as “*Prâdesa-mâtra*”—this compound meaning (1) that which is recognised bodily, through Heaven as the head and Earth as feet; or (2) that which is recognised in the mouth &c., as being the eater; or (3) that which is measured by a measure extending from the Heaven to the Earth; or (4) that whose extent are the Heavenly Region &c., which are declared in the Scriptures; or (5) in other theories, the Self is said to measure only a *span*, extending from the head to the chin; but this last is not what is meant here; because, the treatment concludes with “of this Self &c,” As “*Abhîvimâna*”—*i.e.*, *identical* with himself. “*Vaisvânara*”—(1) He who *leads* men to the states ordained in accordance with their virtuous or vicious deeds; or (2) the Universal Man, the All-Self; or (3) He who is recognised by all men, after being differentiated into their counter-selves. One who thus meditates upon this *Vaisvânara*, eats food in all the worlds—Heaven &c.—, in all beings—animate and inanimate—, in all Selves—*i.e.*, in the body, the sense-organs, Mind and the Intellect; since, it is by all these that creatures name the Self. The knower of *Vaisvânara*, being the All-Self, eats food; and not like the ignorant person, who knows the physical mass alone.

(“Hindi passage omitted here”)

(continued from the previous page) ("Hindi passage omitted here")

Of this *Vaisvânara* Self, the head is *Sutéjas*, the Eye is *Visvarûpa*, breath is the *Prithagvartmâ* Self, the trunk is *Bahula*, the bladder is *Rayi*, the feet are the Earth, the chest is the altar, the hairs are the sacred grasses, the heart is the *Gârhapatya* fire, the Mind is the *Anvâhâryapachana* fire, and the mouth is the *Ahâvaniya* fire. (2)

Com.—Why is to so? Because of this *Vaisvânara* Self, the head itself is *Sutéjas*, the eye is *Visvarûpa*, the breath is *Prithâgvartmâ* Self, the trunk is *Bahula*, and the feet are the Earth. Or the meaning of those explanations may be that such a *Vaisvânara* Self is to be meditated upon. Next, with a view to show that one, who knows the *Vaisvânara*, performs the *Agnihotra* sacrifices while eating, it is added. Of this *Vaisvânara*, the eater, the chest is the alter—because of the similarity in shape; the hairs are the sacred grasses—because the hairs appear as being strewn over the chest, just as the grass over the external alter; the heart is the *Gârhapatya* Fire,—because the mind, as created out of the heart, becomes centralised; and for the same reason, the mind is the *Anvâhâryapachana* Fire; the mouth is the *Ahâvaniya* Fire,—because the food is poured into the mouth, just as the libation is poured into this fire.

Thus ends the Eighteenth *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA XIX.

("Hindi passage omitted here")

Therefore, that food which may come first is an object of libation. And the first libation that one offers, he should offer, saying '*Svâhâ to Prâna*'; and thereby *Prâna* is satisfied. (1).

Com.—Such being the case, the food that, at the time of eating, may first come to a man for eating, ought to be offered as a libation. What is meant here is only the full accomplishment of the *Agnihotra* sacrifice, and not the detailed mention of the processes of the parts of the *Agnihotra*. And the first libation that the eater offers, he should offer, saying '*Svâhâ to Prâna*'; *i.e.*, uttering this *Mantra*, he should throw in some food, the quantity of which should be exactly the same that is thrown into the Fire. And by this, *Prâna* is satisfied.

("Hindi passage omitted here")

Prâna being satisfied, the eye is satisfied; the eye being satisfied, the Sun is satisfied; the Sun being satisfied, Heaven is satisfied; and Heaven being satisfied, whatever is under Heaven and under the Sun, is satisfied. And through the satisfaction thereof, he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic glory*. (2)

Com.—*Prâna* being satisfied, the eye is satisfied; and so do the Sun, the Heaven &c; and whatever is under—*i.e.*, supervised—by the Sun and Heaven, becomes satisfied. And all this being satisfied, he himself becomes satisfied, with the food that he then eats, and also with offspring &c. “Brightness” of the body, or of speech and intelligence; “*Brahmic glory*”—glorious brightness resulting from a properly accomplished study of the Veda.

Thus ends the Nineteenth *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA XX.

(“Hindi passage omitted here”)

The second libation that he offers, he should offer, saying ‘*Svâhâ* to *Vyâna*.’ Then *Vyâna* is satisfied. (1)

("Hindi passage omitted here")

Vyâna being satisfied, the ear is satisfied; ear being satisfied the Moon is satisfied; the Moon being satisfied, the Quarters are satisfied; and the Quarters being satisfied, whatever is under the Quarters and under the Moon, is satisfied. And through the satisfaction of this, he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic* glory. (2)

Thus ends the Twentieth *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA XXI.

("Hindi passage omitted here")

The third libation that he offers, he should offer, saying '*Svâhâ* to *Apâna*'; then *Apâna* is satisfied. (1)

("Hindi passage omitted here")

Apâna being satisfied, Speech is satisfied; Speech being satisfied, Fire is satisfied; Fire being satisfied, the Earth is satisfied; the Earth being satisfied, whatever is under the Earth and Fire is satisfied. Through the satisfaction of this, he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic* glory." (2)

Thus ends the Twenty-first *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA XXII.

("Hindi passage omitted here")

("Hindi passage omitted here")

The fourth libation that he offers, he should offer saying '*Svâhâ* to *Samâna*'; and thence *Samâna* is satisfied.'

Samâna being satisfied, the Mind is satisfied; the Mind being satisfied, *Parjanya* is satisfied; *Parjanya* being satisfied, Lightning is satisfied; Lightning being satisfied, whatever is under Lightning and under *Parjanya* is satisfied. And

(continued from the previous page) through the satisfaction of this, he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic* glory. (2)

Thus ends the Twenty-second *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA XXIII.

("Hindi passage omitted here")

("Hindi passage omitted here")

The fifth libation that he offers, he should offer, saying '*Svâhâ* to *Udâna*'; and thereby *Udâna* is satisfied. (1).

Udâna being satisfied, the skin is satisfied; the skin being satisfied, the Air is satisfied; the Air being satisfied, *A'kâsa* is satisfied; *A'kâsa* being satisfied, whatever is under the Air and under *A'kâsa* is satisfied. And through the satisfaction of this, he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic* glory. (2).

Thus ends the Twenty-third *Khanda* of *Adhyâya* V.

ADYA'YA V.

KHANDA XXIV.

("Hindi passage omitted here")

If without knowing this, one were to offer the *Agnihotra*, it would be just as if a man were to remove the live-coals and pour the libations on dead ashes. (1)

Com.—If some one, without knowing the aforesaid philosophy of *Vaisvânara*, were to offer the well-known *Agnihotra*,—it would be exactly as if some one were to remove all the live-coals capable of libations being poured in, and pour his libations in the dead ashes left behind. The difference between the *Agnihotra* of one who knows the *Vaisvânara*, and that of one who knows it not, is just the same as between pouring libations in fire and that in ashes. By this deprecation of the ordinary *Agnihotra*, the *Agnihotra* of one who knows the *Vaisvânara*, is praised.

("Hindi passage omitted here")

But he who, knowing this, offers the *Agnihotra*, his libations fall upon all worlds, all beings and all selves. (2)

Com.—Therefore, the *Agnihotra* of the knowing person is of superior quality. Why? Because one, who knowing this, offers the *Agnihotra*, the libations of such a person, who knows the aforesaid *Vaisvânara*, fall upon all the worlds &c., &c., as explained above, 'the falling of libations' and 'eating of food' belong synonymous.

("Hindi passage omitted here")

Just as the soft fibres of the *Ishika* reed would burn, when thrown into the fire, in the same manner, are burnt the evils of one, who knowing this offers the *Agnihotra*.
(3)

Com.—And just as the soft fibres of the *Ishika* reed would burn away quickly, when thrown into fire, so, for one, who knows this and is the All-Self the eater of all food, are completely destroyed all the evils—virtue and vice—"accumulating through many births, and being produced in the present life, prior to and consecutively with the appearance of knowledge. What is burnt is all the evil, except that which is destined to operate towards the making up of the next material body of the individual; because, these are not burnt, being, as in the case of the liberated ones, already operative towards its effect. This is for one, who knowing this *offers the Agnihotra*—*i.e.*, eats his food.

("Hindi passage omitted here")

Therefore, if one who knows this were to offer the remnant of his food to a *Chandâla*, it would be offered in his own *Vaisvânara*, Self. Hence, is this verse. (4)

Com.—If the knowing one were to offer the remnant of his food to a *Chandâla*, who does not deserve such offer — *i.e.*, even if he were to dispose of the remnant against ordinances—, it would be offered into his own *Vaisvânara Self*, as located in the *Chandâla's* body; and thus, such an act would not be sinful. By this, it is the knowledge of *Vaisvânara* that is eulogised. In the sense of such praise, is the following vedic verse.

("Hindi passage omitted here")

As here, hungry children wait upon their mother, so do all beings wait upon the *Agnihotra*. Yea, they wait upon the *Agnihotra*. (5)

Com.—Just as in this world hungry children wait upon their mother—expecting when the mother would give them food, so do all beings, that eat food, wait upon the *Agnihotra*, as offered by one who knows the above,—*i.e.*, they wait in expectation of the eating of the knowing person; waiting to see when he would eat and feed them; the fact being that the whole universe is satisfied by the eating of the knowing person. The repetition is meant to indicate the end of the *Adhyâya*.

Thus ends the Twenty-fourth *Khanda* of *Adhyâya* V.

Thus ends the Fifth *Adhyâya*.

The Chhandogya Upanishad.

ADHYA'YA VI.

KHANDA I.

("Hindi passage omitted here")

Harih Om! There was one *Svêtakêtu*, the grandson of *Aruna*. His father said to him: *Svêtakêtu*, go and live a religious student; for, there is none of our family, my dear, who has not studied the *Veda*, and who is *Brâhmana*, only by birth? (1)

Com.—The connection of the *Adhyâya* "*Svêtakêtu*, &c." is this: It has been declared above that "all this is *Brahman*, rising in It, dissolving in It, and living in It"; and now it has to be shown how the universe is born from It, how it is dissolved into It, and how it lives in It. And again, it has also been declared that when a single knowing person has eaten, the whole world is satisfied; and this could be possible, if the Self in all creatures were one; and not, if this Self were diverse; and this sixth *Adhyâya* is begun with a view to show that the Self in all is one. The story of the father and son is for the purpose of showing the gravity of the philosophy. "*Svêtakêtu*" by

(continued from the previous page) name. "*Ha!*" indicates tradition. "*A'runêya*—the grandson of *Aruna*. To him said his father, *Aruni*, finding him to be a fit person for knowledge, and seeing the time of his initiation approaching: "Well *Svêtakêtu* find a *guru*, fit for your family, go to him and live as a religious student. Because it is not proper that one born in our family should not know the *Veda*, and should be a *Brâhmana*, only by birth"—i.e., one, who only calls *Brâhmanâs* his relatives, and does not himself behave like a *Brâhmana*.

("Hindi passage omitted here")

Having gone when twelve years old, he came back, when he was twenty-four of age, having studied all the *Vedas*, greatly conceited, considering himself well-read, and arrogant. His father said to him: "*Svêtakêtu*, since thou art so conceited, considering thyself well-read, and arrogant,—didst thou ask for that instruction?" (2)

Com.—It seems that the father himself was away from his home; whereby, though himself fully endowed with all necessary capabilities, he did not initiate his son. Having been thus directed by his father, *Svêtakêtu*, twelve years old, went over to his Teacher until he was twenty-four years of age,—when, having read the *Vêdas* and learnt their meaning, and being "greatly conceited"—i.e., not considering anybody to be his equal—,inclined

(continued from the previous page) to consider himself well-read, and arrogant, came back to his home. Seeing his son unlike himself, arrogant and conceited, the father said to him, with a view to teach him proper manners: "Well *Svétakétu*, as thou art so conceited, proud of your learning and arrogant, what great thing hast thou obtained from the Teacher? Or, didst thou ask him about that "*instruction*" – *i.e.*, that by which is taught the supreme *Brahman*, which can be comprehended only by means of instructions."

("Hindi passage omitted here")

By which the unheard becomes heard, the unperceived becomes perceived, and the unknown becomes known? 'How can there be such an instruction, Sir?' (3)

Com. – The "Instruction" spoken of is described: That instruction, by which all that is unheard becomes heard, all that is unperceived – *i.e.*, unthought of – becomes perceived, and the unknown becomes definitely known. What is signified by the story is that even after one has read all the vedas, and having understood everything else, if one does not know the truth with regard to Self, his ends are still unaccomplished. Having heard this wonderful account of the instruction, and thinking any such, by which the unknown becomes known, to be impossible, *Svétakétu* asks: "How" – in what way – "can there be such an instruction?"

("Hindi passage omitted here")

Just as, my dear, by a single clod of clay all that is made of clay becomes known,—all modification being only a name based upon words; the truth being that all is *clay*. (4)

Com.—“Just listen to me, how such instruction is possible, my dear”. Just as in the ordinary world, when a single clod of clay—the material cause of the jar &c.,—is known, all other modifications of clay become known by it. “But how can all the effects be known by the knowledge of the cause, in the shape of the clod of clay?” This does not touch our position; because the effect is non-different from the cause. You think that the knowledge of one thing cannot lead to the knowledge of another; and this would be true with regard to the point at issue, if the cause were something different from the effects. But as a matter of fact, it is not so. “Then how is it that there is an idea prevalent among men, that such a thing is the cause, and that such and such a thing is its effect?” Just listen how that is; all modification is only a *name* (the affix “*dhéya*” has a reflexive meaning), based on mere words. That is, it is only a name based upon words, and there is no such reality as *modification*. In reality, the only reality is the *clay*.

(“Hindi passage omitted here”)

And just as, my dear, by a single ingot of gold, all that is made of gold becomes known,—all modification being only a name based on words, the truth being that all is gold. (5)

Com.—Just as, my dear, by the knowledge of a single ingot of gold, all modifications of gold—crown, bracelet &c.—become known;—‘only a name’ &c. &c. as before.

(“Hindi passage omitted here”)

(“Hindi passage omitted here”)

And just as, my dear, by a single pair of nail-scissors, all that is made of iron becomes known,—all modification being only a name based upon words, and the truth being that all is *iron*; thus, my dear, is that instruction. (6)

‘Surely, those venerable men did not know this; for, if they had known it, why should not they have told it to me? Please sir, tell it to me.’ ‘So be it my dear.’ (7)

Com.—Just as, by a “*single pair of nail-scissors*”—which indicates any single piece of iron—all modifications of iron become known, &c. &c. as before. The citing of many instances is with a view to including all the various phases of the Reality to be explained, and also to bringing about a firm conviction in the mind of the listener. “Thus, my dear, is the instruction, spoken of by me.” When the father had said this, the son replied: “The venerable men, my Teachers, surely did not know this, that you have said; for, if they

(continued from the previous page) had known this Reality, why should not they have told it to me, who was duly qualified, being devoted and obedient to the Teacher? Hence, I conclude that they did not know it." The son made this assertion, even though it was deprecatory to his Teachers, simply because he was afraid of being again sent away to the Teacher, to learn the truth. "Therefore, please sir, tell that to me, which, being known, would make me omniscient." Thus requested, the father said: "So be it, my dear."

Thus ends the First *Khanda* of *Adhyêya* VI.

ADHYA'YA VI.

KHANDA II.

("Hindi passage omitted here")

In the beginning, my dear, this was pure Being, one, without a second. Some say that in the beginning this was non-being alone, one, without a second; and from that *Asat*, the *Sat* was born. (1)

Com.—"*Sat*" denotes pure Being which is extremely subtle, undefinable, all-pervading, one, taintless, indivisible, pure consciousness. That which is explained by all the Vedântâs. The word "*Eva*" has a definitive force. What is it ascertained to be? "This," — the universe, which is found to be differentiated into name

(continued from the previous page) and form, "was Pure Being",—thus "Pure Being" being connected with "was". When was this Pure Being alone? "In the beginning"—*i.e.*, prior to the creation of the universe. "Is not this Pure Being even now, that it is specified as being so *in the beginning*?" NO. Wherefore the specification then? At the present time also, this is Pure Being,—but differentiated into Names and Forms, the object of the notion of "this"; while, before creation, this was only amenable to the idea of "Pure Being"; hence, it is specified "*in the beginning* this was Pure Being." Prior to creation, no object could be cognised as "this", as differentiated into Name and Form; just as it is not so cognised during deep sleep. Just as on waking from deep sleep, one recognises mere Being—that during deep sleep, the only object was Pure Being,—so also prior to creation. Such is the import of the text. Just as, in the ordinary world, in the morning, one sees the potter gathering clay for the making of the jar &c.; and then having gone away to some other place, and returning in the evening, he finds in the same place various such articles as the jar, the cup and the like; and then, the idea in his mind is that "all this jar &c., was only clay in the morning"; in the same manner, we have the present assertion.—In the beginning, this was "Pure Being." "*One alone*" —*i.e.*, there is nothing besides Its own effects. "*Without a second*" —in the case of the jar, we find certain other co-operating agencies—in the shape of the potter who is the efficient cause, and so forth—apart from the clay itself;

(continued from the previous page) and it is all such extraneous agency that is precluded from the case in question—in the case of Being, there being no other auxiliary agencies. The meaning is that apart from Itself, no other object exists. *Objection:* “In accordance with the *Vaisêshika* theory too, the co-existence of all things with Being, is quite possible,—the notion of Being pervading over all substances and qualities; inasmuch as the substance has *Being*, the quality has *Being*, the Action has *Being* &c, as declared by the *Vaisêshikas*”. All this would be quite true, as appertaining to the present time; but the *Vaisêshikas* do not admit the fact of the effect having a Being, *prior to its production*; inasmuch as they hold that prior to production, the effect is non-existent. Nor do they admit of the reality of a single Being, without a second, prior to creation. Therefore, it is something quite different from the Being held by the *Vaisêshikas*, that is here spoken as the cause, the “Pure Being,” explained by means of the example of the clay, &c.

Now, at the time of the consideration of realities prior to creation, “some” — *i.e.*, the *Nihilists*—say, while considering such realities, that, prior to creation, this was non-being, *i.e.*, a non-entity,—this universe being, at first, one without a second. The *Bauddhâs* say that prior to creation, the only reality was the negation of Being; and they do not admit of any other reality, opposed to Being; as the *Naiyâyikas* hold that the reality is both Being and Non-being, meaning thereby respectively, the *object as it exists*, and *its contradictory*. “If the Nihilist holds that prior to creation, there was a

(continued from the previous page) mere negation of Being, how is it that they speak of it as *existing* prior to creation, and being *one only, without a second*,—thereby asserting its relations with time and number?" True; no such assertion is proper, for those that admit of the mere negation of Being. The theory of the existence of pure Non-being too is untenable; because that would be denying the existence of the theoriser himself,—which is impossible. If it be urged that "the theoriser theorises *at the present time* and not prior to creation",—this cannot be; because, there are no grounds for believing in the negation of Being, prior to creation; which absence of grounds invalidates any such assumption as that "prior to creation, this was pure Non-being." "Inasmuch as words signify counterpart realities in the objective world, how can there be any meaning in the sentence, 'this was Non-being, one, &c.' And any meaning being impossible, the sentence loses all authority." This does not touch our position; because the sentence refers merely to the *cessation of any cognition of Being*. The word "Being" signifies a counterpart objective reality; the words "one," and "without a second" too qualify—(*lit.*, are co-existent with)—the word "Being"; so also the word "was". And the negative, used in the sentence speaking of "Being", only serves to *preclude*, from the object spoken of, by such sentence, the notion expressed in the sentence—this notion being that "this was one alone, without a second"—such preclusion being based upon the sentence treating of "Being" itself; just as the person riding a horse, while taking his seat

(continued from the previous page) (based) upon the horse, turns the horse away from the object in its front. And the sentence with the negative does not directly denote the negation of Being. Therefore, the sentence "this was Non-being &c.," is put forward simply with a view to set aside all mistaken notions from the minds of men. It is only when a mistaken idea is clearly expressed, that people can be warned against it; and in this lies the use of the sentence beginning with "Non-being"; hence this sentence comes to be endowed with full vedic authority. And therefore, the objection urged above falls to the ground. "From this Non-being" — *i.e.*, from the negation of all things — "Being" — all that is seen to exist — "was born." The deletion of the last vowel in "*Jâyata*" is a vedic form.

("Hindi passage omitted here")

'But how, my dear, could it be so?' said he; 'how could Being be born from Non-being? In fact it was Being alone that existed in the beginning, one, without a second;'
(2)

Com.—Having thus put forward the view of the great Atheist, the text next proceeds to deny it: "How" — on what grounds — "my dear, could it be so?" — *i.e.*, how could it be possible for Being to be born from Non-being?" Though the sprout is found to appear from the destruction of the seed — a negation — yet, even this is opposed to their theory. How? Because the parts of the seed, that go to make up the complete seed transfer themselves into the sprout; and they are never destroyed in the

(continued from the previous page) appearance of the sprout. And again, the shape of the seed is not held, even by the Atheists, to be anything apart from the constituent parts of the seed; and as such, there is no portion of the seed that could be said to be destroyed at the appearance of the sprout. If it be held that there is something apart from the constituent parts, then, that goes against the Atheistic theory. If it be held that "what is destroyed of the seed is the shape of the seed, held by *mistake—samvriti*—(to be apart from the parts)" —then, we ask—what is this, "mistake"? Is it an entity, or a non-entity? If a non-entity, then you have no example whereby to prove its existence. If, on the other hand, it be an entity, then the birth of the sprout is not from a non-entity; the fact being that the sprout is born out of the parts of the seed. If it be urged that even the constituent parts of the seed are destroyed,—this cannot be; because, the impossibility of destruction applies equally in the case of the parts; just as according to the Atheists there is no such *complete whole*, as has the shape of the seed, so also are the parts no *wholes*; and as such cannot be destroyed. Because the parts too will have their parts; these latter again will have their own; and as this series could never stop, no destruction could ever be possible. On the other hand, for One who holds the existence of Being, the notion of existence going on ever so long, the fact of Being never ceases; and, as such, the production of an entity becomes established. Whereas, for those that hold to Non-being, there can be no example of the production of Being from Non-being. For

(continued from the previous page) the former theorists, there are found many examples—such as the production of the jar out of clay, the jar existing only while the clay exists, and never otherwise. If it were only from non-entity that the jar were to be produced, then one desiring to make a jar would not take up the clay; or the jar, &c., would all be followed by notions of Non-entity. None of these however is found to be the fact; hence, Being can never be born from Non-being. It has been asserted that the idea of the clay is the cause of the idea of the jar; while there is no such reality as either the clay or the jar; but in this case too, it is only an existing idea of clay that is the cause of the existing idea of the jar;—whence too, there can be no production of Being from Non-Being. If it be urged that “the ideas of clay and the jar, standing in the relation of means and consequence, have mere sequence between them, and no casual relation,”—this cannot be; because, even in the matter of the sequence of ideas, the Atheists can have no instances to substantiate their case. Therefore, the father said—“How could it be thus? In what manner could Being be born from Non-being?” That is to say, there are no instances to show the production of an entity from a non-entity. Thus having upset the theory of Non-being, the text sums up: “Being alone, my dear, existed in the beginning”—which has been established as the orthodox view. *Objection:* “Even for one who holds Being, there is no instance showing the production of an entity from another entity; since from one jar another jar is not found to be produced.” True it

(continued from the previous page) is that from one entity no *other* entity is born, — the fact being that it is Being alone which subsists in another form; just as the serpent coiling itself round into a ring, and as the clay-dust subsists in the forms of the jar &c. “If, in this manner, Being alone has all sorts of shapes, how is it that it is declared that *in the beginning this was Being alone*”? Have you not heard the word “*eva*” which has a definite meaning with reference to the denotation of the word “this” — which signifies the *effect*? “But then, in that case, it follows that in the beginning there was non-entity, at first there being no *this*, while at the present time *this* has appeared.” Not so; It is Being itself which subsists in the form of that which is denoted by the word “this,” — just as it is the clay which subsists in the form of that which is denoted by the words “jar” &c. “But just as the clay is a reality in itself, so too are the jar &c.; because these too are, like it, the objects of notions, other than that with regard to Pure Being; and hence, all effects would be realities different from the Being, — just as the cow from the horse.” This cannot be; because, though the various effects lump, jar &c., differ among themselves, yet they are the same with regard to the clay. Though the jar differs from the lump, and so does the lump from the jar, yet both the lump and the jar do not differ from the clay; hence, both the lump and the jar are pure clay. Where as, the horse differs from the cow, and the cow from the horse. Therefore, the jar &c., are only different forms of clay. In the same manner is all this only a form of Being; hence, it

(continued from the previous page) is only proper to say that “in the beginning, this was Being alone,” – all forms of modifications being merely in *name*. “It is declared in the *sruti* that the *Purusha* is indivisible, inactive, calm, faultless, taintless, divine and incorporeal, the inner and outer unborn; and as such how could the indivisible, incorporeal Being be modified into different shapes?” This does not touch our position; just as the parts of the serpent are assumed from the parts of the rope, so it would be possible for the shapes of modifications to proceed from the assumed parts of the Being, because says the *sruti* “all modification is only a name based on words; and the only truth is that it is *clay*,” and thus the only truth is the Being. “One, without a second,” *as a matter of fact*, even at the time of the cognition of this (when the one-ness ceases only *apparently*).

(“Hindi passage omitted here”)

It saw, ‘may I be many, may I grow forth’. It created fire. The fire saw, may I be many, may I grow forth’. It created water. Therefore whenever a man is hot and perspires, it is water produced from fire. (3)

Com. – The Being “*Saw*” – i.e., did the seeing. It follows from this that the cause of the universe is not *Pradhâna* of the *sânkyas*; because, they hold the *Pradhâna* to be non-intelligent; while the Being spoken of here is intelligent; because, It sees.

(continued from the previous page) How did it see? "May I be many, and may I grow forth!" Just as the clay becomes many in the shape of the jar &c., or as the rope grows forth into the shape of the serpent, assumed in the mind. "In that case all that is seen to be is a non-entity, because the rope *as the serpent* is a non-entity." Not so; because it is Being itself that is mistaken for dualities and diversities,—and there is no non-existence of anything anywhere. The *Naiyâyikas* assume a reality other than Being; and then they declare that prior to creation, this is destroyed; whence they assert its subsequent non-existence. But we do not assume any name or thing, other than Being. It is Being alone which *names*, and is *named*, as other things; just as, the rope that is named serpent by the notion of a serpent; or again, just as the lump, the jar &c., being mistaken for some thing other than the clay, are named as a 'lump', 'jar' &c; while those that know the rope set aside the name and idea of serpent, and those that know the clay set aside the names and ideas of the lump, the jar &c; in the same manner, those that have a discriminative knowledge of Being, set aside all words and ideas with regard to the modifications,—as say the *Srutis*. "Whence speech desists, not reaching It even by the mind." "That which can not be named &c., &c." Having seen (thought) thus, "It created fire." "It has been declared in another *Srutî* that from the Self was produced *A'kâsa*, from *A'kâsa*, Air, and from Air, Fire,—thus Fire being the *third* in order of production; then, how is it that in the present passage it is mentioned as the *first* creation, and *A'kâsa* is said to follow

(continued from the previous page) from it; thus then, there is a contradiction between two parts of the *Sruti*." This is no fault; because, even in the present case, it can be assumed that the Being created Fire, after having created *A'kâsa* and Air. Or, the fact may be that the text has no eye to the order of creation; all that is meant to be shown being that all things being the effect of Being, this latter 'is one, without a second'; because, the instances cited are those of clay and the like. Or, it may be that what is aimed at is an exposition of "*Trivikarana*" (the intermixture of three elements); and hence the creation of only three—Fire, Water and Food—is described. 'Fire' is that which is known as that which burns, cooks, lightens, and is red. Having been created, the Fire willed as before, 'may I be many, may I grow forth'; and 'it created Water';—by 'Water' being meant all that is known to be fluid and white. Because, Water is the effect of Fire, therefore, whenever a person is hot and perspires, it is only Water that is being produced from Fire.

("Hindi passage omitted here")

The Water willed 'may I be many, may I grow forth'; it created food. Therefore, whenever it rains anywhere, then is most food produced; as from Water alone is eatable food produced. (4)

Com.—'The Water willed,' as before, the Being, in the form of Water, willed 'may' I be many, and may I grow forth.' 'It created Food'-by 'Food'

(continued from the previous page) being meant the Earth; because Food is of the nature of the Earth. Because Food is produced from Water, therefore, whenever it rains at any place, there the greatest quantity of Food is produced; hence, it is from Water that all eatable Food is produced. In the first sentence it was said simply '*Food* was produced,' where the earth was meant; here it is said '*eatable* food,' meaning thereby the various corns, barley &c. 'Food' is all that is heavy, firm, nutritious, and dark in colour. 'We do not find any intelligent *will* in the case of Fire &c.; inasmuch as the killing of these is not prohibited, and *as* in them we do not find any such traits of intelligence, as fear and the like; then, how is it that the Text asserts that *the Fire willed*. This is no fault; Fire &c., being modifications of the real source of intelligence, and the intelligent one bringing about effects in a fixed order, it can be reasonably said that 'Fire *willed*,' meaning thereby that, 'It willed, *as it were*' 'Well, then is the intelligence of Being only assumed?' No, by no means; the seeing of the Being amenable only to words, it could never be assumed. The *willing* by Fire, &c., however, is inferred; and as such, there being an absence of real primary *will* it is only proper that it should be assumed, (in accordance with inference). 'The Being too being the cause of clay, may be inferred to be non-intelligent; and in that case the *willing* may be assumed as belonging to the non-intelligent *Sânkhya pradhâna*' on the ground that the Being is for the sake of intelligence, and brings about effects in keeping with a fixed time and order. In the ordinary world too,

(continued from the previous page) we come across cases where the non-intelligent is used as intelligent—*e.g.*, 'the bank of the river wishes to fall'; similarly could it be with the non-intelligent Being.' This cannot be; because, the Being is declared to be the Self; 'It is the true, It is the Self.' If it be urged that 'the declaration of its being the Self is also assumed,—just as there is an imposition of the name Self on the non-Self, as in the case 'my Self is *Bhadraséna*,'—this can not be; because, in the sentence 'the delay for him is only so much, &c.,' the *Sruti* declares Liberation for one who has a true knowledge. 'I am *Sat*.' If it be urged that this too is only assumed,—all declaration of Liberation being only assumed, even in the case of the theory that one who knows the *Pradhâna* to be his Self, is close to liberation; just as, starting for a village, one might say; 'I have reached the village', with reference to the speed with which he is going;—this cannot be; because, the section has begun with the declaration a knowledge of which makes the unknown known &c.' It is only when the Being is known that all things become known; because, all things are non-different from It, because It is declared to be 'one without a second.' There is nothing else left to be known—which is either directly mentioned in the *Sruti*, and which could be inferred from any premises—whereby the declaration of liberation might be assumed. If the whole *Adhyâya* were said to be assumed, then it would be so much labour lost for nothing; because the fact of this *Adhyâya* explaining things leading to the final end of Man is got at, by means of argument. Therefore,

(continued from the previous page) inasmuch as the Veda is authoritative, it is not right to ignore the directly denoted meanings (and assume secondary indirect ones). Therefore, it is established that the cause of the universe is intelligent.

Thus ends the Second *Khanda* of *Adhyâya* VI.

ADHYA'YA VI.

KHANDA III.

("Hindi passage omitted here")

Of these living beings, there are only three origins: born from an egg, born from a living being, born from roots. (1)

Com. — Of all living beings, Bird &c., — because "*éshâm*" is added we must take it to refer to the living, and not to Fire &c.; because the three — foldness of these has yet to be spoken of, and before it has been spoken of, they cannot be referred to as "these"; and secondly, because we find the word 'Deity' used with regard to Fire &c. "These three Deities &c." Therefore, of these living beings, the Bird &c., there are only three origins, not more. It is explained which ones these three are: (1) That born from the Egg-the Bird &c.: the Bird and the Serpent are seen to be born from the Bird and the Serpent; hence a Bird is the origin of another Bird, and so on. "Inasmuch as '*Andaja*' is that which is born from an Egg, the origin is the *Egg*, and not the Bird, and as such,

(continued from the previous page) how is it that what is born of an egg is spoken of as the *origin*?" It would have been so, only if the *Sruti* was dependent upon your wish; but inasmuch as the *Sruti* is independent, it has declared that the origin is *that born from the egg*, and not the *egg*; and as a matter of fact also, we find that the absence of the Bird—and not that of the egg—brings about the absence of any future brood of that species. Therefore, *that which is born from the egg* is the origin of the *andaja* class. Similarly "*that is born of a living being*"—i.e., that which is born from the womb—, the man, cattle and the like. So also, that which is "*born from roots*"—i.e., all that proceeds from *that which shoots out*, namely the immoveable objects; or "*udbhid*" may be taken as seed or *root*; and that which is born of these is the origin of all immoveable beings. Those born in perspiration &c., are included in the "egg-born" &c. Hence is the number limited to "three" only.

("Hindi passage omitted here")

This Deity willed: 'Well, may I enter into all those three *dévatâs* by means of this Living Self (*jivâtma*) and shall appear under different names and forms.'

Com.—"This Deity",—the one treated of here, named "Being", source of Fire, Water and Food-willed, as before—"May I be many &c." Inasmuch as the purpose of becoming many has not yet been fulfilled, the Deity based its further desire upon that purpose. What did the Deity will: "Well, may I enter into these three *dévatâs*, Fire, Water and

(continued from the previous page) Food, by means *of this living self* " –by this last clause referring to the process of living experienced by the Deity, during the previous creation, the meaning being 'by means of that Self which keeps the Breath' &c, meaning thereby the Self, partaking of the character of Intelligence, and as such, not differing from the Real Self. "May I enter" *i.e.*, may I, having obtained, specific consciousness, by contact with Fire, Water and Food, manifest under various names and forms; that is to say, clearly distinguish that such is the Name and such is the Form. "The non-worldly omniscient Deity being independent, it is not possible that It should consciously determine to enter, and positively enter into the Body, which is the receptacle of hundred and one troubles, and by such entrance, actually undergo the troubles." True; this would not be possible, if the Deity were to determine to enter and undergo troubles, in its pristine undifferentiated form; but, as a matter of fact, such is not the case; since it is clearly stated "having entered by means of this *living self*, – the living self being only a shadow of the Deity, a mere reflection of the Real, Self, in the mirror consisting of contact with *Buddhi* and the rudimentary elements; just like the reflection of the sun in the water. The contact of the Deity possessed of unimaginable, endless powers with *Buddhi* &c., produces as shadow of Intelligence, through the nondiscrimination of the Real Form of the Deity; and this shadow is the origin of various such notions, as 'I am happy,' 'I am unhappy' 'I am deluded' and the like. Inasmuch as it is in its mere shadow that the Deity has entered, It is not, in itself, connected

(continued from the previous page) with pain, and pleasure. Just as the man, the sun &c., reflected in the water, are there only in their shadows, and as such, are not touched by the faults of the reflecting surface; so also this Deity. "Just as the Sun being the Eye of all the world, is not touched by the external discrepancies of the Eye; so also, the inner self of all beings being apart from the world, is not touched by the discrepancies of the world;" and also "It is like *A'kâsa*, all-pervading and eternal" as declared in the Katha Upanishad; "as if thinking &c., "as in the *Vâjasanéya*. "If the living self is a mere shadow, it must be false; and so also must be its being in this world and the next, &c." That does not affect the case; because it is held to be *true*, in its character of the Real Self. All Name and Form is *true*, only in its nature of the Real Self – all modification by itself, being false; as declared before "all modification is mere name &c."; so also with the living self. There is a well-known maxim that 'the offering is in keeping with the character of the elemental to which it is offered'; and it is in accordance with this maxim that all worldly modifications are true, in their character of Real Self, and false, in all other cases, and as such, the *Naiyâyika* cannot raise any objections against this; because we can always explain away discrepancies by saying that all assertions of duality contradicting one another, are mere fancies of one's own intellect, based upon unrealities.

("Hindi passage omitted here")

Saying 'may I make each of these three tri-partite', the Deity entered into those three *dévatâs*, by means of this living self, and differentiated Names and Forms.(3)

Com.—“Having entered into these three *dévatâs*, in their original state, with Names and Forms undifferentiated,—may I differentiate their Names and Forms” — having thought so, and also that,—“each of these three, may I make tri-partite” —in which process one element is the principal and the other two being secondary constituents,—otherwise, it would become like the rope with all its three constituent threads of equal importance. The three elements are separately rendered tri-partite, but only within themselves. Thus Fire &c., come to acquire their separate names—that this is *Fire*, this *Water* and this *Food*. And the purpose that is served by the recognition of the separate names of these is the accomplishment of all usage with regard to them. Having thought thus, the Deity entered these three *dévatâs*, by means of the aforesaid living self,—entering inside like the reflection of the Sun—, entering first the body of the *Virât*, and then the bodies of the Gods &c., finally came to differentiate Names and Forms, in accordance with its previous resolve—distinctly differentiating that such is the *Name*, and such the *Form*, and so forth.

(“Hindi passage omitted here”)

It made each of these tri-partite; and how each of these three *dévatâs* becomes tri-partite, learn that from me, my dear. (4)

Com.—It made each of these *dévatâs* tri-partite—in accordance with the comparative excess of the one with regard to the other two. You may, for the time being, lay aside the fact of the bodies of the Gods &c, with their Names and Forms differentiated, being tri-partite, as consisting of Fire, Water and Food; just learn from me first, how each of these three *dévatâs*—exterior to those bodies,—comes to be tri-partite; I will explain this by means of examples.

Thus ends the Third *Khanda* of *Adhyâya* VI.

ADHYA'YA VI.

KHANDA IV.

("Hindi passage omitted here")

Of Fire, the red colour is the colour of Fire, the white is of the Water, and the black is of the Earth. Thus vanishes *Fieriness* from the Fire, being only a modification, which is merely a name, based upon words; the only truth being that there are the three colours. (1)

Com.—The tri-partition of the *dévatâs* is exemplified. An example is cited with a view to explain the whole by exhibiting only a part. Of the tri-partite Fire, what is known as the *red* colour is the

(continued from the previous page) colour of the pre-tripartite Fire; so also, the white colour of the Fire is the colour of the pre-tripartite Water; and the black colour is that of the Earth, prior to tri-partition. Such being the case, there vanishes what you think to be *Fire* apart from the three colours. Prior to the correct understanding of the three colours, you had the notion of Fire, as an independent entity; this notion as also the word Fire, vanishes. Just as when rock-crystal is seen over a red surface, the idea that people and the words that they use is that "it is a ruby" – prior to the discrimination of the surface and the crystal, after which, however, the notion of *ruby*, as well as the word 'ruby' disappear. "Why should you bring in the *idea* and the *word* in the present explanation? The explanation should be 'prior to the discrimination of the three colours, it was Fire; and as soon as the three colours were properly recognised, it ceased to be Fire; just as when the threads have been drawn away, the *cloth* ceases to be.' Not so; because Fire is cognised only by means of the *idea* and the *word*; because it is declared that "It is a mere modification, being only a name" – "Fire" – "based on words." For the same reason the *idea* of Fire is also false. The only truth, that is there, is that there are the three colours – *i.e.*, apart from the three colours there is not an atom that is true. (1)

("Hindi passage omitted here")

Of the Sun, the red colour is the colour of Fire, the white is of Water, and the black is of the Earth. Thus vanishes *Sunness* from the Sun, being only a modification, which is only a name, based on words; the only truth being that there are three colours.
(2)

("Hindi passage omitted here")

Of the Moon, the red colour is the colour of Fire; the white is of Water; the black is of the Earth. Thus vanishes *Moonness* from the Moon, being only a modification, which is a mere name, based on words;—the only truth being that there are three colours.
(3)

("Hindi passage omitted here")

Of the Lightning, the red colour is the colour of Fire; the white is of Water; the black is of the Earth; thus vanishes *Lightningness* from the Lightning, being only a modification, which is a mere name based on words;—the only truth being that there are three colours.
(4)

Com.—Similarly of the Sun, the Moon, and the Lightning, &c., &c., as before. "It was promised above 'Learn from me how each of these *dévatās* becomes tri-partite;' while in all the four cases, it is only the tri-partite character of Fire that has been shown, and no examples have been

(continued from the previous page) cited to show the tri-partite character of Water and Earth." This is no fault; what is meant by the text is that in the same manner examples may be added to show the similar tri-partite character of Water and Earth also. The examples in connection with Fire are simply meant to point out the nature and method of exemplification,—it being chosen on the ground of its being coloured, and as such, being more easily and clearly comprehensible. Odour and taste have not been taken up in the example; because the three were not possible as in fire, odour and taste do not exit. Touch and sound have not been taken up, because they are incapable of being shown apart from their substrata. If the whole universe is tri-partite, then, as in the case of Fire, the only truth would be the three colours, and like the *fieriness* of fire, the *universeness* of the universe would also vanish. Similarly too, earth being only an effect of water, the only truth would be the water, and earth would be a mere name. So too, the water being an effect of fire, would be a mere name; and the only truth would be the fire. Fire too, being an effect of Being would be a mere name, the only truth being the Pure Being. This is what is meant by the text. "Air and *A'kâsa*, not being tri-partite are not included in Fire &c; and these are still left as being true; and so also, do odour, taste, sound and touch remain behind; and as such, how could the mere knowledge of Being, make all things unknown? for, certainly, there must be some independent method of knowing, these latter that have been left behind." This does not touch our position; because all things are included in the 'coloured

(continued from the previous page) substance.' How? In Fire, which has colour, we also find sound and touch, and from this fact we infer the presence therein of *A'kâsa* and Air, whose specific properties are sound and touch; similarly Water and Earth are included in taste and odour respectively. The three coloured substances—Fire, Earth and Water—having been shown to be tri-partite, all that is included in them is only a modification of Being; and as such, in truth there being only the three colours, all is meant by the text, is that everything is known by the knowledge of Being. Ether, Air, and *A'kâsa* or their specific qualities, touch and sound, are never cognised apart from *coloured substances*. Or, another explanation may be that the tri-partite character of the coloured substances too is shown only with a view to point out the way in which the others may also be shown to be similarly tri-partite. Just as in the case of tri-partition, the only truth is the three colours,—so, the same rule is applicable to the case of the five-fold partition of the elements. Thus then, all things being only a modification of Pure Being, the knowledge of this makes all things unknown; hence it is established that Being is “one only, without a second”. Hence it has been only rightly said that “by the knowledge of one, all things become known”.

(“Hindi passage omitted here”)

It was on knowing this, that the ancient great house-holders and great sacrificers said: ‘For us, there is nothing now that is unheard, unthought or

(continued from the previous page) unknown which people will talk of; and they knew it from these. (5)

Com.—Knowing this, the ancient great house-holders and great sacrificers said: what did they say? “For us”,—for our family—“there is nothing now unheard, unthought or unknown, which people will talk of,”—that is to say, all our descendants knowing the Pure Being, all things will be known to them. But how did these people know It? They knew It from these colours,—having known them as tri-partite, they knew all things else. And because they knew this, they knew all,—they were omniscient. Or, it may mean that they knew all things from “these”, Fire, &c., that have been cited as examples.

(“Hindi passage omitted here”)

(“Hindi passage omitted here”)

Whatever appeared red, they knew it to be the colour of Fire; whatever appeared white, they knew it to be the colour of Water; whatever appeared Black, they knew it to be the colour of Earth. (6)

Whatever appeared to be unknown, they knew it to be a combination of these *dévatâs*. Now learn, my dear, from me, how, on reaching the man, each of these *dévatâs*, becomes tri-partite. (7)

Com.—How did they know? In such objects as the pigeon and the like, which appeared to be something else—what appeared red to those ancient *Brahman-knowers*, they knew it to be the colour of Fire. Similarly what appeared as white, they knew it to be the colour of Water, and the Black to be the colour of the Earth. In the same manner, whatever happened to be infinitely subtle and not particularly cognised,—they knew this to be a combination—an aggregate—of the same three *dévatâs*. Thus have all the external things, Fire, &c., been known; now, my dear, learn from me, how each of these aforesaid *dévatâs*, on reaching the man—as made up of the head, feet &c., and as being an aggregate of means and consequences—*i.e.*, on being connected with man, becomes tri-partite.

Thus ends the Fourth *Khanda* of *Adhyâya* VI.

ADHYA'YA VI.

KHANDA V.

("Hindi passage omitted here")

Food when eaten, becomes three-fold: its grossest part becomes fœces, its middle part flesh, and its subtlest part mind. (1)

Com.—Food when eaten, and digested by the Fire in the stomach, becomes divided into three

(continued from the previous page) parts: of the food thus divided, the grossest part is excreted as fœces; the middle part—gradually changing from the liquid condition, ends in becoming flesh; and the subtlest part, reaches upward to the Heart, and thence entering the arteries called the "*Hitâ*," and thereby bringing into existence the aggregate of the organs of speech &., finally develops into the mind; *i.e.*, being changed into the form of the mind, it increases the mind. And thus the mind being increased by food it is material (*lit.* elemental); and not impartite and eternal, as held by the *Vaiséshikas*. Though it will be declared later on that "mind is his divine eye," yet that does not refer to its *eternality*, but only to the fact of its pervading over all the senses and all their objects whether subtle, or near, or far. And we shall explain how the eternality of the mind in comparison to the objects of other senses, is purely *Comparative*, (and not *absolute*); because, it has been distinctly declared that) "Being alone *is* one, without a second."

("Hindi passage omitted here")

Water, when drunk, becomes three-fold: its grossest part becomes urine; its middle part blood and its subtlest part is *Prâna*. (2)

Com.—So also water when drunk becomes three-fold: its grossest part being urine, its middle part being blood and its subtlest part becoming *Prâna*, as will be declared "*Prâna* consists of water as of one who is drinking water, *Prâna* will not be separated."

("Hindi passage omitted here")

Fire, when eaten, becomes three-fold: its grossest part becomes bone, its middle part marrow and its subtlest part Speech. (3)

Com.—Fire when eaten in the shape of oil, butter &c., becomes three-fold; its grossest part becomes bone, its middle part becomes the marrow—the fatty substance encased in the bone; and its subtlest part becomes speech,—it being well known that by eating oil, butter &c., speech becomes clear, and capable of speaking.

("Hindi passage omitted here")

'Thus, my dear, mind consists of Food, *Prâna* of water, and Speech of fire.' 'Teach me, again, Sir.' 'So be it, my child,' he said. (4)

Com.—Such being the case, my child, "Mind consists of Food, *Prâna* of Water, and Speech of Fire." "But those that eat only food, such as the rat &c., are found to have life and speech; and so also those that live upon water alone, such as the denizens of the Sea, Fish &c., are found to have mind and speech; and so too may be inferred the fact that those who live upon mere oils, have life and mind. And then, how is it that mind is said to consist of food only?" This is no discrepancy; since everything being tri-partite, all the three elements exist in everything. One never eats any un-tripartite food, or drinks any un-tripartite water, or eats any un-tripartite fire. Hence it is no

(continued from the previous page) contradiction of our theory, to find that the rats that eat only food, have speech and life. Having been thus convinced of the truth of the theory, *Svétakétu* said: "Teach me again, Sir" — *i.e.*, explain to me still further by means of fresh examples, the theory that the mind consists of food &c; because, even now, I have not been able to definitely grasp this theory; for, it is really hard to realise that the food, water and oils falling in the body — which itself is not distinct from fire, water and earth — develop by means of their subtlest parts, into mind, *prâna* and speech, without relinquishing their own innate properties." When the son had said this, the father replied: "So be it — just listen to an example, which will show how what you ask is quite possible".

Thus ends the Fifth *Khanda* of *Adhyâya* VI.

ADHYA'YA VI.

KHANDA VI.

("Hindi passage omitted here")

Of the curd when churned, my dear, that which is subtle rises upwards; it becomes butter (1)

Com. — Of the curd, when churned, my dear, that which is subtle, gathers up and then rising to the top as cream, becomes butter.

("Hindi passage omitted here")

In the same manner, my dear, of the food that is eaten, that which is the subtle part rises upwards; and it becomes mind. (2)

Com.—As in the instance cited, so too, my dear, of the food, rice &c., that is eaten,—and which is churned by the fire in the stomach helped by the wind, as if it were by means of a churning rod—that which is the subtle part rises upwards, and becomes mind; *i.e.*, being joined to the parts of the mind, helps to its growth.

("Hindi passage omitted here")

Of the water that is drunk, my dear, that which is the subtle part rises upwards, and becomes *Prâna* (3)

Com.—Similarly, of the water that is drunk, that which &c., &c.

("Hindi passage omitted here")

Of the fire that is eaten, my dear, that which is the subtle part rises upwards, and becomes speech. (4)

Com.—In the same manner, my dear, of the fire that is eaten, &c., &c.

("Hindi passage omitted here")

Thus, my dear, mind consists of food, *prâna* of water and speech of fire. 'Teach me more Sir.' 'So be it, my dear,' said he. (5)

Com. — Thus it is only proper, as I said, that the mind consists of food, *prâna* of water and speech of fire. "All this may be right enough as with regard to water and fire; but I have not quite grasped the fact of the mind consisting of food; therefore, sir, explain to me this fact of the mind consisting of food, by further illustration." The father replied: "So be it."

Thus ends the Sixth *Khanda* of *Adhyâya* VI.

ADHYA'YA VI.

KHANDA VII.

("Hindi passage omitted here")

Man, my dear, is made up of sixteen parts. For fifteen days do not eat anything; drink as much water as you like; since *prâna* consists of water, it will not be cut off, if you drink water. (1)

Com. — The subtlest part of the Food eaten, added strength to the mind; and this strength of the mind, increased by the food, is divided into sixteen parts; and it is these that are called, the sixteen parts of the man. The man, equipped with the sixteen-fold strength of the mind increased by

(continued from the previous page) food, and endowed with the *Jîva* in a body which is an aggregate of means and consequences, is called "one of sixteen parts;" and it is only when this strength exists that the man can see or hear, or think or understand, or do or know, being capable of all actions; while on the waning of which, he loses all his capabilities. It will also be explained later on that "It is by the approach of Food, that one sees &c., &c." The capacity of all causes is due to the mind alone. Only such people as are endowed with the strength of mind, are found to be really strong; as are those people whose food is contemplation,—*food* consisting of everything. Hence the strength of mind brought about by food, constitutes the sixteen parts of the man. And if you want to prove this assertion, do not eat any food for fifteen days, but you may drink as much water as you like; because, if you drink water, your *prâna* will not be cut off from you, inasmuch as *prâna* consists of water; and without the impulse of the cause, the effect cannot stay in its permanent form.

("Hindi passage omitted here")

For fifteen days, he did not eat; and then he approached him, and said 'Sir, what shall I say?' 'The *Riks*, the *Yajus* and the *Samas*.' 'They do not occur to me, Sir.' (2)

Com.—Having heard this, with a view to prove the fact of the mind consisting of food, he took no

(continued from the previous page) food for fifteen days; on the sixteenth day, he approached his Father, and said to him: 'well what may I say?' The Father, replied: 'Repeat the *Rik*, the *Yajus* and the *Sâma*.' Being thus asked by the Father, he said 'these *Rik*, &c., do not occur to my mind, Sir.'

("Hindi passage omitted here")

He said to him: 'Just as, my dear, of a great lighted fire, if a single coal, of the size of the fire-fly, be left, it would not burn more than that; thus, my dear, of thy sixteen parts, only one part is left; and hence by this thou dost not remember the Vedas. Now eat, then thou wilt understand me.' (3)

Com. — When the son had said this, the Father said to him: 'just listen to what is the cause of your non-remembrance of the Veda. Just as, in the ordinary world, of the fire that has been lighted up by the adding of much fuel, a single coal of the size of a fire-fly may be left in the end, when the fire has gone out; and by means of this coal, it would not burn any more than its own size; in the same manner, of thy sixteen parts, made up by food, only one part has been left; and hence, by means of this small part, resembling the size of the fire-fly, thou dost not remember the Vedas. Now go and eat, and then thou wilt rightly understand what I say.'

("Hindi passage omitted here")

Then he ate and approached his father. Whatever he asked him he knew it all.
(4)

Com.— Then, he went and took his food; and again approached his father, with a desire to listen to his teachings. And when he had gone near him, whatever of the *Rik*, &c., the father asked him,—either the repeating of words or the explanation of passages—, he knew them all.

("Hindi passage omitted here")

He said to him: 'just as, my dear, of a great lighted fire, if a single coal, of the size of a fire-fly, is left, if people blaze it up by adding grass to it, it would burn much more.'
(5)

Com.— The father said to him: 'Just as &c.,—as before. If people blaze up the single remaining coal, of the size of the fire-fly, by adding grasses to it, then the blazing coal would burn much more than before.'

("Hindi passage omitted here")

Thus, my dear, of the sixteen parts, only one part was left to thee; and that being lighted up

(continued from the previous page) with food, blazed up; and by that, thou rememberest the Vedas. That the mind consists of food, *prâna* of water, and speech of fire, he understood — *yea he understood it.* (6)

Com. — In the same manner, my dear, of the sixteen parts of thy power, only one was left to thee — when thou didst not eat for fifteen days; and this part being lighted up by the Food that thou hast taken, has blazed up. The long vowel being a peculiar *vedic* form. Another reading is '*Prâjvâlî*'; the meaning being that being lighted up, it blazed up of itself; and it is, by means of this blazing part, that thou now rememberest the Vedas. Thus, both by negative and positive illustrations, has it been shown that the mind consists of food; hence he sums up: 'The mind consists of food &c.,' — the meaning being that all these facts have been proved. This fact of the mind &c., consisting of food &c., as explained by the father, *Svétakêtu* understood. The repetition is meant to point out the close of the section on tri-partition.

Thus ends the Seventh *Khanda* of *Adhyâya* VI.

ADHYA'YA VI.

KHANDA VIII.

("Hindi passage omitted here")

Uddālaka, the grandson of *Aruna*, said to his son *Svêtakétu*: "learn from me, my dear, the true nature of sleep; when a man is said to sleep, then, my dear, is he united with pure Being and gone to his own. Hence people say: '*he sleeps (svapiti)*' since he is gone to his own.'

Com.—It has been understood that the mind consisting of food, has become joined to *prâna* and speech, consisting of water and fire respectively,—the mind being that, wherein the supreme Deity entered by its *Jîva* Self, just as the man enters into the mirror by his reflection, and the sun &c., in the water. And that, consisting of which and resting on which, the human Self becomes fitted for thinking, seeing, hearing &c.,—when that substratum ceases, then alone does It reach the positive form of the Deity; as has been explained in another *Sruti*: "As if thinking and sporting, endowed with Intelligence, having become sleep, transcend the world,—that verily is the Self,

(continued from the previous page) *Brahman*, consisting of knowledge, of mind, &c.," and also, 'by sleep the body &c.,' 'while living, the *pranā* and so forth." And when the mind has ceased, it is through this cessation that the human Self residing in the mind, and having come to be known by the name of mind, becomes free from all attachment to the object of sense, and then returns to the supreme Deity; and it is this Return that *Uddālaka* wishes to explain to his son; and with this view, he said to him: '*Svapnântā*' may be explained as the middle portion of dream-vision, *i.e.*, deep sleep; or, it may be explained as the *true nature of sleep*—that too comes to be *deep sleep* only, because of the assertion he is gone to his own; for, apart from deep sleep nowhere else do the knowers of *Brahman* declare the *Jīva* to have *gone to his own*; just as, on the removal of the mirror, the reflection of the man in the mirror reverts to the man himself,—in the same manner, on the cessation of the mind, the supreme Deity that had entered in the shape of the reflection of Intelligence, as the *Jīva* Self, for the purpose of the differentiation of names and forms, reverts to Its own Self, having renounced its form of the *Jīva*. as denoted by the name mind. Therefore it appears that the word '*Svapnântā*' means *deep sleep*; that sleep, during which one dreams, is connected with pleasure and pain; as such, it is the effect of virtue and vice, as it is well-known that it is virtue and vice alone that bring about pleasure and pain; and the capability of virtue and vice also, to bring about such effects as pleasure and pain &c., is due only to the impulse of ignorance; hence, dreamy

(continued from the previous page) sleep is connected with all the effects of ignorance, which are the seeds of birth and rebirth; and as such, during this, one does not return "to his own," — "not followed by virtue, not followed by vice, passed beyond all the sorrows of heart, is he," — "this is his freedom, this his supreme Bliss" — say the *Srutis*. It is now explained that I will show to you the real form of the Deity, free from the taint of human life, as found during deep sleep: "Learn from me, as I explain, the true nature of sleep," *i.e.*, understand it clearly. "But, when is there *deep sleep*?" When, at which time, the man is said to sleep — *i.e.*, when people say 'you sleep,' the meaning being that the name "sleeping" is only indirect —, then, at that time, he is united — becomes identified with — Pure Being, the Deity spoken of here. That is to say, having renounced the human form, as brought about by contact with Mind &c., through Its entrance there into, It reverts to Its own pristine form of True Pure Being and it is on account of this that people say "he sleeps" (*Svapiti*); since during the time he is "gone to his own Self"; that is to say, even ordinary talk points to Its return to Its own self. "How could the *return to self* be known to ordinary people?" Because, people say, that sleep is brought about by hard labour during the waking state. During the waking state, one becomes tired through an experience of various troubles in the shape of pleasures and pains brought about by virtue and vice; and then there follows a cessation of the over-worked organs from their activities, — as says

(continued from the previous page) the *Sruti* "Speech retires, Vision retires," and "Speech is with-held, Vision is with-held, Condition is with-held, the Mind is with-held &c.;" – all the senses having been drawn in by the *Prâna*, which alone lies awake in the nest of the Body; and then it is that for the purpose of shaking off the fatigue, the human Self returns to its own Self, the Deity. Inasmuch as the fatigue could not be shaken off by any other means, than the rest within its own Self, it is only proper that people should say "he is gone to his own." Since it is seen in the ordinary world, that when people are suffering from diseases, like the fever &c., when they are free from the disease, they rest within their own houses. So would the case be in the present instance also; as also declared by the *Sruti* "just as the kite, or the *suparna*, having flown along, becomes tired &c., &c., &c."

("Hindi passage omitted here")

Just as a bird tied by a string, having flown in various directions, and finding no resting place elsewhere, settles down at the place to which it is fastened;—so also the mind, my dear, flying in various directions and finding no resting place elsewhere, settles down at *Prâna*; because, my dear, the mind is fastened to *Prâna*. (2)

Com.—In support of the above, there is this example. As a bird, fastened by means of a string,

(continued from the previous page) to the hand of the bird-catcher,—wishing to be free from the bondage,—flies in various directions; but not finding any resting place anywhere else, save the hand to which it is bound, returns and settles down to the hand to which it is fastened; exactly in the same manner, also the “mind,”—spoken of here as made up of sixteen parts, and increased by means of Food,—by which, here, is indicated the *human soul that has entered into the mind*, just like the “creaking of the bedsteads.” The meaning of the sentence thus being that the human soul as limited by the mind, flies about in various directions, in the shape of pleasure and pain, actuated by desires and actions based on Ignorance, during the waking and dreaming states,—*i.e.*, experiences all these joys and sorrows, and not finding any other resting place, save the Self of Pure Being, settles down at “*Prâna*”—by “*Prâna*” being meant the supreme Deity of Being, as being the substratum of all causes and effects; as says the *Sruti* “The *Prâna* of *Prâna*, with *Prâna* for his body, of form effulgent &c.” The soul settles down in the Supreme Being. Because, the mind is fastened to *Prâna*—*i.e.*, the mind being the substratum of the Deity pointed to, by *Prâna*;—the mind indicates the human soul.

(“Hindi passage omitted here”)

Learn from me, my dear, what Hunger and Thirst are. When the man is to be desirous of eating, water is carrying away whatever has been eaten by him; hence, just as they speak of the *cow-carrier*, the *horse-carrier* and the *man-carrier*, so they speak of water as *food-carrier*. Therefore, know this offshoot, my son, to have sprouted out; it could not be without a root; (3)

Com.—Having shown to the son the fact of the true form of the human soul being the root of the universe, by means of the name '*Svapiti*',—he now proceeds to show the same by a series of causes and effects, beginning with Food. "Learn from me of Hunger and Thirst"—*i.e.*, learn from me what the true nature of these is. At the time that the man is said to be desirous of eating, why is the man said to be so? Because, at that time, whatever solid food had been eaten by the man and whatever liquid has been drunk by him, all this is liquified by water, and "carried away"—*i.e.*, all the food is digested. Then is the man said to be "*hungry*," which applies to the man, only secondarily. It is a well-known fact that all creatures wish to eat, only when what they have eaten has been digested. Therefore, since water *carries away* the *food*, it is known as "*asanâya*" (food-carrier); just as the cow-herd that carries the cow is called the *cow-carrier*, and the groom is called the *horse-carrier*, and the leader of men is called the *man-carrier*, a king or the general of an army. So people call water, the *food-carrier* (deleting the *visarga* from the end). Such being the case, this Body, made up of the food digested into the form

(continued from the previous page) of the various substances of the body, is like the offshoot of a *Vata* seed; and as being an "offshoot," an effect, called the "Body," it must be known to have sprouted out, like the offshoot of the *Vata*. But what is to be understood from this? Simply this—that being an offshoot, it cannot be without a root. Being thus addressed, *Svetaketu* said what follows.

("Hindi passage omitted here")

And where could its root be, except in food? In the same manner, my dear, from food as an offshoot, infer water as its root; from water as an offshoot, infer fire as its root; and from fire as an offshoot, infer the Being as its root. All these creatures, my dear, have their root in Being, they reside in Being, and rest in Being? (4)

Com.—If this body is an offshoot, like that of the *Vata*, and has a root,—what is its root? Being thus asked by his son, the father replied: 'Where could its root be, save in food, *i.e.*, it has its root in food.' How? The food that is eaten is liquified by water and digested by the inner fire, changes into the different humours in the body; from the humour proceeds blood, from blood flesh, from flesh fat, from fat the bones, from the bones marrow and from marrow the semen. Similarly, the food eaten by women gradually develops from the humours to the ovule. And it is by the

(continued from the previous page) conjunction of these two, ovule and semen,—as daily added to, by means of the food that is eaten—is the offshoot of the body made up, just like the wall made up of daily accumulations of clay put over it. Now the root, from which the body grows out, as an offshoot, having a beginning and being perishable, must also have a root; and with a view to this, it is added. Just as the body has its root in food, so too from the food, as an effect, infer the existence of its cause in water. Water too having a beginning and end, is also like an offshoot; hence, from water as the effect, infer its cause in fire. Fire too having a beginning and end is an offshoot; and from fire as the effect, infer its cause in Being, the True, the one without a second,—wherein are attributed all modifications, which are unreal, being mere names based on words; just as the character of the snake is attributed to the rope. Hence, That is the root of the Universe; and all these creatures—moveable and immoveable—have their root in Being; and not only have they their root in Being, but during their continuance too, they reside in Being,—as apart from the clay, the jar has no existence; therefore, like the clay, the Being the root of the creatures, they are said to reside in Being. And in the end too, they rest in Being—*i.e.*, they end or become resolved into Being.

(“Hindi passage omitted here”)

When the man is said to be desirous of drinking, then Fire is carrying away what has been drunk by him. Hence, just as they speak of the *cow-carrier*, the *horse-carrier*, the *man-carrier*, so they speak of Fire as the *water-carrier*. Thus, my dear, know this offshoot to have sprouted out; it cannot be without a root. (5)

Com.—It is now explained how the fact of Being the root is to be followed up from water as an offshoot. When a man is said to be desirous of drinking,—this too applying to the Man only secondarily, like the name 'Hungry.' The water, which carries away the liquified food, wets the offshoot of the body, and would thereby render it dull through an excess of water, if the water were not dried up by fire. And so when the water has all been dried up by the fire, and assimilated in the body, then the man wishes to drink, and is said to be *thirsty*. Then, fire is carrying away the water that has been drunk,—*i.e.*, modifies it into the Blood and Life in the body. And just as they speak of the *cow-carrier* &c., as before, so is fire called the *water-carrier*, the form *udanya* being a Vedic form. Of water too, this body is the offshoot and none else. The rest as before.

("Hindi passage omitted here")

And where could its root be, except in water? From water as an offshoot, infer fire as its root; from fire as an offshoot, infer Being as its root. All these creatures, my dear, have their root in Being, they reside in Being; they rest in Being. And how each of these three deities, on reaching Man, become tri-partite, has been explained before. When, my dear, the man departs from hence, his speech merges in mind, the mind in *Prâna*, the *Prâna* in fire, and the fire in the Highest Deity. (6)

Com.—From the force of the meaning it appears that of fire too, this body is an offshoot. Then, from the body as an offshoot we infer water as its root. From water as the offshoot we infer fire as its root. From fire as the offshoot, we infer Pure Being as its root. Thus then, of the offshoot in the shape of the body, consisting of fire, water and food—which is a mere name based upon words,—the root is the highest Truth, Pure Being, fearless, and free from bothers; and infer this as the root. Having thus explained this to his son, by means of the well-known facts of Hunger and Thirst, he points out that whatever else has got to be explained in this section,—with regard to the fact of fire, water and food, as used up by the man, making up the offshoot of the body, which is an aggregate of causes and effects, without intermixing,—has already been explained above. How each of these three deities, fire, water and food, becomes tripartite, on reaching man, has already been explained—*vide* “food when eaten becomes three-fold,” &c; where, it has been explained how the middle substances of the food &c., that are eaten go to

(continued from the previous page) make up the body, which consists of seven substances;—the middle substances making up the flesh, blood, marrow and bone and the subtlest substances making up the mind, *Prâna* speech, which constitute the inner organ of the body; as declared above, “It becomes the mind, it becomes *Prâna*, it becomes speech.” Now when the body is broken up, this aggregate of *Prâna* and the organs, controlled by the human soul go over to another body; and the method of this transference is this: “when the man departs from hence, speech merges in the mind” — *i.e.*, is gathered up in the mind; when the relations say “He speaks not”; because the function of speech is preceded by the mind, as declared in the *Sruti* “Whatever one thinks in the mind, that he speaks.” So when speech has become merged in mind, the mind continues to exist by the simple function of *thinking*, when mind is also taken up, it merges in *Prâna* as during deep sleep, when the relatives surrounding the man say “He knows not.” When *Prâna* too rises up in the up-breathing — taking up within itself all the external organs—throws away the hands and feet &c., (as explained in the section on “*Samvarga*”), pierces through the vital points of the body, and then becomes finally merged in Fire; when the relatives say “he moves not”; and then doubting as to whether the man is living or dead, they feel the body, and finding it warm, they say “he is warm, he is living”. Then at last the Fire is also taken up, and this merges into the Highest Deity. In this manner, when mind has become merged into its root, the human soul resident

(continued from the previous page) therein, becomes withdrawn by the withdrawing of the means of his existence; and if It is withdrawn, intent upon the True, then It reaches Pure Being and does not migrate into another body, like one rising from sleep. Just as in the ordinary world one who having somehow gone to a place full of dangers, returns to a safe place, so, does the Soul return to Being. While if it be ignorant of the Self, rising from the same root—like one rising from deep sleep—after death, again enters into the meshes of the physical body. The root being that rising from which the Soul enters into the body.

("Hindi passage omitted here")

'Now, that which is the subtle essence,—in That, has all this its Self; That is the Self; That is the True; That thou art, O *Svetaketu*.' 'Please, Sir, explain to me further.' 'So be it, my dear,' said he. (7)

Com.—The subtle essence, that has been described as "Being," the root of the Universe,—in That, has all this its Self; that is, everything has its self in this Self alone; and not any other, belonging to the world; as declared in the *Sruti*: "apart from this, there is no seer, no hearer &c." And that in which all this has its Self, is what is called "Being," the cause of the Universe, the True, the Supreme Being. Hence that is the self—of the Universe—in *Its counter-part*, which is of Its nature and is real; the simple word "*A'tma*"

(continued from the previous page) without qualifications being directly denotative of the counter-Self, like any ordinary word "cow", Therefore "That thou art, *Svetaketu*". Being thus convinced by the father, the son said again: "Explain this to me further, sir" — *i.e.*, I am not yet quite sure of what you say, seeing that every day all creatures, during deep sleep, reaching Pure Being do not know that they have reached the Being do not know that they have reached the Pure Being; therefore please explain it to me by further illustrations. The father replied 'so be it'.

Thus ends the Eighth *Khanda* of *Adhyâya* VI.

ADHYA'YA VI.

KHANDA IX.

("Hindi passage omitted here")

Just as, my dear, the bees make honey, by collecting the juices of distant trees, and then reducing the juice to one form. (1)

Com.—You ask 'how is it that people every day reaching Pure Being, do not know that they have reached the Being? Well, just listen to the following examples: just as, in the ordinary world, the honey-bees, 'make honey'—How?—"by collecting together the juices of the trees scattered in various directions and then reducing them to the single form of honey."

("Hindi passage omitted here")

And as those juices have no discrimination as '*I am the juice of this tree, I am the juice of that tree*'; in the same manner, my dear, all these creatures, having reached the Being, do not know that they have reached the Being. (2)

Com.—Those juice, reduced to the single form of honey, have no discrimination in the honey, as that 'I am the juice of the jack-tree' or 'I am the juice of the mango-tree',—as there is among men, when there is vast concourse of people, each of them knows himself to be the son or the nephew of some other man, and thus recognising themselves they do not become mixed up; but there is no such discrimination among the juices of various trees—even though some of them are sweet, some sour, some bitter, and so on,—when they have all been reduced to honey; and in that condition, they can no longer be distinguished as *sweet, sour* &c. Exactly in the same manner, though all these creatures daily reach Pure Being during deep sleep, yet they are never conscious of having reached the Being.

("Hindi passage omitted here")

And whatever these creatures are here,—a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito,—that they become again. (3)

Com.— And because they reach Pure Being, without being conscious of their own selves being of the nature of the Being; therefore whatever they are in this world—*i.e.*, to whatever species they may have been delegated in accordance with their own past deeds,—they become impressed with the notions “I am a tiger,” “I am a lion &c”; and hence even though they enter into Pure Being, yet they again become the same animals, on their return from the Being,—becoming either a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito, becoming exactly what they were before. That is to say, they become the same thing again and again—the impression left upon the worldly creature being never effaced therefrom, as declared in another *sruti*: “Births are in accordance with knowledge.”

(“Hindi passage omitted here”)

‘That which is the subtle essence,—in That, has all this its Self; That is the Self; That is the True; That thou art, O *Svetaketu*’; ‘explain to me further, sir’; ‘so be it, my dear,’ he said.

4

Com.—That, entering into which the creatures come again, and that subtle essence of true Self, entering which those attached to truth, do not return,—in That all this has its self &c., as explained before. “Just as in the world, one who is asleep in his house rises and goes to another village, knows that he has come away from his

(continued from the previous page) own home,—why should not the creatures, in the same manner, be conscious of the fact of their having come from Pure Being?" 'Explain this to me further, Sir'; the father replied: 'so be it.'

Thus ends the Ninth *Khanda* of *Adhyâya VI*.

ADHYA'YA VI.

KHANDA X.

("Hindi passage omitted here")

These rivers my dear, run along; the eastern ones to the east, and the western ones to the west; from the sea, they go to the sea, and they become the sea. And just as these rivers while there, do not know I am this river or that. (1)

Com.—Listen to an illustration. These rivers—run along; the eastern ones, the Ganga &c., running to the east; and the western ones, the Indus &c., running to the west; from the sea—*i.e.*, water is taken up by clouds from the sea, and then rained down as these rivers, and then they go to the sea and they become indeed the sea itself. And just as these rivers do not know 'I am Ganga,' 'I am Yamuna', &c.

("Hindi passage omitted here")

(continued from the previous page) ("Hindi passage omitted here")

("Hindi passage omitted here")

In the same manner, my dear, all these creatures, coming from Pure Being, do not know that they are coming from Being. Whatever they are here, whether a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito, — that they become again. (2)

'That which is the subtle essence, — in That, has all this its Self. That is the Self; That is the True; That thou art, O *Svetaketu*.' 'Explain to me further, Sir.' 'Be it so' said he. (3)

Com. — In the same manner, my dear, all these creatures coming from the Being, reaching which, they were not conscious of having reached It — do not know that they have come from the Being. "And whatever they are here &c" — as before. "In the world we have seen that in the water, the various modifications, in the shape of ripples, waves, foam, bubbles and the like, rise up and then disappear in the water becoming destroyed, while the human egos are not destroyed even though every day during deep sleep, at death and at the universal dissolution, they are merged in their cause, Pure Being." 'How is that? Please explain this to me, sir, by further illustrations.' Thus requested, the father said, "so be it."

Thus ends the Tenth *Khanda* of *Adhyâya* VI.

ADHYA'YA VI.

KHANDA XI.

("Hindi passage omitted here")

Of this large tree, my child, if some one were to strike at the root, it would bleed, but live; if one were to strike it in the middle, it would bleed, but live; if one were to strike it at the top, it would bleed, but live. Pervaded by the living Self, it stands firm, drinking in nourishment and rejoicing. (1)

Com. — Well, my dear, listen to an illustration: of this tree, large and full of many branches, standing before us, — (pointing to the tree) —, if one were to strike at the root with an axe but once, it would not dry up but continue to live, though a little of its sap will ooze out. Similarly, if one were to strike in the middle, or at the top, it would live, though bleed. This tree, at present, is pervaded by the living Self, and hence stands firm, drinking in the sap of the earth and other nourishment by means of its roots, and rejoicing.

("Hindi passage omitted here")

But if the life leaves one of its branches, the branch withers; if it leaves the second, the second withers; if it leaves the third, it withers; and if it leaves the whole tree, the whole tree withers. Understand this to be similar, my son. (2)

Com.—If the life takes away its presence from one of its branches, struck by disease or by an axe, then that branch withers. The life permeates speech, mind, *Prâna* and the organs, and when these are withdrawn, life is also withdrawn. It is only when the living Self together with *Prâna* eats and drinks, that what it eats and drinks becomes the sap which goes to add to the growth of the living body of the tree; and which thus becomes the mark of the presence of the living self in the tree. By food and drink alone does the living Self stay in the body, and these foods and drinks depend upon the living Self. And when some action presents itself which leads to the disjunction of a certain member of the whole member of the body, then the living Self withdraws itself from its branch, and then that branch withers. Inasmuch as the existence of the sap depended upon that of the living Self, it ceased to enliven the branch, when the living Self withdrew itself from it, and on the cessation of the sap, the branch withers. Similarly, when the living Self leaves the whole tree, then the whole tree withers. The tree is known to be living by the continuation of the processes of the flowing and sucking of the sap; and from the *Sruti* in illustration, it follows that trees are also endowed with consciousness; and

(continued from the previous page) hence, the text distinctly points out that the theory of the *Bauddhâs* and *Vaiséshikas*—that trees are insentient is without any substratum of truth.

("Hindi passage omitted here")

'Being left by the living Self, this dies; the living Self does not die. That which is the subtle essence,—in That, has all this its Self; That is the Self; That is the True. That thou art, O *Svetaketu*.' 'Explain this to me further, Sir.' 'So be it.' Said he. (3)

Com.—Just as in the instance cited, the tree, while endowed with the living Self, and having the actions of taking in sap &c., is said to be *alive*; and it dies when left by the living Self; understand the same with regard to the case of man. Bereft of the living Self, this Body dies, while the living Self dies not; because we find that when a man has fallen asleep leaving some work unfinished, when he wakes up, he remembers that he had left the work unfinished; and also just because creatures are born, they immediately evince a desire to suck the breast, and terror &c., therefore, it follows that they remember the sucking of the breast, and the pains experienced in the previous birth; and thirdly because such vedic actions as the *Agnihotra* &c., have a purpose, the living Self cannot be said to die. "That which

(continued from the previous page) is the subtle essence &c.," – as before. "How does this gross universe, consisting of the earth &c., with Names and Forms duly differentiated, proceed from the extremely subtle Pure Being, devoid of all Name and Form?, Please explain this to me by means of an illustration. Being thus requested, the father said – "So be it."

Thus ends the Eleventh *Khanda* of *Adhyâya* VI.

ADHYA'YA VI.

KHANDA XII.

("Hindi passage omitted here")

'Bring a fruit of that *Nyagrodha* tree.' 'Here it is sir.' 'Break it;' 'It is broken sir;' 'What dost thou see there?' 'These extremely small seeds, sir.' 'Break one of these, my dear.' 'It is broken, sir.' 'What dost thou see there?' 'Nothing, sir' (1)

Com. – If you want to see how this is, bring a fruit of this large *Nyagrodha* tree. Being told this, he brought the fruit, and showed it to his father. 'Here it is.' The father said: 'Break it open.' The other said, 'It is broken.' The father said to him: 'What dost thou see there?' He replied:

(continued from the previous page) 'These extremely small seeds I see, sir.' 'Break open one of this, my dear.'" He said. 'It is broken sir.' 'If the seed is broken, what dost thou see inside the seed?' He replied, 'I see nothing sir.'

("Hindi passage omitted here")

He said to him: 'My child, the subtle essence which thou dost not see,—it is from that subtle essence that this large *Nyagrodha* tree grows up. Believe me, my son.'

(2)

Com.—Then the father said to the son: 'On breaking the seed of the *Vata*, thou dost not see the subtle essence; but it is there all the same; and it is from that subtle essence that this large tree, supplied with all these, large trunk, branches, twigs, leaves and fruits was produced and grows up. The prefix *Ut* has to be supplied to the verb "*Tishthati*." Believe me, my son, that in the same manner does the gross universe with all Names and Forms differentiated, proceeds from the subtle essence of Pure Being. Though the subject has been established by means of arguments and valid authorities, still people's minds being entirely taken up with gross external objects, any clear conception of subtle ultimate truths is almost impossible without proper faith; hence he adds "Believe me." When there is faith, the mind can be easily concentrated on the subject to be understood; and then the understanding quickly follows. 'I had mind elsewhere' as declared in other *Srutis*.

("Hindi passage omitted here")

'That which is the subtle essence,—in That, has all this its essence; That is the True; That is the Self; That thou art, O *Svetaketu*.' 'Explain this to me further, sir.' 'So be it' said he. (3)

Com.—"That which is &c."—as before. 'If the Pure Being is the root of the universe, wherefore is it not perceived. Explain this to me by an illustration.' The father said. 'so be it.'

Thus ends the Twelfth *Khanda* of *Adhyâya* VI.

ADHYA'YA VI.

KHANDA XIII.

("Hindi passage omitted here")

'Having put this salt in water, come to me in the morning?' He did so. The father said to him: 'Bring the salt, my dear, which you put in the water, last night. Having looked for it, he found it not, as it had melted. (1)

Com.—Though an object exists, it is not seen, though it is perceived by other means—as you will see by the following example. If you wish to see

(continued from the previous page) it for yourself, throw this lump of salt into water, and come to me to-morrow morning. With a view to examine what the father had said, he did as he was told. The next day, the father told him: 'Bring the salt which you threw into the water last night.' With a view to bring that salt, he looked for it in the water, did not find it, because it was melted and was hidden in the water, though existing there all time.

("Hindi passage omitted here")

'My child, taste it from the surface; how is it?' 'It is salt.' 'Taste it from the middle; how is it?' 'It is salt.' 'Taste it from the bottom; how is it?' 'It is salt.' 'Throw this away, and come to me.' He did so; 'it exists for ever.' Then the father said to him. 'Here also, forsooth, thou dost not perceive the Pure Being; but there It is indeed.'
(2)

Com.— Though you do not see the melted salt and though you do not feel the lump by your hand, yet it exists in the water all the same, and is perceived by other means. And in order to convince the son of the truth of this, he said to him: 'Taste this water from the surface' and when the son had done this, he asked: 'How do you find it?' The other replied. 'It tastes like salt.' 'Take the water from the middle and taste it; how do you

(continued from the previous page) find it?' 'It is salt.' So too 'take the water from the bottom, and taste it; how do you find it?' 'It is salt.' Leave off that water, wash your mouth, and come to me. The son threw away the salt and came to his father, saying 'the salt is ever there'—i.e., 'it exists there ever and always.' When he had said this, the father said to him: 'Just as this salt was perceived at first by sight as well as by touch, but when melted in the water it ceased to be perceived by these two, though it existed there all the same, as perceived by the sense of taste; in the same manner, in this offshoot of the Body, as made up of fire, water and food, thou dost not perceive the Pure Being, which is the cause of the offshoot of the body, just like the seed of the *vata* tree—" *Vāva kīlā*" being indeclinables are meant to show that the sentence forms part of the instruction imparted by the Teacher to his disciple. Just as in this water, though the salt was not perceived by sight and touch, and yet thou didst perceive it by taste, so too, in the Body, thou wilt perceive the Pure Being by other means, just like the subtle essence of the salt.

("Hindi passage omitted here")

'That which is this subtle essence,—in That, has all this its self; That is the True; That is the Self; That thou art, O *Svetaketu*' 'Please explain this to me further, sir?' 'So be it,' he said. (3)

Com.—"That which is &c."—as before. 'If like the subtle essence of salt, Pure Being as the cause

(continued from the previous page) of the Universe, is capable of being perceived by other means, though It is not perceived by the senses, by the perception of which I would have my ends fulfilled, and without the perception whereof, I would have them ever unfulfilled;— what is the means of perceiving This? Explain that to me please, still further, by means of an illustration.' Thus requested, the father said: 'So be it.'

Thus ends the Thirteenth *Khanda* of *Adhyâya VI*.

ADHYA'YA VI.

KHANDA XIV.

("Hindi passage omitted here")

Just as, my dear, some one, having brought away a person, from the *Gandhâras*, with his eyes covered, might then leave him in a place where there are no human beings; and as that person would shout towards the east or the north, or the south or the west, *I have been brought here with my eyes covered and left with my eyes covered.*

(1)

Com.—Just as in the world, my dear, some thief might lead a person, with his eyes covered, from a village, and might leave him, with eyes covered and hands bound, in a forest or in a place where there are no human beings; and this person, not being able to distinguish the quarters, might turn to the east or to the west or to the north or to

(continued from the previous page) the south, and shout out: "With my eyes covered have I been brought away from the *Gandhâras* by thieves, and have been left here with my eyes still covered."

("Hindi passage omitted here")

And as thereupon some one might loosen his bandage and tell him—*the Gandhâra is in this direction go this way*,—whereupon asking his way from village to village, and becoming informed and capable of judging for himself, he would arrive at *Gandhâra*. In the same manner does one, who has a Teacher, know; and for him the delay is only so long as he is not liberated; and then he will reach perfection. (2)

Com.—And just as some sympathetic person may hear his cry and loosening his bandage, may tell him "*Gandhâra* is to the north from here, go in this direction"; and he, having his bandage removed by the sympathetic person, goes along asking his way from village to village, being duly informed—*i.e.*, having been rightly advised—and capable of judging for himself,—*i.e.*, capable of understanding the road pointed out by the people for reaching his own village—reaches *Gandhâra*, and no other place, like some foolish person, anxious to see other places; just as in the example cited, the person is carried away by thieves from his own country, *Gandhâra*, with his eyes covered and hence unable to discriminate the direction of his place, being troubled by hunger and thirst,—and is carried away into a forest, full of all

(continued from the previous page) sorts of dangers in the shape of tigers, robbers and the like, crying in his sore trouble, waits for the loosening of his bandage; and being found in this position by some sympathetic person, who removes his bandage and points out the way to his country, whereby he reaches his place and is happy;—exactly in the same manner, the ego is carried away by thieves in the shape of virtue, vice, &c., from Pure Being, the Self of the Universe, into the forest of the Body,—consisting of fire, water and food, filled with wind, bile, phlegm, blood, fat, flesh, bone, marrow, semen, worms, urine and fæces, and full of all sorts of pairs of opposites, like heat and cold,—having his eyes bandaged by delusion,—fastened by the noose of a longing for wife, son, friend, cattle, relatives and other visible and invisible objects of sense,—shouting out in thousand such exclamations, as that, “This am I, this is my son, these my relations, I am suffering pain, and feeling pleasure, I am in delusion, I am learned, I am ignorant, I am righteous, I have many relations, I am born, I am born, I am dead, I am old, my son is born, my riches have been destroyed, Ah! I am done for! How shall I live! what shall be my fate! what my protection!”;—and then by some stroke of good fortune due to some of his past good deeds, he finds a sympathetic person, knowing the true Self *Brahman*, and having his own bandage removed, and as such resting in *Brahman*; and this kindly person shows him the way of recognising the discrepancies in this world, when the ego loses all affection for wordly objects, having the bandage of illusion removed by means of such exhortations, as—“you are not of the world, the son

(continued from the previous page) &c., do not belong to you, you are Pure Being, that Thou art &c., &c.," finally reaches the True Self of Being like the inhabitant of *Gandhâra*, and becomes happy and peaceful. This is the meaning sought to be conveyed by the declaration "one who has a Teacher knows"; and for this person, with a Teacher, the delay in reaching the True Self is only so long as he is not liberated. "*Vimokshyê*" in the first person, is to be taken as third person; because such is the force of the meaning. That is to say, until the body, reared up by his past deeds, falls off, on the exhaustion of the impressions of these deeds by experience. "Then he will reach perfection." "*Sampatsyê*", as before, being taken as "*Sampatsyatê*." In fact there is no difference of time between the reaching of True Self and the reaching of perfection; and as such the word "*athâ*" (then) does not signify *sequence*.

"Just as the reaching of True Self and the falling off of the body do not follow immediately after the knowledge of Pure Being,—because of the remnant of the tendencies of past deeds—in the same manner, there may yet be certain deeds of the life prior to the accomplishment of knowledge, left unfructified; for the fruition of which, there may be yet another body to come into existence, even after the present body falls off. And further, even after knowledge has been attained, the person will be performing actions that are enjoined, as well as those that are prohibited; and for the experiencing of the effects of these actions too, another body will have to be brought about; then too will follow further actions, and so on; knowledge at last coming to be of

(continued from the previous page) no use, since the fruition of actions is irresistible. If it be urged that for one who has obtained knowledge, all actions fall off, and simultaneously with the appearance of knowledge it leads to the attainment of the True, when Liberation directly follows, and the body falls off,—then, in that case, there is no place for the Teacher; and then, there can be, no meaning to the sentence 'one having a Teacher knows', and also the possibility of an absence of Liberation, even after knowledge has been obtained; or it may come to this, that, like the advice with regard to the way leading to a certain place, knowledge too may not be absolute as to its result.

This cannot be; because with regard to actions, there is a difference as to their being already turned towards fruition or otherwise. It has been said that certain actions that have not begun fruition being yet left unfructified, another body will have to come about, for the experiencing of the results of the actions. But this is not correct; because for the knowing one, 'the delay is only so long &c.,' as declared by the authority of the Veda itself. "But even such *Srutis* as that 'one becomes good by good deeds and bad by bad deeds' are also authoritative declarations of the Veda. True, it is so; but still there is a difference between actions that have begun fruition, and those that have not. How? Those actions that have begun fruition, and which have been instrumental in bringing about the present body of the knowing person, can fall off only by fruition; just as the arrow that has been shot off, at the target can come to a stop, only when the momentum imparted to it has passed off; nor is

(continued from the previous page) there any absence of its final result simultaneously with the hitting of the target. The other set of actions that have not begun fruition,—those performed before and after the obtaining of knowledge during other lives—are burnt off by the knowledge, just as they are by expiatory rites, as declared in the *Sruti*: 'The fire of knowledge burns off all actions,' and also in the Atharvana, 'His actions fall off, on the sight of the Highest of the High.' Therefore though for the person who knows *Brahman*, there is no further use of life, yet, inasmuch as it is absolutely necessary for the experiencing of the results of such actions as have begun fruition, the body continues—like the passing of the arrow even after the striking of the target,—and the 'delay for him is only so long.' Hence the above explanation is quite right, there being no room for the objections urged above. After the appearance of knowledge, there is an absolute cessation of all actions, for the knower of *Brahman*, as we have already explained, in connection with the passage 'one resting in *Brahman* reaches Immortality;' and you can certainly recall what I said there.

("Hindi passage omitted here")

'That which is this subtle essence,—in That has all this its Self; That is the Self; That is the True; That thou art, O *Svetaketu*.' 'Sir, Teach me still more.' 'So be it, my dear,' he said.

(3)

Com.—“That which is &c.”—as explained above. “Please explain to me, by further illustrations, the method by which one with the Teacher reaches True Being.” He said “Be it so, my dear.”

Thus ends the Fourteenth *Khanda* of *Adhyâya* VI.

ADHYA'YA VI.

KHANDA XV.

(“Hindi passage omitted here”)

The relatives of a sick man assemble round him, and ask—‘*Do you know me? Do you know me?*’ He knows them as long as Speech is not merged into Mind, Mind into *Prâna*, *Prâna* into Fire and Fire into the Highest Deity.

Com.—The relatives of a man laid up with fever &c., assemble round him and ask: “Do you know me, your father? Do you know me, your son? or your brother?” And as long as of the dying man, Speech is not merged into Mind, the Mind into *Prâna*, the *Prâna* into Fire, and Fire into the Highest Deity, he knows them.

(“Hindi passage omitted here”)

And when Speech merged into Mind, the Mind into *Prâna*, *Prâna* into Fire, and Fire into the Highest Deity, then he knows them not. (2)

Com.—The method of dying of the wordly man is the same as the method of getting at Pure Being, of the knowing person; with a view to show this, it is added—when Fire is merged into the Highest Being, then he knows them not. The ignorant person on coming back from Pure Being, again enters into the form of the tiger &c., or to that of Man or God &c. While the knowing person enters into the True Self of *Brahman*, as manifested by the light of knowledge, brought about by the instructions of proper Teachers, and never returns from there; such is the method of reaching Pure Being. Some people assert that the knowing persons pass through the cranial artery, and then pass on, by the way of the Sun, to Pure Being. But this is not true; because, the passage is found to be regulated by a full cognition of the final result, with due regard to time and place. For one who cognises the unity of the True Self and as such is attached to Truth, there is not possible any false attachment to results as pertaining to time and 'place; for such falsity would be self-contradictory. Such means of "going"—as Ignorance, Desires and Actions—being burnt off by the fire of True knowledge, no "passing" is possible in this case. For one whose desires are all fulfilled, one who has realised the Self, "all desires disappear here" as declared in the *Atharvana*, and as is shown by the instance of the rivers and the sea.

("Hindi passage omitted here")

'That which is the subtle essence. — in That, has all this its Self. That is the True. That thou art, O *Svetaketu*.' 'Explain this to me further, sir.' 'So be it' said he.

Com. — "That which is &c., &c.," — as before. 'When the method of reaching Pure Being is the same, for one who is dying and for one who is going to be liberated, — then how is it that the knowing person, reaching Pure Being, does not return, while the ignorant person returns again?' 'Explain to me the reason of this, Sir Being thus requested, the father said 'So be it'.

Thus ends the Fifteenth *Khanda* of *Adhyâya* VI.

ADHYA'YA VI.

KHANDA XVI.

("Hindi passage omitted here")

My child, they bring a Man, holding him by the hand, saying. '*He has taken something, he has committed a theft, heat the axe for him.*' If he has committed the theft, then he makes himself a liar; and being addicted to untruth, and covering himself by a lie, he grasps the heated axe, — he is burnt, and he is killed. (1

Com.—Just listen, my son, how this is: The police bring some one who is suspected of having committed theft for testing his guilt with his hands bound up. And being asked—‘what has this man done?’ they say, ‘He has taken the wealth of this man.’ ‘Well, is he to be punished for only *taking* it?’ Then a man who has received a gift is also liable to punishment. Hence, they add ‘he has committed a theft’ *i.e.*, ‘he has *stolen* the wealth.’ Being accused thus, the thief hides his guilt, saying ‘I did not do it.’ They retort: ‘you did steal the property of this man’ and if he continues to deny it, they say ‘Heat the axe for him, let him prove himself to be free from guilt.’ Now if he has really committed the theft, though he hides his guilt, he makes himself appear what he is not—*i.e.*, a liar; and thus ‘being addicted to untruth, and covering himself by a lie,’ if by sheer foolishness, he grasps the heated axe, he is burnt and is then killed by the police, by means of his own untruthful character.

(“Hindi passage omitted here”)

If, however, he has not committed it, then he makes himself true; and being attached to truth, and covering himself by truth, he grasps the heated axe, he is not burnt; he is let off and delivered. (2)

Com.—If however he has not committed the theft, then he makes himself true, then, covering

(continued from the previous page) himself by truth—*i.e.*, by the non-committing of the theft—he grasps the heated axe, and being attached to truth, he is not burnt, being protected by truth; and then he is let off and delivered from his false accusers. Though the contact of the hand with the heated axe is exactly the same in both cases, yet out of the real thief and the innocent person, the one who is a liar is burnt, and not the other who is truthful.

("Hindi passage omitted here")

'And as he is not burnt,—in That, has all this its Self; That is the True; That is the Self; That thou art, O *Svétaketu*.' Then he understood it of him,—*yea he understood it.*
(3)

Com.—'And as the truthful person is not burnt by the heated axe, because he is protected by truth; in the same manner, out of the two persons—one who is attached to the truth of Pure Being, and one who is not so attached,—though the reaching of Being on the falling off of the body, is similar in both cases, yet it is the knowing person alone who, having reached Pure Being, does not return to the body of the tiger &c; while the ignorant person, attached to the unrealities of modifications, returns to the condition of the tiger, or to that of the gods, in accordance with his actions and studies. Now That Self, attachment or non-attachment to which brings about Liberation or Bondage respectively,—and which is the root of the universe,—in which all creatures reside and rest,—which is the Self of everything,—and which is unborn, immortal, fearless, auspicious, one without a

(continued from the previous page) second, — That is the True, That is thy Self, and That thou art, O *Svetaketu*.' This latter part of the sentence, which has been often repeated, has already been explained.

Now who is this *Svetaketu*, the denotation of the word 'Thou?' It is I, *Svetaketu*, the son of *Uddalaka*, who knows the Self, on having heard, thought over and understood that Instruction, whereby the unheard becomes heard, the unthought becomes thought, and the unknown becomes known, — the Instruction whereof he had questioned his father: "Sir, how is that Instruction?" Such is the person who is entitled to receive the Instruction, — he too being identical with the Supreme Deity that entered into the body which is an aggregate of causes and effects; just as the human body enters into the mirror, or the Sun in the reflecting water, all this entrance being in the form of reflection. He, *Svetaketu*, prior to his receiving the Instructions from his father, did not know the Self, in the form of Pure Being, the Self of all, apart from all causes and effects. Now, having been taught and awakened to the reality of the Self, by his father, by means of arguments and illustrations, he understood himself to be Pure Being, as explained by his father. The repetition is meant to point out the end of the *Adhyâya*.

"What is the result accruing to the Self, from the declarations made in this sixth *Adhyâya*?" We have already explained this result to be the cessation of the notion of Self being entitled to action, and also of the notion of the cognition of the Self being the enjoyer. The capability of hearing and knowing the denotation of the word "Thou" has its result in the

(continued from the previous page) knowing of the unknown. Prior to the Instruction one has such notions with regard to himself—"I shall perform these actions, the *Agnihotra* &c"; "I am entitled to these"; "I shall experience the results of these actions in this and the next world; 'and having performed these actions,' I will have all my duties accomplished";—thus there being with regard to the Self, the notions of its being entitled to actions and being the enjoyer of their consequences; and all these notions cease for one who is awakened, by means of the sentence "That thou art," to the reality of Pure Being, the root of the universe, the one without a second. Because all notions of the doer are contrary to the reality of Pure Being; and when one Self without a second, is recognised as one's own Self, then there is no possibility of any such notions, as "I am this, that is, something else, to be done by me; having done this, I will enjoy its results," and other such notions of diversity. Therefore it is only proper that all notions of the human soul being a modification should cease on the appearance of the true cognition of the True Being, the Self without a second.

"In this sentence 'That thou art' one is instructed to have the idea of Being with regard to the object denoted by the word 'Thou'; just as one is instructed to have the notion of *Brahman* with regard to the Sun, the Mind &c; and just as one is taught to have the notion of *Vishnu* with regard to the idol. And it cannot be taken to mean that 'Thou art really the Being itself'; for, if *Svêtakêtu* were the Being itself, then how could he not know himself, and need the instruction 'That thou art'?" This is not the

(continued from the previous page) case; because the present sentence differs from the sentence speaking of the Sun &c. In the case of the sentence "the Sun is *Brahman*," there is the intervention of the word '*iti*' (the Sun as *Brahman*), which implies that the Sun is not exactly the same as *Brahman*. The Sun is not *Brahman*, because of its having a form; and *A'kâsa* and Mind are not *Brahman*, because of the intervention of the word '*iti*'; whereas in the case of the present sentence the text has shown the entering of Pure Being itself, and then declares "That thou art," directly, and without a hitch, pointing to the identity of the "Thou" with the Self of Pure Being. "The sentence 'That thou art' may have only a secondary signification, like the sentence 'thou art a lion, 'which indicates only the presence in the person of courage &c.'" That cannot be; because it is distinctly taught that Being is one without a second, just like clay. If the declaration of identity were meant to be taken only secondarily, then the reaching of Pure Being could not be declared as following upon such cognition, as it is declared in the sentence 'for him the delay is only so long &c.,'; because all secondary cognition is false; *e.g.*, 'you are *Indra*, *Yama*' and the like. Nor can the sentence be taken as mere praise; because *Svêtakêtu* is not an object of worship (to his father); nor can Being be said to be praised by being spoken of as *Svêtakêtu*; for, the king cannot be said to be praised by being spoken of as the servant. Nor is it proper to restrict the universal Self to any single place—as the enquirer takes the sentence "That thou art" to mean; as that would be like telling the Emperor

(continued from the previous page) of a country that he is the lord of a village. Nor is it possible to interpret the sentence in any other way, save as declaring the identity of "Thou" with the Self of Pure Being. If it be urged that 'what is enjoined here is only that one should meditate upon himself as Pure Being, and not that one is the Pure Being which is hitherto unknown; then, some might urge in reply that 'in that view too, it is not possible for the unheard to be heard'; and this, the former questioner denies, saying that 'the enjoining of the notion of one's Self being the Pure Being is meant as praise.' But this cannot be; because of the direct assertions—'one with a Teacher knows' and 'the delay for him is only so long &c.' If the notion of one's Self being the Pure Being were only enjoined to be meditated upon,—and the sentence were not meant to convey the notion of the denotation of the word 'Thou' being identical with Pure Being,—then, there could be no such declaration of the means, as that 'one with a Teacher knows.' For, in that case the presence of the Teacher would be a foregone fact, as in the case of the injunction—'one should perform the *Agnihotra* sacrifice'; nor, in that case, would it be proper to declare the 'delay' to be 'only so long &c.' because in that case, even when the real nature of the Pure Being of Self is not known, Liberation would follow by meditating only once upon one's Self as Pure Being. As soon as the sentence 'That thou art' has been uttered, it cannot be said that there appears any such strong appears any such strong idea as 'I am not Pure Being' which would set aside the notion 'I am Pure Being,—which latter is brought about by the

(continued from the previous page) authoritative assertion 'That thou art'; because, all passages of the Upanishads have their end in pointing to the same truth—'I am Pure Being.' Just as in the case of the sentences laying down the *Agnihotra*, it cannot be said that there appears any notion of the non-performability of such actions, which would set aside the notion of the advisability of performing the *Agnihotra*. If it has been questioned—'being identical with the Self of Pure Being, how is it that one does not know himself?' Well, that does not affect our position; when we find that living beings do not even recognise themselves to be the doer and the enjoyer, the soul, apart from the body which is an aggregate of causes and effects,—then it is no wonder that one does not realise the fact of his being identical with Pure Being. 'But how is this cognition of identity with Pure Being possible?' Well, how,—I ask—is it that, even when there is a cognition of one's Self being apart from the body, notions of the *doer* and the *enjoyer* are possible, and are actually met with? In the same manner, inasmuch as one thinks the body &c., to be his Self, he cannot have any knowledge of the Self of Pure Being. Thus, it is established that the sentence 'That thou art' serves to set aside all notions of Self, with regard to the human soul attached to the unrealities of modifications.

Thus ends the Sixteenth *Khanda* of *Adhyâya* VI.

Thus ends the Sixth *Adhyâya*.

The Chha'ndogya Upanishad.

ADHYA'YA VII.

KHANDA I.

("Hindi passage omitted here")

Nârada approached *Sanatkumára*, saying — 'Teach me, Sir.' He said: 'What thou already knowest tell me that; then beyond that I will teach thee.' He replied. (1)

Com.—The Sixth Adhyâya, given chiefly to instruction with regard to the Supreme Truth, is useful, only so far as the ascertainment of the unity of the True Self; and in it have not been explained the modifications following after the Real. Hence, with a view to point out in due order, the Name &c., and then by means of these to show the highest truth, called the 'Great,'—just as, to show the Moon, one points out the branch of a tree behind which the Moon is shown,—the Seventh Adhyâya is begun. Or in case the Real only were explained, and the subsequent modifications were left unexplained, then some people might think that there may be something yet unknown; and in order to remove this doubt, the modifications are explained. Or, Name, &c., may be

(continued from the previous page) explained, with a view that, like the mounting of a stair-case, beginning with gross matters, the explanation would proceed gradually to subtler and subtler truths, and thence would follow the installation in the kingdom of Heaven. Or, Name, &c., may have been introduced simply with a view to eulogise the excellent 'Great' Truth, by pointing out all those gradually better realities and then showing the Great Reality to exceed all these in excellence. The story is introduced simply with a view to eulogise the Supreme Philosophy. How? *Nârada*, the Supreme Divine sage, having fulfilled all his duties, and being endowed with all knowledge, was still in painful reflection, through his ignorance of Self; and then what can be said of those little creatures who have little knowledge, and who have not accumulated any large amount of virtuous deeds! Or, with a view to show that apart from the knowledge of Self, there is nothing else that can accomplish supreme and absolute good, the story of *Sanatkumâra* and *Nârada* has been introduced. The fact,—that supreme good was not attained by *Nârada*, even though he was endowed with the faculties and capabilities of all knowledge, and that for this reason, having renounced all his pride of excellent lineage, knowledge, conduct and capabilities, like any ordinary person, he approached *Sanatkumâra*, for the purpose of attaining supreme good,—shows that the knowledge of Self is the only means of attaining absolute and supreme good. Saying 'Teach me, Sir,' he approached him. '*Adhihi Bhagava*' is a *mantra*. *Nârada* approached *Sanatkumâra*, the Master of *Yogis* and knowing

(continued from the previous page) *Brahman*. And being thus duly approached, he said to him: 'Whatever thou knowest with regard to the Self, tell me that; then beyond your knowledge I will teach thee.' Being told thus, *Nârada said*.

("Hindi passage omitted here")

'Sir, I know the *Rig-veda*, the *Yajur-veda*, the *Sâma-veda*, *Atharvana* the fourth *Veda*, as the fifth the *Itihâsa-Purâna*, the Veda of the Vedas, the rites of the fathers, Mathematics, the science of portents, the science of Time, Logic, Ethics and Politics, Etymology, the science of the Veda, the science of the Elementals, the science of War, Astronomy, the science of Snake-charming and the fine arts. All this, I know, Sir. (2)

Com. — 'Sir, I know the *Rig-veda*' — '*adhyêmi*' — I know; because the question was with regard to what he *knew*. The *Yajur-veda*, the *Sâma-veda*, and the *Atharvana* as the fourth Veda: the *Itihâsa-Purâna* is the fifth *Veda*, — because the mention of 'fifth' is with regard to Veda; *Veda of the Vedas with the Mahâbhârata* for their fifth — *i.e.*, grammar, as it is only by means of grammar that the Vedas are *known* as such, through a proper knowledge of words and their meanings &c.; 'Rites of the Fathers' — *i.e.*, the chapters on *Srâddha*; '*Râsi*' is the science of numbers, Mathematics; 'science of portents', of evil; 'science of time' — such as that of

(continued from the previous page) *mahâkâla* &c.; 'Logic', the science of reasoning; 'Ethics and politics'; 'Etymology',—Nirukta; 'science of the *Veda*', *Rik*, *Yajus* and *Sâma*—*i.e.*, the *Sîkshâkalpa*, Ceremonials and Prosody; 'science of Elementals'—*i.e.*, the secrets of the Elemental kingdom; 'science of War'—*i.e.*, of archery; 'Astronomy'—science of the Stars, including Astrology; the 'science of Serpents'—the Gâruda science; and the fine arts—*i.e.*, the arts of dancing, music, vocal and instrumental, and other technical arts; all these, Sir, I know.'

("Hindi passage omitted here")

("Hindi passage omitted here")

But, sir, I am only like one knowing the words, and not a knower of Self. It has been heard by me from people like you, that one who knows the Self passess beyond sorrow. So I am in grief; Sir, please carry me beyond the grief. He replied: 'Whatever thou hast studied is only a name.'

(3)

Rig-veda is a Name; and so is *Yajur-veda*, *Sâma-veda* and *Atharvana* as the fourth, and as the fifth *Itihâsa-Purâna*, the Veda of the Vedas; the rites of the fathers, Mathematics, the science of

(continued from the previous page) portents, the science of Time, Logic, Ethics and Politics, the science of Etymology, the science of the Vedas, the science of Elementals the science of War, Astronomy, the science of snake-charming, and the fine arts; all this is mere Name. Meditate upon the Name. (4)

Com.—Though I know all this, I am like one knowing only the word, *i.e.*, one who knows the mere outer meanings of words; all words are mere denotation; and all denotation is included in the *mantras*. 'Knower of words (*mantras*)' means one who knows mere sacrifices, since it will be declared further on that 'sacrifices are in the *mantras*;' and I am 'not a knower of Self'—*i.e.*, I do not know the Self. 'Since the Self is also explained in the *mantras*, how is it that knowing the *mantras* one knows not the Self?' Not so; because, the processes of denotation and the objects of denotation are modifications: while the Self is not held to be a modification. 'But the Self too is denoted by the word *Self*?' No; since 'Speech desists from It,' as says the *Sruti* 'where one sees nought else &c.' 'Then how is it that the Self is signified by the word *Self* as used in such sentences as 'the Self below &c.,—that is the Self &c.?' That does not touch the position; the word '*Self*' is used with regard to the embodied counter-self, the object of differentiations; and then the fact of the body &c., being the Self being denied categorically, it follows that what is to be understood by the word '*Self*' is that, which is apart from these body and the rest, and which is a Reality, in Itself, beyond the reach of words. Just as when an army with the king is seen, though a sight of the umbrellas,

(continued from the previous page) flags and other emblems of royalty points to the presence of the King, yet, the king himself is not seen; even then people assert that 'the king is there'; then follows a particular search for the king—'where is the king?'—and then gradually setting aside all the other objects and persons seen in the procession, people would have an idea of the presence of the king, even though he may not be seen. Exactly the same is the case with the point at issue. Thus then, 'I am like one knowing the *mantra*, *i.e.*, sacrifices alone'; 'and all modifications being effects of sacrifices, 'I know the modifications; and I do not know the real nature of the Self.' It is with this view that it has been said 'One having a Teacher knows'; and also such *Sruti* as 'wherefrom Speech desists &c., &c.' It has been heard by me—I have a traditional knowledge based upon scriptures—from people like yourself that one who knows the Self passes beyond the sorrow of the heart, based upon unfulfilled ends; hence not knowing the Self, I am in sorrow, pained by a cognition of unfulfilled ends; therefore, please carry me beyond the ocean of sorrow by means of the boat of Self-knowledge—*i.e.*, create in me a feeling of contentment, carry me to fearlessness. When *Nârada* had said this, *Sanatkumâra* said to him: 'all this that thou hast studied is merely a Name—*i.e.*, all that thou hast known is only a Name; as says the *Sruti*: 'a mere differentiation in word, a modification, a mere Name.' The *Rig-veda* is a mere name, and so is *Yajurveda* &c., &c., as before. Meditate upon Name as *Brahman*,—*i.e.* think of the Name as *Brahman*, and meditate upon It, just as people worship the idol, thinking it to be *Vishnu* Himself.

("Hindi passage omitted here")

One who meditates upon the Name as *Brahman*, becomes independent so far as the Name reaches;—one who meditates upon the Name as *Brahman*, 'Sir is there anything greater than the Name?' 'There is something greater than the Name.' 'Tell that to me, Sir.'
(5)

Com.—'One who meditates upon Name as *Brâhman*,' listen to the results that accrue to such a one; 'so far as Name reaches,'—*i.e.*, so far as is amenable to Name, to that extent of namability, such a person is independent,—like a king within his own kingdom 'One who meditates &c.,' is a summing up of the whole thing. 'Sir, is there anything which is greater than the Name,' which is capable of being thought of as *Brahman*?

Sanatkumâra replied: 'Yes; certainly there is something greater than the Name.' Being told this, *Nârada* said: 'If there be such a thing, tell it to me, Sir.'

Thus ends the First *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA II.

("Hindi passage omitted here")

Speech is greater than Name. Speech makes known the *Rig-veda*, the *Yajur-veda*, the *Sâma-veda* the fourth *Atharvana*, the fifth *Itihâsa-Purâna*, the Veda of the Vedas, the Rites of the Fathers, Mathematics, the science of portents, the science of Time, Logic, Ethics and Politics, Etymology, the science of the Vedas, the science of the Elementals, the science of War, Astronomy, the science of Snake-charming, and the fine arts, Heaven, Earth, Air, *Akâsa*, Water, Fire, the Gods, men, animals and cattle, grasses and trees, beasts down to worms and ants, virtue and vice, the true and the false, the good and the bad, the

(continued from the previous page) pleasant and the unpleasant. If there were no speech, neither virtue nor vice could be known; neither the true nor the false; neither the good nor the bad; neither the pleasant nor the unpleasant. Speech makes known all this. Meditate upon Speech. (1)

Com. – Speech &c., – ‘Speech’ is the organ of speech—located in the eight parts of the body, the *root of the tongue* &c. — which serves to give expression to letters; and the letters constitute the Name; therefore Speech is greater than Name; as, even in the ordinary world, the cause is greater than the effect, as the father than the son. But how is it that Speech is greater than Name? Because, it is Speech that makes known the *Rig-veda*—that such and such is the *Rig-veda*, so also the *Yajur-veda* &c. &c., as before. ‘Pleasant, — that which pleases the heart; and the reverse of this is ‘unpleasant.’ If there were no Speech, these could not be known, — *i.e.*, in the absence of Speech, there would be no study; and in the absence of study, there would be no knowledge of the meaning of the Vedas; and in the absence of such comprehension, there could be no knowledge of virtue, vice, &c. Therefore, it is Speech alone which, by giving utterance to letters, makes all these known; therefore is Speech greater than Name; hence meditate upon Speech.

("Hindi passage omitted here")

One who meditates upon Speech as *Brahman*, becomes independent, so far as the Speech reaches,

(continued from the previous page) one who meditates upon Speech as *Brahman*. 'Is there anything greater than Speech?' 'Yes, there is something greater than speech.' 'Tell me that Sir.'
(2)

Com. — Same as before.

Thus ends the Second *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA III.

("Hindi passage omitted here")

Mind is greater than Speech. Just as the closed fist holds two *A'malaka*, or two *Kola* or two *Aksha* fruits, so does the Mind hold Speech and Name. And when one is minded in his mind to read the *Veda*, he reads it; when he is minded to perform actions, he performs them; when he is minded to desire sons and cattle, he desires them; and when he is minded to wish for this world and the next, he wishes for them. Mind is indeed the Self, mind is the world, mind is *Brahman*. Meditate upon the mind. (1)

Com. — 'Mind' — the internal organ endowed with reflection — 'is greater than Speech' because,

(continued from the previous page) the Mind, by its function of reflection, urges Speech towards the object of speaking; thus, Speech becomes included in the Mind. And that which includes another thing, is more pervasive than it, and as such is greater than that. Just as in the ordinary world, two *A'malaka* fruits or two plums, or two *Aksha* fruits are held in the closed fist; so, just like these fruits, Speech and Name are held in the Mind. And when a person is 'minded in his mind' – being 'minded' is *having determined* – to read the Veda, he reads it; so having determined to perform actions, he performs them; having determined to desire – *i.e.*, having desired to obtain – sons and cattle – by a proper fulfilment of the means to such acquirement, he obtains them; similarly, when he is determined to obtain by the proper means this world and the next, he obtains them. 'Mind is the Self – it is only while the mind exists that the man has the character of the *doer* and the *enjoyer*. 'Mind is the world' – because it is only while the Mind exists that worlds are obtained, and the means to such acquirement are fulfilled. And because the Mind is the world, therefore 'Mind is *Brahman*.' And because it is so, therefore meditate upon the Mind.

("Hindi passage omitted here")

'One who meditates upon the Mind as *Brahman* becomes independent as far as the Mind reaches – he who meditates upon the mind as *Brahman*.' 'Is

(continued from the previous page) there anything greater than the mind? 'Yes, there is something greater than the Mind.' 'Tell that to me sir.' (2)

Com. — 'One who' &c., &c., as before.

Thus ends the Third *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA IV.

("Hindi passage omitted here")

Will is greater than the Mind. For when one wills, then he reflects, then he utters Speech, and then he utters it in Name. In the Name, the *mantras* become one; and in the *mantras*, the sacrifices become one.

Com. — '*Will is greater than the mind*': 'Like Reflection, volition is also a function of the internal organ,—the function which does the determining of doing or not doing certain actions. When this determining has been done, then the wish *to do*, follows on the wake of *reflection*. How? For when one wills—determines the actions to be performed or otherwise—then he reflects or thinks of doing it: 'May I read &c.' then 'he utters Speech' in the repeating of *mantras*; and 'he utters Speech in the Name' — *i.e.*, he utters Speech, after having thought of pronouncing the Name. All *mantras*—particular

(continued from the previous page) forms of Speech—'become one' *i.e.*, become included—'in the Name:' since the particular is always included in the general. 'The sacrifices are one with the *mantrâs*'—since the sacrifices performed are only those that have been pointed out by the *mantras*, and there are no sacrifices without *mantras*. Only such sacrifices are performed, as derive their force laid down by *mantras*, and which are directly laid down to be performed by the *Brâhmana*, for the attainment of such and such a result. The appearance of sacrifices found in the '*Brâhmanas*' too, is only a distinct exposition of only such actions as have had their shape laid down by the *mantras*. For, we do not find any such action, as has not been pointed out by *mantras* appearing in the '*Brâhmana*.' And it is also a fact well known that all sacrifices are laid down in the 'Triad;' and the word 'Triad' denotes only the *Rik*, *Yajus*, and *Sâma*; and as is declared in the *Atharvana*: 'The sacrifices that the wise ones saw in the *mantras*.' Thus, it is true that sacrifices are included in the *mantras*.

("Hindi passage omitted here")

Indeed these centering in the will and consisting in the will, abide in the will.
The Heaven and

Earth willed; the Air and *A'kâsa* willed; the Water and Fire willed. Through the will of these, Rain wills; through the will of Rain, Food wills; through the will of Food, the Breaths will; through the will of the Breaths, the *mantras* will; through the will of the *mantras* the sacrifices will; through the will of the sacrifices, the world wills; through the will of the world, all things will. This is Will. Meditate upon Will. (2)

Com.—‘These’—Mind and the rest—‘centering in the Will;’ *i.e.*, the one point to which they all go is the Will; ‘consisting in the Will’—during origination; ‘abide in the Will’—during continuance. The Heaven and Earth willed: by ‘Heaven and Earth’ are meant the immoveable things; similarly Air and *A'kâsa* also willed. So did Water and Fire will—in their immoveable forms. Because, by the will of these, Heaven, Earth &c., Rain, *wills*—*i.e.*, produces itself. So by the will of Rain, Food *wills*—because it is from Rain that food proceeds. By the will of Food, the Breaths *will*—since the Breaths consisting of food, owe their movements to Food; as says the *Sruti* ‘Food is the string.’ By the will of these breaths, the *mantras will*—because it is only one who has strong breaths and not one who is weak, that studies the *mantras*. By the will of the *mantras* the sacrifices, *Agnihotra* &c., will,—because it is only when these are performed according as they are pointed out in *mantras*, that they are capable of bringing about appropriate results. Hence the world—the result of sacrifices,—wills, *i.e.*, accomplishes its object through its connection with the action and the agent. By the will of the

(continued from the previous page) world, all things—the whole Universe—wills, for an accomplishment of its full form. Thus then, the whole universe, ending with the sacrificial results, has its origin in Will; hence, of great excellence is Will Therefore, meditate upon Will. The results accruing to such a Meditator are next described.

("Hindi passage omitted here")

One who meditates upon Will as *Brahman*, he being permanent, accomplished, and undistressed, obtains the permanent, renowned and painless worlds appointed for him. And so far as the Will reaches, he is independent—one who meditates upon Will as *Brahman*. 'Is there anything greater than Will?' 'Yes, there is something greater than Will.' 'Tell that to me, sir.'

(3)

Com.—One who meditates upon Will, thinking it to be *Brahman*, obtains the worlds appointed for him by God;—the knowing one being himself permanent obtains such 'permanent worlds'. If the inhabitant of the world were not permanent, then the assumption of the permanence of the world would be useless. He obtains the 'accomplished worlds'—the worlds equipped with all articles of comfort—himself being fully accomplished, endowed with cattle, children and other articles of comfort for himself, as is declared in the Scriptures. He obtains the

(continued from the previous page) 'painless worlds' – the worlds free from all fear of the enemy &c –, he himself being undistressed. He obtains all these by himself. And so far as Will reaches – *i.e.*, so far as is amenable to Will; 'he is *independent* *i.e.*, with regard to his own Will, and to that of others; because that would militate against subsequent results. 'One who meditates upon Will as *Brahman*' &c., &c., as before.

Thus ends the Fourth *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA V.

("Hindi passage omitted here")

Intelligence is greater than Will. When one understands, then he wills, then he reflects, then he utters speech, he utters it in Name; in the Name, the *mantras* become one; and in the *mantras*, sacrifices. (1)

Com. – 'Intelligence is greater than Will.' 'Intelligence' is the faculty of realising things at the proper moment, and also the faculty of ascertaining the purposes of past and future events; and this faculty is greater even than Will. How? When an object approaches a man, and he realises its approach, then he wills as to whether he is to

(continued from the previous page) give it to some one or throw it away; and then he thinks &c., &c., &c., as before.

("Hindi passage omitted here")

All these, centering in Intelligence, and consisting in Intelligence, abide in Intelligence. Therefore, even if a man be possessed of much learning, if he happens to be unintelligent, people say of him he is nothing, know however he may; for if he were learned, he could not be so unintelligent. And if a man not possessed of much learning be intelligent, to him people listen gladly. Intelligence is the centre of all these, Intelligence their Self, and Intelligence their support. Meditate upon Intelligence.(2)

Com.—These, Will and the rest, ending with the results of sacrifices; 'centre in Intelligence,' means 'consist in Intelligence,' *i.e.*, originating in Intelligence and 'abide in Intelligence' *i.e.*, rest on Intelligence, as before. And there is a further greatness of Intelligence. Because, Intelligence is the source of Will &c.; therefore, even though a man be possessed of much learning—having a knowledge of the Scriptures &c.,—'if he happens to be unintelligent,' *i.e.*, devoid of the faculty of realising facts in due time—then, capable people say of him, 'He is nothing'—*i.e.*, though existing, he is as good as a non-entity; whatever little of

(continued from the previous page) the Scripture &c., he knows is also useless for him; because, if he were really learned, he could not be so unintelligent; therefore, even if he has learnt something, it is as good as not learnt. On the other hand, even if a person knowing but little be intelligent, people gladly listen to what he may say. Therefore, Intelligence is the centre of all these, Will &c., as before.

("Hindi passage omitted here")

One who meditates upon Intelligence as *Brahman*, he himself being permanent, accomplished, undistressed, obtains permanent, renowned and painless worlds, prepared for him. And so far as Intelligence reaches, he is independent,—one who meditates upon Intelligence as *Brahman*. 'Is there anything greater than Intelligence?' 'There is something greater than Intelligence.' 'Tell that to me, sir.' (3)

Com.—'Prepared' for him, and accumulating with all the qualities of an intelligent person. He the meditator of Intelligence, being permanent, obtains the permanent worlds &c., as explained before.

Thus ends the Fifth *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA VI.

("Hindi passage omitted here")

("Hindi passage omitted here")

Contemplation is greater than Intelligence. The earth contemplates as it were; and thus does contemplate the Sky, the Heaven, Water, the Mountains, Gods and Men. Therefore he, who among men attains greatness, seems to have obtained a share of contemplation. And while small people are quarrelsome and abusive and slandering, great men appear to have obtained a share of contemplation. Meditate upon contemplation. (1)

One who meditates upon contemplation as *Brahman*, becomes independent, so far as contemplation reaches—one who meditates upon contemplation as *Brahman*. 'Is there anything greater than contemplation.' 'There is something

(continued from the previous page) greater than contemplation.' 'Tell that to me, sir.'
(2)

Com.—'*Contemplation is greater than Intelligence*'—By 'contemplation' is meant a continuous uninterrupted concentrated reflection of certain Duties &c., mentioned in the Scriptures; this is what is called 'Concentration.' The greatness of contemplation is actually seen in its results. How? The *Yogi*, in contemplation, becomes steady and firm, when the result of contemplation is attained. Hence too, the earth appears to be firm, only as if it were contemplating; and so does the sky, &c., &c., &c. '*Devamanushyâh*' may mean 'gods and men' or 'god-like men'—men endowed with calmness of mind &c., are not devoid of divine qualities. Inasmuch as contemplation is so excellent, therefore, whoever, among men in this world, attains greatness, either through wealth, learning, or other qualities—*i.e.*, obtains wealth &c., which are means to greatness,—they appear to have partaken of the effects of contemplation. That is, they appear firm and steady, and fickle and small. On the other hand, the small people, that have not obtained the slightest greatness caused by wealth &c., are always given to quarrelling, abuse—the picking of other's faults—, and slander—giving utterance to other people's evils—as if these had happened before their own eyes. While those that have attained greatness through wealth &c., are *great*—lords of other people, as being Teachers, kings, or gods—and appear to have partaken of the effects of contemplation, as explained above. Thus we

(continued from the previous page) find the greatness of contemplation in its effects; hence, it is greater than Intelligence; therefore, meditate upon contemplation, as explained above.

Thus ends the Sixth *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA VII.

("Hindi passage omitted here")

Knowledge is greater than contemplation. It is by knowledge that one knows the *Rig-veda*, the *Yajur-veda* and the *Sâma-veda*, the fourth *Atharvana*, and the fifth *Itihâsa-Purâna*, the Veda of the Vedas, the Rites of the fathers, Mathematics, science of portents, science of Time, Logic, Ethics and Politics, Etymology, the science of the Vedas, the science of the Elementals, the science of War, Astronomy, the science of Snake-charming, and the fine arts of the attendants of the Gods, Heaven, Earth, Air, *A'kâsa* Water, Fire, the

(continued from the previous page) Gods, men, cattle, birds, grasses and trees, beasts down to ants and worms, virtue and vice, the true and false, the good and bad, the pleasant and unpleasant, the food and the taste, this world and the next; all this is known by knowledge. Meditate upon understanding. (1)

Com.— Knowledge is greater than contemplation.—‘Knowledge’ is that of the meaning of the scriptures; and this being the cause of contemplation, is ‘greater than contemplation.’ Whence its greatness? Because, it is through knowledge that one knows the *Rig-veda*,—the knowledge of the meaning of this as authentic, being the cause of contemplation; similarly, the *Yajurveda* &c., &c., as also animals &c., virtue and vice as mentioned in scriptures, good and bad, as known by men, or as ordained in *smritis*, and in fact, all things, not visible, are known through knowledge. Hence, it is true that knowledge is greater than contemplation. Therefore, meditate upon Knowledge.

(“Hindi passage omitted here”)

One who meditates upon knowledge as *Brahman* obtains the worlds of the knowing and the wise; and so far as knowledge reaches, he is independent,—one who meditates upon knowledge as *Brahman*. ‘Is there anything greater than knowledge?’ ‘Yes, there is something greater than knowledge.’ ‘Tell that to me, sir.’ (2)

Com. — Listen to the result of such meditation. He obtains those worlds, in which there are knowledge and wisdom. 'Knowledge' is that of the meaning of the scriptures, and 'wisdom' is cleverness with regard to other things; and the person obtains such worlds as are inhabited by people possessed of such knowledge and wisdom. So far as knowledge reaches &c., &c., as before.

Thus ends the Seventh *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA VIII.

("Hindi passage omitted here")

("Hindi passage omitted here")

Power is greater than Knowledge. A single man of Power shakes a hundred men with Knowledge. When a man has Power, he rises; rising,

(continued from the previous page) he serves; serving, he approaches nearer; approaching nearer, he sees, hears, reflects, understands, acts and knows. It is by Power that the Earth stands; by Power, the Sky; by Power, the Heaven; by Power, the Mountains; by Power, the Gods and Men; by Power, the cattle, birds, grasses and trees, the beasts, down to ants and worms; and by Power does the world stand. Meditate upon Power. (1)

One who meditates upon Power as *Brahman*, becomes independent so far as Power reaches — one who meditates upon Power as *Brahman*. 'Is there anything greater than Power.' 'Yes, there is something greater than Power.' 'Tell that to me, sir.' (2)

Com. — '*Power is greater than knowledge.*' — By 'Power' is meant the intuitive faculty of the Mind, brought about by the use of food; as declared by the *sruti* 'Since I am fasting, I do not understand the *Rig-veda*. &c.' In the body too, it is the Power of rising, &c. Because, even a single powerful man shakes a hundred men with Knowledge. Just as an intoxicated elephant shakes off a hundred men, even though these come together. And since such is the Power born of the use of food, therefore, when a man has power, he rises; and rising, he serves his superiors and his Teacher, — *i.e.*, attends on them; serving, he approaches nearer — *i.e.*, comes in closer contact, comes to be dear to them; and coming closer, with his mind concentrated, to his Teacher or some other instructor, he sees; then he hears what the Teacher says; then he reflects — reasons over what they have

(continued from the previous page) taught; having reflected, he understands that such and such is the truth; having decided this, he comes to act,—*i.e.*, follows in practice what the Teacher has said; and then he *knows*—*i.e.*, experiences the results of such action. The further greatness of Power is that it is by Power that the Earth stands, &c., &c.,—the meaning of which is clear.

Thus ends the Eighth *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA IX.

("Hindi passage omitted here")

("Hindi passage omitted here")

Food is greater than Power. Therefore, if one does not eat for ten days, even if he lives, he is unable to see, to hear, to reflect, to understand, to act, or to know. And when he obtains food, he is able to see, to hear, to reflect, to understand, to act and to know. Meditate upon Food. (1)

One who meditates upon Food as *Brahman* obtains the worlds that are supplied with Food and Drink; and so far as Food reaches, he is independent—one who meditates upon Food as *Brahman*. 'Is there anything greater than Food?' 'Yes, there is something greater than Food?' 'Tell that to me, sir.' (2)

Com.—'*Food is greater than Power*'—because it is the cause of Power. It is explained how Food is the cause of Power: it is because Food is the cause of Power, that if a man does not eat for ten days, all his Power due to the use of food being destroyed, he dies; even if he does not die—even if he lives—as we do find people living, even after a month's fasting—, he is unable to see, even his own Teacher: and thence, he is unable to hear, &c.,—all the effects of Power being reversed. Now, when having fasted for many days, he finds himself incapable of hearing &c, he takes some Food. '*A'ya*' is the '*reach*' of Food; and one whom the Food reaches, is the '*âyi*.' If the reading is '*âyâ*', that is to be taken as '*âyī*', changing the last vowel. Even if the reading is '*âyā*', the meaning is the same; because the result that is said to follow is 'capability to see, &c.' (which follows upon the taking of Food), no such capability arising in one who has not partaken of Food. Therefore meditate upon Food. The result accruing therefrom is that one obtains such worlds as are fully supplied with large quantities of food and drink. The rest is as before.

Thus ends the Ninth *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA X.

("Hindi passage omitted here")

("Hindi passage omitted here")

Water is greater than Food. Therefore, when there is not sufficient rain, the vital spirits are in trouble, and there will be less Food. While, when there is sufficient rain, the spirits rejoice, and there will be much Food. It is only Water that has taken different forms, which is earth, sky, heaven, the mountains, gods and men, cattle and birds, grasses and trees, beasts down to ants and worms. All these are forms of Water. Meditate upon Water. (1)

One who meditates upon Water as *Brahman* obtains all wishes, and obtains satisfaction; and so

(continued from the previous page) far as Water reaches, he is independent, — one who meditates upon Water as *Brahman*. 'Is there anything greater than Water?' 'Yes, there is something greater than Water.' 'Tell that to me, Sir.' (2)

Com. — 'Water is greater than Food' — because it is the cause of Food. Because it is so, therefore, whenever there is no rain sufficient for the crops, the vital spirits become troubled; because, they think 'this year we shall have less Food.' When however there is sufficient rain the spirits — *i.e.*, all living creatures — rejoice, that 'we shall have plenty of food.' Because, Food, which has form, is produced by Water, therefore the earth, the sky, &c., — all these are only Water, modified into different forms. And since all these are only different forms of Water, therefore meditate upon Water; and the result of such meditation is that one who meditates upon Water as *Brahman*, obtains all *desires*, — *i.e.*, all objects of desire, that have any form. And since satisfaction follows from Water, therefore, one meditating upon Water obtains satisfaction. The rest is as before.

Thus ends the Tenth *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA XI.

("Hindi passage omitted here")

("Hindi passage omitted here")

Fire is greater than Water. Having held the Air, it warms up the *A'kâsa*; then people say 'it is hot, it burns, it will rain.' It is Fire that having first shown (itself) creates Water. And again thunderings go on, together with lightnings flashing upwards and across the sky; then people say 'Lightnings are flashing, and it is thundering, it will rain.' It is Fire that, showing itself at first, creates Water. Meditate upon Fire. (1)

One who meditates upon Fire as, *Brahman*, being resplendent himself, obtains resplendent worlds, full of light, and free from darkness; and so far as Fire reaches, he is independent, — one who meditates

(continued from the previous page) upon Fire as *Brahman*. 'Is there anything greater than Fire.' 'Yes, there is something greater than Fire.' 'Tell that to me, Sir.' (2)

Com.—'Fire is greater than Water'—because Fire is the cause of Water. It is explained how Fire is the cause of Water: It is because Fire is the cause of Water, that it, having bred the Air—*i.e.* holding it fast within itself, and thereby making it immoveable,—warm up the *A'kâsa*; and then people say—'It is hot, in a general way, 'it burns' the body, and therefore 'it will rain'. It is a fact well known in the world that seeing the cause appear, people have an idea of the effect.' Fire, having shown itself at first, subsequently creates Water; thus being the creator of Water, Fire is greater than water. And further, it is Fire that becomes the cause of rain, through thunderings. How? Thunderings appear together with lightnings flashing upward and across the sky; and seeing this, people say 'lightnings flash, it thunders, it will rain as explained above. Therefore meditate upon Fire. And the result following from the meditation of Fire is that one becomes resplendent, and also 'obtains resplendent worlds' 'full of light'.—*i.e.*, luminous—'and free from darkness'—*i.e.*, whence has been removed all ignorance with regard to the external world. The rest is plain enough.

Thus ends the Eleventh *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA XII.

("Hindi passage omitted here")

A'kâsa is greater than Fire. In the *A'kâsa* exist the sun and the moon, the lightning, stars and Fire. It is through *A'kâsa* that people call; it is through *A'kâsa* that they hear: it is through *A'kâsa* that they hear back. It is in *A'kâsa* that people rejoice; it is in *A'kâsa* that they rejoice not. In *A'kâsa* are all things born; and it is towards *A'kâsa* that all things grow. Meditate upon *A'kâsa*. (1).

Com.— '*A'kâsa is greater than Fire*'—Since it is the origin of Fire together with Air. Air has been mentioned together with Fire. 'Having held the Air &c'—; hence it is not mentioned separately from Fire. The cause is always found by people to be greater than the effect; as the clay, than the jar &c; and *A'kâsa* is the cause of Fire with *A'kâsa*; and as such, it is greater. How? Because, it is in *A'kâsa* that exist the sun and the moon, the two forms of light, as also lightning, the stars and Fire,—all different forms of light. And that which exists within another is naturally smaller and the

(continued from the previous page) other is greater. And further, through *A'kâsa*, people call another; and being called, it is through *A'kâsa* that one hears; and it is through *A'kâsa* that one hears back the reply uttered by another person. In *A'kâsa*, people rejoice—play and enjoy one another's company, and again it is in *A'kâsa* that they rejoice not—because separations from wife &c., occur in *A'kâsa* and not by the interruption of solid objects, and it is upwards, towards *A'kâsa* that all things—sprout, &c.,—grow up, and never downwards. Therefore, meditate upon *A'kâsa*.

("Hindi passage omitted here")

'One who meditates upon *A'kâsa* as *Brahman*, obtains extensive worlds, full of light, free from the troubles of over-crowding, wide and spacious; and so far as *A'kâsa* reaches, he is independent. 'Is there anything greater than *A'kâsa*, Sir?' 'Yes, there is something greater than *A'kâsa*.' 'Tell that to me, Sir.' (2)

Com.—Listen to the result that follows. 'The knowing one obtains extensive worlds—*i.e.*, worlds spread far and wide—which are full of light'—because the connection between *A'kâsa* and light is permanent — 'free from over-crowding'— '*Sambâdha*' is the pain caused by the pressure of men crowding together and these worlds are free from any such pain and trouble—, 'wide and

(continued from the previous page) spacious' – *i.e.*, where there is plenty of place to move about. 'So far as *A'kâsa* reaches &c.,' as explained above.

Thus ends the Twelfth *Khanda* of *Adhyâyâ* VII.

ADHYA'YA VII.

KHANDA XIII.

("Hindi passage omitted here")

("Hindi passage omitted here")

Memory is greater than *A'kâsa*. Therefore, even when there are many persons, if they have no Memory, they would not hear any one, they would not think, they would not know. When they have Memory, they would hear, think and know. It is by Memory that one knows his sons and cattle. Meditate upon Memory. (1)

'One who meditates upon Memory as *Brahman* becomes independent, so far as Memory reaches.' 'Is there anything greater than Memory, Sir?' 'Yes, there is something greater than Memory.' 'Tell that to me, Sir.' (2)

Com. — Memory is greater than A'kâsa, — 'Memory' means Remembrance, a property of the internal organ; and this is greater than A'kâsa. The neuter gender in 'bhûyah' has to be taken as masculine, as qualifying the masculine noun 'smara.' It is only when the agent has remembrance that A'kâsa &c., are of any use to him; because, all things are enjoyable only by one who has Memory. In the absence of Memory, even the things that exist would be as good as non-existing; because, there would be no good resulting from such existence. Nor, in the absence of Memory, is it possible to comprehend the existence of A'kâsa &c.; therefore, Memory is greater than A'kâsa. It is seen in ordinary experience that Memory is really greater; inasmuch as even though many persons be assembled together, and be talking to one another, — if they do not have any Memory, they would hear no words, nor could they think; because, one could think only of an object which he could remember; hence, in the absence of Memory they would not think; and similarly, they would not know. When, however, they would remember, then they would hear what is to be heard, think what is to be thought and know what is to be known. In the same manner, it is by means of Memory that one recognises his sons and cattle to be his own. Therefore, since Memory is greater, meditate upon Memory. The rest has already been explained.

Thus ends the Thirteenth *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA XIV.

("Hindi passage omitted here")

Hope is greater than Memory. Fired by Hope does Memory read the *mantras*, perform sacrifices, wish for sons and cattle, wish for this world and the next. Meditate upon Hope. (1)

Com.— '*Hope is greater than Memory*' '*Hope*' is a *desire* for things not obtained, which is spoken of as synonymous with *longing*, *wish*, &c; and it is greater than Memory. Because, it is by means of Hope as residing in the internal organ, that one remembers what has to be remembered. And remembering the form of the object of Hope, one comes to be Memory as it were. Hence, being fired by Hope, and becoming Memory itself, he remembers the *mantras*, the *Rik*, &c., and then reads them; and having read them, and comprehended their meaning and the injunctions therein contained, by the help of the *Brâhmanas*, he performs sacrifices, with hopes for results to follow from these; and he wishes for sons and cattle, as results of the sacrifices; and it is through Hope that he works up the means bringing about these. And it is only when fired by Hope, and Memory, that he wishes for accumulations in this world; and it is also

(continued from the previous page) fired by Hope that he remembers the other world, and wishes to attain these, by a due performance of the actions leading thereto. Therefore, in each individual living being, the whole universe—from Name down to Memory and *A'kâsa* &c.,—lies encircled, bound in the fetters of Hope. Therefore, Hope is greater even than Memory. Hence, meditate upon Hope.

("Hindi passage omitted here")

'One who meditates upon Hope as *Brahman*': by Hope are all his desires fulfilled; his prayers are never in vain; and so far as Hope reaches, he becomes independent,—one who meditates upon Hope as *Brahman*.' 'Is there anything greater than Hope, Sir?' 'Yes, there is something greater than Hope.' 'Tell that to me, Sir.' (2)

Com.—Listen to the result accruing to one, who meditates upon Hope as *Brahman*. By Hope, duly meditated upon, all his desires are fulfilled—reach accomplishment; his prayers are always successful—whatever he asks for, he invariably gets. 'So far as Hope reaches &c., &c,' as before.

Thus ends the Fourteenth *Khanda* of *Adhyâya VII*.

ADHYA'YA VII.

KHANDA XV.

("Hindi passage omitted here")

Spirit is greater than Hope. Just as the spokes of the wheel are fastened to the nave, so is everything fastened to the Spirit. Spirit moves by Spirit; Spirit gives Spirit, to the Spirit. Spirit is the father, Spirit the mother, Spirit the brother, Spirit the sister, Spirit the teacher, Spirit the *Brâhmana*. (1)

Com.—Beginning from Name, and ending with Hope, everything stands in the relation of cause and effect, means and consequences, and as being greater than one another; and having its existence based on Memory, and being fettered by the strings of Hope all round, like the lotus root with threads, is fastened to the Spirit; and in this Spirit, which is all-pervading, and extends everywhere inside and out, everything is fastened and bred, as the beads in a thread. This Spirit is greater than Hope. It is explained by an example how this is greater; just as in the world, the spokes of the cart-wheel are fastened to the nave of the cart,—so in the Spirit, which is an agglomeration of separate entities,—which consists of intelligence, and is the chiefest of all,—in which the Supreme Deity entered

(continued from the previous page) like the reflection in a mirror, with a view to the differentiation of Names and Forms,—which is the highest servant of the Lord, like that of a king,—which is talked of in the *Sruti*: 'He created the Spirit, thinking that by the departure thereof he would depart, and by the staying of which he would stay',—which follows the Lord, like a shadow,—and in which are fastened all organs of consciousness, wherein are fastened the rudiments of elements, just as the axle is fastened to the nave, and the spokes to the nave,—which is declared by the *Kaushîtakis* to be the only conscious Self,—in this very Spirit, is everything, aforesaid, fastened. Hence, this Spirit being independent moves by the Spirit, *i.e.*,—by its own force, its movements not being caused by anything else. All the different forms of actions, means and consequences exist in the Spirit,—there being nothing apart from the Spirit; such is the import of the whole section. 'The Spirit gives the Spirit'—*i.e.*, what it gives is its own self; and he to whom it is given is also Spirit. For the same reason, father &c., are all different forms of the Spirit itself.

("Hindi passage omitted here")

If one says something harsh to his father, mother, brother, sister, teacher or a *Brâhmâna*,—then people say 'Shame on thee! Thou art a killer of thy father, thou art a killer of thy mother, thou

(continued from the previous page) art a killer of thy brother, thou art a killer of thy sister, thou art a killer of thy teacher, thou art the killer of a *Brâhmana*.' (2)

Com.—It is explained how the words 'father &c., signify the Spirit, and not what they are ordinarily known to signify: because, it is only while the Spirit exists that the words 'father' &c., are used and which cease to be employed when the Spirit has departed. How is that? If one says something harsh—unbecoming—to his father &c.,—such deprecatory words as 'thou' and the like, then, the wise people near him say to him 'Shame rest on thee? Thou hast killed thy father' &c.

("Hindi passage omitted here")

Whereas, after the Spirit has departed from them, even if one were to burn them together, by means of a poker, they would not say 'thou hast killed thy father, thou hast killed thy mother, thou hast killed thy brother, thou hast killed thy sister, thou hast killed thy teacher, thou hast killed the *Brâhmana*.' (3)

Com.—When however, the Spirit has departed from these persons, even if one were to shove them together and burn by means of the poker—*i.e.*, even if he were to do such an apparently cruel deed as the shoving together and the burning—people would not tell him that he was a killer of his father &c. Thus, from both negative and affirmative instances, it follows that the names 'father &c.,' apply to the Spirit.

("Hindi passage omitted here")

Spirit verily is all these. One who sees thus, thinks thus, and knows thus, becomes an *Ativâdî*. And if some one were to tell him 'thou art an *Ativâdî*' he should say 'Yes, I am an *Ativâdî*,' and he should not conceal the fact. (4)

Com.—Therefore, Spirit is 'all these'—father &c., all that is moveable and immoveable. The knower of Spirit, 'seeing' as explained above,—*i.e.*, realising it, in fact,—'thinking thus,' *i.e.*, cogitating over the arguments connected with it—, and knowing thus—*i.e.*, ascertaining by means of arguments its precise character—, the meaning of the scriptures is ascertained conjointly by Thought and Knowledge; one seeing thus &c., becomes an *Ativâdî*—*i.e.*, one who can talk of subjects transcending everything, beginning from Name down to Hope. And if some one were to tell him, who sees everything from Name down to Hope to be Spirit, and who can talk of transcendental subjects, and who declares himself to be the Self of the whole universe, from *Brâhman* to the tuft of grass—if one were to tell him 'thou art an *Ativâdî*,' he should say 'Yes, I am an *Ativâdî*,' and he should not conceal the fact; for, wherefore should he conceal it,—knowing as he does, the Spirit, the Lord of all, to be himself.

Thus ends the Fifteenth *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA XVI.

("Hindi passage omitted here")

But in reality that person is an *Ativâdi* who is an *Ativâdi* by The True? 'Sir, may I become an *Ativâdi*, by The True?' 'But one should desire to know The True.' 'Sir, I do desire to know The True.'

(1)

Com.—Having heard of the Spirit, the highest of all the series, as the self of all, *Nârada* thought that there was nothing higher than that, and so kept quiet, and put his usual question, 'Sir, is there anything greater than Spirit?' Seeing him thus satisfied with a false knowledge of *Brahman* in its modification, and seeing that he thought himself to be a real *Ativâdi*, the venerable *Sanatkumâra*, with a view to turn aside a capable disciple from the path of Ignorance, proceeds to explain further: 'the real *Ativâdi* is one whom I am going to describe; the knower of Spirit is not an *Ativâdi* in reality; this latter being an *Ativâdi*, only in comparison with Name &c. He, however, who knows the highest Truth, transcending all the rest, to be true in reality,—he is an *Ativâdi*.' This is explained: 'In reality that person is an *Ativâdi*

(continued from the previous page) who is an *Ativâdi by The True* — *i.e.*, who speaks of transcendental subjects, fully knowing the highest Truth. 'Sir, I have approached you now, may I become an *Ativâdi by The True* — that is to say, instruct me in such way that I may become an *Ativâdi by The True*. 'If you really wish to become an *Ativâdi by The True*, you must first wish to know The True.' Thus addressed, *Nârada* said: 'So be it then; I wish to know The True, sir' — *i.e.*, I wish to learn The Truth from you.

Thus ends the Sixteenth *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA XVII.

("Hindi passage omitted here")

When one understands The True, then only does he declare The True. One does not declare The True without understanding It; one declares The True, only when understanding It. This understanding one must wish to understand. 'Sir, I wish to understand this understanding.' (1)

Com. — It is only when one really understands The True — 'such in reality is The True' — then alone does one renounce all that is false, the modifications based on mere names, and then speaks of pure Being alone, which contains within

(continued from the previous page) Itself all the modifications; and the speaking of this is real speaking. 'But modifications are also true; as declared in other passages: 'Name and Form are true; and by these is Breath covered; the Breaths are true; and of these, This is the truest and so forth.' True; the truth of the modification has been mentioned in other *Sruti* passages; but this declaration was without reference to the Highest Truth; it was only with reference to the consideration of the fact of certain objects being amenable to the senses, and others not being so amenable,—the two classes of objects being spoken of as '*Sat*' and '*tya*' respectively (thus making up the word '*satya*' True); and what is meant to be shown there is that it is by means of these objects, that the Highest Real Truth is perceived; as it has been said there that 'The Breaths are true; and of these This is the truest.' And such comparative truth is, in the present case also, not undesirable. Because, in the present instance also, it is meant to carry *Nârada* higher than the truth, as cognized in the Spirit &c, up to the Real Truth, called the 'Highest' which is particularly meant to be explained. 'One does not declare The True, without understanding It',—one who speaks without understanding takes the words 'Fire' &c., to signify the Fire &c., as real truths, and speaks accordingly; while, as a matter of fact, these three—Fire, &c.—have no real existence, apart from the three forms; hence, it is said 'one does not declare The True without understanding It. 'It is only when understanding It, that one declares The True.' But the understanding of The True does not come

(continued from the previous page) to one, unasked for; hence, it is added: 'one should wish to understand the understanding.' 'If it be so, then I wish to understand the understanding.' Thus in the case of The True &c., as ending with *acting* The True, the one that precedes is the cause of that which follows it.

Thus ends the Seventeenth *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA XVIII.

("Hindi passage omitted here")

'When one thinks, then he understands; without having thought, one does not know; it is only after having thought that one understands; but one should wish to understand the Thought.' 'Sir, I wish to understand the Thought.' (1)

Com. – 'When one thinks' – *Thought* is reasoning, consideration of the object of thought.

Thus ends the Eighteenth *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA XIX.

("Hindi passage omitted here")

'When one has Faith, then he thinks; without Faith, he does not think; when he has Faith, then alone does he think. But one should wish to understand Faith.' 'Sir, I wish to understand Faith.' (1)

Com. — 'Faith' is orthodoxy.

Thus ends the Nineteenth *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA XX.

("Hindi passage omitted here")

'It is when one attends on his Teacher that he has Faith; without attending, he has no Faith; it is by attending that one has Faith. But one should wish to understand Attendance.' 'Sir, I wish to understand Attendance.' (1)

Com.—‘*Nishthā*’ is attending upon the Teacher; when one is given to such attending, he obtains the knowledge of *Brahman*.

Thus ends the Twentieth *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA XXI.

(“Hindi passage omitted here”)

‘When one does his duties, then he has Faith; without having done them, he has no Faith; it is only after having done them, that he has Faith. But one should wish to understand Duty.’ ‘Sir, ‘I wish to understand Duty.’ (1)

Com.—‘*When one does his duties*’—‘Duty’ consists in the control of the senses, and concentration of the Mind. It is only after these have been accomplished, that one has Faith and the rest, ending with understanding, as described above.

Thus ends the Twenty-first *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA XXII.

("Hindi passage omitted here")

'When one obtains Bliss, he does his duties; without obtaining Bliss, he does not do them; it is only after obtaining Bliss that he does them. But one should wish to understand Bliss.' 'Sir, I wish to understand Bliss.' (1)

Com.—The performance of duties too becomes possible when one 'obtains Bliss'—that is, when one determines that 'the highest Bliss, to be explained below, will be mine.' Just as the performance of duties is ordinarily seen to result in Bliss; so, here also, 'without obtaining Bliss, one does not do his duties'—*i.e.*, only after he has obtained the future result; for, all activity is possible, only with regard to that. Now, when the performance of duties &c., have all duly come about, one after the other, then The True renders itself manifest; hence, no separate attempt is necessary for it. Hence, it is said; 'One should wish to understand Bliss' &c. &c., 'I wish to understand Bliss.' When *Nârada* had thus become duly attentive, *Sanatkumâra* said:

Thus ends the Twenty-second *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA XXIII.

("Hindi passage omitted here")

'The Infinite (the Great) is Bliss. There is no Bliss in what is small (finite). The Infinite alone is Bliss. But one should wish to understand the Infinite.' 'Sir, I wish to understand the Infinite.'

(1)

Com.—'Infinite,' 'Great,' 'Highest,' 'Much' are all synonymous; and this is Bliss. Everything below this is small; hence' there is no Bliss in what is small;' because what is small only serves to whet the longing for more; and longing is a source of pain; what is a source of pain—fever, &c.,—is never found to bring about Bliss; hence, it is only proper to say that 'there is no Bliss in what is small.' Therefore 'the Infinite alone is Bliss,'—because in the Infinite, there is no chance for such sources of pain, as longing and the like.

Thus ends the Twenty-third *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA XXIV.

("Hindi passage omitted here")

'Where one sees nothing else, hears nothing else, understands nothing else, — that is the Infinite. Where, however, one sees something else, hears something else, understands something else, — that is the Finite. That which is Infinite is immortal that which is Finite is mortal.' 'Sir, in what does the Infinite rest?' 'In its own greatness, — or not even in greatness?' (1)

Com.—Of what sort is this Infinite? It is such that in this Infinity, there is nothing else that is seen by any other organ, nor is the seer anything apart; similarly, one hears nothing. All differences of objects being merged in Name and Form, it is only the two senses cognising these two (Name and Form)—the Ear cognising the Name, and the Eye the Form—are spoken of here; and these two include the rest. 'Thinking' is, to be inserted here: 'One does not think anything else;' because, understanding is almost always preceded by thinking. In the same manner, 'one does not understand anything else. Such is the Infinite. 'The absence of

(continued from the previous page) sight that is here spoken of, with regard to the Infinite—is it the absence of the sight of all known things; or does all this mean that one sees nothing else, but he sees the Self? If so, what then? If the absence of all known things be meant, then what follows is that the Infinite is something quite different from all notions of duality. If, however, it meant to deny the sight of all other particular things, and to assert the presence of the sight of Self alone,—then what follows is that all differentiations of Action, Agent and Result would come to be held as inhering in the one (Infinite Self.) 'But if such results were to follow, what would be the harm?' Well, the great harm would be the non-cessation of metempsychosis; because metempsychosis consists only of the differentiations into Action, Agent and Result. If it be urged that 'such differentiation when inhering in one Self, would be something different from metempsychosis,'—that cannot be; because if the Self were unqualifyingly held to be one, then the differentiation into the Action of seeing, Agent and Result, would be a mere word (with no meaning). *Obj.* 'If the alternative of the negation of other sights, &c., be held to, then there would be no use for the two qualifications '*where*' and '*sees nothing else*.' But we do find in ordinary experience that in an empty house when it is said that 'one does not see any one *else*,' it does not mean that he does not see *himself* and the pillars, &c., in the room. Such might be the explanation in the present instance.' Not so: Inasmuch as such sentences as 'That thou art' and the like, distinctly lay down *unity*, there is

(continued from the previous page) no possibility of such differentiations as the container and the contained; as also it has been distinctly defined in the 6th *Adhyâya* that 'Being alone, one, without a second, is the True.' And there is no possibility of any *sight*, &c., with regard to one's Self, because of such *Srutis*, as 'In the invisible, &c.,' 'Its form is not within vision,' 'whereby is one to understand the understander' and so forth. If it be urged that 'in that case the specification '*Yatra*' (in which) becomes useless,' — we deny this; because, it has reference to differentiations brought about by Ignorance; just as even though Being is incapable of any number, &c., yet it is described as 'one, without a second,' with reference to the ordinary notions of 'truth, unity and secondlessness.' In the same manner, the qualification '*Yatra*' belongs to the one Infinite. And since what is aimed at is to mention the seeing &c., of other things during the state of Ignorance, and then to explain the Infinite, as qualified by an absence of these; therefore 'we have the specification 'Sees nothing *else*.' Thus, the upshot of the whole is that with regard to the Infinite, there are no wordly usages. On the other hand, in the other case, where, with regard to objects of Ignorance, one sees another by means of something else, 'that is the Finite' (Small), — *i.e.*, contemporaneous with Ignorance; just as objects dreamt of are, prior to the waking, contemporaneous with the dream. For the same reason, is the Finite 'mortal' — like the objects dreamt of; and opposed to this is the Infinite, which is 'immortal.' The word '*ta*' refers to Immortality. 'Wherein does the aforesaid

(continued from the previous page) Infinite rest, Sir,' – said *Nârada*; then *Sanatkumâra* replied: 'In its own greatness' – *i.e.*, the Infinite rests in its own greatness; that is to say, if you are particular about there being some resting place for It; while if you ask the real fact, then It does not rest even in its own greatness. That is to say, the Infinite is without any rest, without any support.

("Hindi passage omitted here")

'In the world, they call, the cow and the horse, *greatness*, as also elephants and gold, slaves and wives, fields and houses. I do not mean this,' he said, 'because, in that case, one thing rests upon another. What I do mean is this.' (2)

Com. – "When the Infinite rests in its own greatness, how is it that it is called 'without a rest'?" Just listen why it is so: The cow, horse &c., are called 'Greatness.' In '*goasvamî*' we have the *Dvandva* compound and hence the singular. The cow, horse, &c., are everywhere known as 'Greatness.' And it is upon this that the possessor, *Chaitra*, rests. But I do not mean to say that the Infinite, like *Chaitra*, rests upon anything apart from Itself; the reason being that in the case of *Chaitra*, one thing, *Chaitra*, rests upon something else, the possessions. Thus, the former '*bravîmî*' is to be construed with '*anyo* &c.' What I do mean is this: '*Sa eva* &c.' (in the next Khanda). So said *Sanatkumâra*.

Thus ends the Twenty-fourth *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA XXV.

("Hindi passage omitted here")

'That alone is below, That above, That behind, That before, That to the right, That to the left; That is all this.' Next follows the explanation by 'I': 'The *I* alone is below, the *I* above, the *I* behind, the *I* before, the *I* to the right, the *I* to the left; the *I* is all this.

(1)

Com.—It is explained why the Infinite does not rest in anything: because it is the Infinite itself, that is below,—there being nothing apart from It, whereupon It would rest; similarly 'above' &c., in the same manner. If there were something other than the Infinite, then alone could the Infinite rest upon that; but there is no such thing; the Infinite itself being everything. Therefore, It does not rest in anything. Inasmuch as the idea of the container and the contained is contained in the passage 'wherein he does not see anything else &c,' and the Infinite is spoken of in the present passage as—'That,' indicating a foreign entity,—people might be led to think that the Infinite is something other than the *Jîva-Self*,

(continued from the previous page) *that sees*; hence in order to avoid the arising of any such idea, the Text next proceeds to describe the Infinite as 'I.' With a view to point out that the Infinite is non-different from the seer, It is described as 'I': 'the I below' &c. &c.

("Hindi passage omitted here")

Next follows the explanation by 'Self': 'The Self alone is below, the Self above, the Self behind, the Self before, the Self to the right, the Self to the left; the Self is all this. One who sees thus, thinks thus and understands thus, loves the Self, revels with the Self, enjoys the company of the Self, and rejoices in the Self; he becomes the *Svarât*; he becomes independent in all the worlds. While those that know otherwise, are ruled by others, and live in perishable worlds; and they become dependent in all the worlds.

(2)

Com. – Indiscriminate people also describe the body as 'I'; hence, in order to set aside the doubt that it is the Body that is meant to be the Infinite, the Text proceeds to explain it as 'Self.' The Self alone is all everywhere; and one who sees the Self, as one, unborn, all-pervading like *A'kâsa*, free from anything else, – and knowing this, one who thinks over and understands It, – such a person

(continued from the previous page) 'loves the Self' — *i.e.*, all his love is centred in the Self alone; so also, he 'revels with the Self', — in the world people revel with women and friends; but the wise one does not do this; but for him all revelry proceeds from a knowledge of the Self; '*Mithuna*' is the pleasure of company; this too, for the wise, is independent of any second; so again he 'rejoices in the Self', — for the unwise, there are many pleasures due to sound &c., which do not belong to the wise, whose sole rejoicing proceeds from the Self, independently of any such extraneous accessories, as the body, life, experience, &c. Such a wise person, even while living, is installed as *Svarât* (King of Heaven, or Self-king); and even when his body falls off, he continues to be *Svarât*; and because such is the case, therefore he becomes independent in all the worlds. In the previous stages of the Spirit, &c., the independence of the person has been described as being limited, which implies also the fact of his being ruled by others, inasmuch as there are varying degrees of the independence spoken of. In the present instance, on the other hand, the description of the kingdom of Self, and the consequent independence, serves to preclude the aforesaid degrees of limited independence &c. On the other hand, 'those that know otherwise,' than explained above, — *i.e.*, who either know what is contrary to it, or know the same truth, but not in the proper way, — such persons 'are ruled by others, and live in perishable worlds'; because the notion of diversity belongs to the Finite and the Finite has been declared to be mortal. Therefore, those that believe in *duality* live in perishable

(continued from the previous page) worlds, which is in keeping with their own belief; and hence, for these, there is no independence in all the worlds.

Thus ends the Twenty-fifth *Khanda* of *Adhyâya* VII.

ADHYA'YA VII.

KHANDA XXVI.

("Hindi passage omitted here")

For one who sees thus, thinks thus and understands thus,—‘Spirit springs from the Self, Hope springs from the Self, Memory springs from the Self, *A'kâsa* springs from the Self, Fire springs from the Self, Water springs from the Self, Appearance and Disappearance spring from the Self, Food springs from the Self, Power springs from the Self, Understanding springs from the Self, Contemplation springs from the Self, Consciousness springs from the Self, Will springs from the Self, Mind springs from the Self, Speech springs from the Self, Name springs from the Self, the Mantras spring from the Self, Sacrifices spring from the Self,—all this spring from the Self.’ (1)

Com. — For such a one — the wise one who has attained to the Kingdom of Self —, prior to his knowledge of the true Self, Spirit &c., down to Name, sprang from and disappeared into something other than the Self; when, however, he came to know the true Self, the appearance and disappearance of all these proceeded from the Self alone; so also everything else, for the knowing one, proceeds from the Self.

("Hindi passage omitted here")

There is this verse; 'one who sees this, sees not death, nor disease, nor pain; he who sees this, sees all things, and obtains all things in every way. He being one becomes three, five, seven and nine; and then he is said to be eleven, a hundred and ten, a thousand and twenty. On the purification of the *A'hâra* follows the purification of the inner nature; on the purity of the inner nature, the Memory becomes firm; and on the strengthening of Memory follows the loosening of all ties.' After the faults of *Nârada* had been rubbed out, the blessed *Sanatkumâra* showed him beyond darkness. They call him *Skanda*, — *yea they call him Skanda*. (2)

Com. — And further, to the same effect, there is a verse: The wise one who sees in the manner explained above, sees not death, nor disease, — fever &c., — nor pain. One who sees this sees all things in the Self; and then, he obtains everything in every way. And again, prior to the differentiations of creation, he is only one; but subsequently differentiates into endless varieties, beginning with *three*, at the time of creation. And again at the time of dissolution, he returns again to his own pristine *unity*, independently by himself. Thus, by giving a glowing account of the results accruing from such knowledge, the philosophy is eulogised. Next follows the mention of the means of the proper cognition of the philosophy, just as the purity of the mirror is the cause of a proper reflection of the face: 'On the purification of the *A'hâra' — A'hâra'* is that which is *taken in*, viz., the experience of sound, &c., which are *taken in*, for the experience of the agent; and when this cognition of objects is purified — *i.e.*, when the cognition of objects becomes free from all taint of a version, attachment, or delusion —, then of one having such cognition, the 'inner nature becomes pure' — free from dirt, clean. When the inner nature has become pure, then follows a firm Memory — uninterrupted remembrance — of the Infinite Self. On the acquisition of such Memory, comes the 'loosening' — destruction — of all ties of evil due to Ignorance, which might have been accumulating, through the experiences of numerous births, and re-births and which have their residence in the heart. Because, one after the other, all this is based upon the purity

(continued from the previous page) of *A'hâra*, it is this that should be attempted. Having detailed in full the sense of the Philosophy, the Text concludes the story. When all his faults of attachment, a version, &c.,—like colouring—pertaining to his inner nature, had been rubbed out, by the salt of Knowledge, Dispassion and Exercise, then did *Sanatkumâra* show to the capable *Nârada*, the Highest Truth 'beyond Darkness' in the shape of Ignorance. Who is *Sanatkumâra*? He is the *blessed*: 'one who knows the origin, end, going and non-going of living beings, and also Ignorance and Knowledge, such a one is to be called *Blessed*;' and endowed with these qualities is *Sanatkumâra*. People knowing him, call him '*Skanda*.' The repetition is meant to indicate the end of the *Adhyâya*.

Thus ends the Twenty-sixth *Khanda* of *Adhyâya* VII.

Thus ends the Seventh *Adhyâya*.

The Chha'ndogya Upanishad.

ADHYA'YA VIII.

KHANDA I.

("Hindi passage omitted here")

In this city of *Brahman*, there is a small lotus, (as) a palace; therein is the small *A'kâsa*. And what is in that is to be sought after, to be understood. (1)

Com.—Though it has been fully comprehended, in the 6th and 7th *Adhyâyâs*, that all this is the Self alone, one, without a second, which is *Brahman*, free from all limitations of Space, Time, &c., yet ordinary people of dull intellects, have a firm conviction that all reality is limited by Space and Time; and this notion cannot be easily transferred to the Supreme True; and without a comprehension of *Brahman*, there is no fulfilment of the ends of man; hence, for the sake of the duller comprehension of ordinary people, *Brahman* is now taught under the limitation of Space—that of the Lotus in the Heart. Though in reality, the Self-Principle is the sole object of the one true notion of Being, and as such free from qualities,

(continued from the previous page) yet people of duller brains always look upon It as *qualified*; hence for the sake of these people, such qualities, as 'truthfulness of desire' and the like, have to be described in connection with It. In the same manner, though for those people that know *Brahman*, there is a natural cessation of all longing for such objects of sense, as the woman and the like,—yet it is not a very easy matter to remove, at one stroke, all longing for objects of sense, brought about by an uninterrupted attendance upon such objects, through many lives; hence, it becomes necessary to lay down particular means to its accomplishment,—such as the life of a religious student and the like. So also, for those that know the Self, there being no such differentiation as the *goer*, the *going* and the *place to go to*, &c., and there being an utter annihilation of all causes fostering the continuance of Ignorance, all longings have an end within themselves, like the *A'kâsa*, like the wind produced by lightning, and like the fire with all its fuel burnt off; for those minds are still coloured with the notions of the *goer* &c., who are given to meditating upon *Brahman* as limited within the space of the heart; there is a process upwards through an artery in the head; and it is with a view to explain this, that the eighth chapter is begun: The *Brahman*—which, in reality is a pure Being, one, without a second, free from all limitations of Space and Time,—appears, to people of duller comprehension, to be non-existing. And with regard to such people, the idea of the Text is this: 'let them come to the proper Path; later on, we shall make them comprehend

(continued from the previous page) the Real Truth.' Now, the Lotus in the Heart, to be explained below, is like a palace; because it is equipped with gatekeepers &c. "In this city of *Brahman*" – the city of the Supreme *Brahman*; just as of the king, there is a city, inhabited by many sorts of subjects; so is this Body, equipped with various attendants of the master, such as the Sense-organs, the Mind, the Understanding &c. And, as in the city, there is the king's palace, – so, in this Body the city of *Brahman*, there is his palace; *i.e.*, a place where *Brahman* is to be found; just like the *Sâlagrâma* pebble is for Vishnu. And it has been explained that it was in this Body, the very top of His modifications, the Supreme *Brahman*, Pure Being, entered, as the Human Self, for the purpose of the differentiations of Name and Form. Therefore, the sense of the whole section is that *Brahman* is found in this palace of the Heart-Lotus, by such persons as have all their organs drawn within themselves, are free from all attachment to external objects, are particularly equipped with such aids as a Religious Life and the like, carrying on their meditations based on the qualities, to be hereafter described. In this small palace, there is a smaller inner *A'kâsa* which is *Brahman*; as will be described below: '*A'kâsa* is Its name; this being based upon the fact of Its being, like *A'kâsa*, immaterial, subtle, all-pervading. That which is within this *A'kâsa* is to be sought after' and that is 'to be understood,' – that is to say, having been sought after by such means as having recourse to the Teacher, attentive listening to him and the like, It is to be directly perceived.

("Hindi passage omitted here")

If they should say to him: 'Now with reference to the small lotus, in this city of *Brahman*, which is as a palace, and the smaller *A'kâsa* within this,—what is it existing therein, which has to be sought after and to be understood',—he should reply: (2)

Com.—When the Teacher has said this, if the students might object that, 'in this city of *Brahman* itself being limited, and the small Lotus-palace lying within this, and smaller than this latter too being the *A'kâsa* inside it,—in the first place, what could there be in the Lotus-palace itself? And then, how could there lie anything within the *A'kâsa* that is said to be within that palace? The meaning being that the *A'kâsa* within this being smaller, what could exist in it? Even if there do exist something of the size of a plum, what is the good of wishing to search for it, or even to know it? Hence that which is neither to be sought after, nor to be understood, what is the use of such a thing? When they may have raised this objection, the Teacher 'should say this:'

("Hindi passage omitted here")

‘As large as is this *A'kâsa*, so large is the *A'kâsa* within the Heart; both Heaven and Earth are contained within it; both Fire and Air, both the Sun and the Moon, the lightning as well as the Stars, and whatever there is in this world, of the Self and whatever is not, all is contained within it.’ (3)

Com.—Listen how it is: ‘You assert that the *A'kâsa* within the Lotus’ being small, anything within that would be much smaller. This is not true; it was not with the idea that the *A'kâsa* within the Lotus is smaller than the Lotus itself, that I said ‘Small is the *A'kâsa* within it;’ all that I meant was that the Lotus being small, the internal organ in keeping with it is limited by the *A'kâsa* of the Lotus; and just as in pure water and in a clean mirror there is a clear reflection, so in the pure internal organ of the Yogi, who has his senses drawn within himself, is found *Brahman*, the pure reflection and essence of the light of Intelligence; such was the meaning of the assertion that small is the *A'kâsa* within it,’ which distinctly referred to the limitations of the internal organ. In itself, the *A'kâsa* within the heart is as large as the ordinary elemental *A'kâsa*; and it is within this heart—*A'kâsa*—that there lies that which has to be sought after and understood. But even then what is really meant is not the exact equality of size; but we have such a statement simply because there is no instance that could precisely exemplify *Brahman*. ‘But why should not *Brahman* be taken to be equal to *A'kâsa*?’ Simply because we have such *Srutis* as—‘whereby’ are covered the *A'kâsa*,

(continued from the previous page) Heaven and Earth,' 'from this Self was produced *A'kâsa*,' 'within this undecaying one, O *Gârgi*, lies the *A'kâsa*,' and so forth. And further within this *Brahmic A'kâsa*, as endowed with the limitations of *Buddhi*, are contained both Heaven and Earth; as has been declared before, that like the 'spokes in the axle' &c., &c.; similarly both fire, and air &c; whatever else there is in this world as belonging to the Self of the embodied one, as also whatever does not exist as so belonging, — all that has been destroyed and all that has yet to come is here spoken of as '*is not*' which does not signify absolute *non-existence*: because an absolute non-entity can never be *contained* in the *A'kâsa* of the heart.

("Hindi passage omitted here")

And if they should say: 'If everything is contained in that city of *Brahman*, all beings and all desires, — then when old age overtakes it, or when it decays, what is left of it?' (4)

Com. — The Teacher having said this, the students might urge the following: If everything — all beings and all desires — were contained in this city of *Brahman* — *i.e.*, within the *A'kâsa* inside the city &c., &c. 'But how could the students speak of the *desires*, when the Teacher had made no mention of these?' That does not affect the case; the Teacher has already spoken of 'whatever is his and whatever is not'; and this includes the 'Desires'; and

(continued from the previous page) again the word 'everything' includes Desires as well. When this Body—called the 'city of *Brahman*'—is overtaken by old age, marked by the falling off of hair and teeth, or when it decays, being torn to pieces by the stroke of some weapon &c.,—what else is left of it? Like the milk, curd and butter, contained in the jar, on the destruction of the jar (the jar being destroyed, the milk in it is destroyed, hence the curd contained in the milk is destroyed and hence finally the butter contained in the curd is destroyed),—in the present case too, on the Body being destroyed, the destruction of everything else follows, one after the other. Such being the case, after destruction what else,—a part from the above-described—is left out. That is to say, nothing is left.

("Hindi passage omitted here")

He should reply 'By the old age of this, That does not age; by the death of this, That is not killed. That is the true *Brahman*-City; in This are all desires contained. This is the Self, free from evil, free from old age, free from death, free from sorrow, without hunger and thirst, with true wishes and true determinations. Just as here, the subjects follow as they are ordered, and depend upon that country, and that piece of land, which they may desire.'

(5)

Com.—Being thus questioned by his students, the Teacher should say this, removing the aforesaid mistaken notion from their minds. How? By the old age of this Body, the *Brahman*, named the 'Inner *A'kâsa*—in which latter, all things are contained,—'does not age,'—*i.e.*, does not change, like the physical body. Nor by the death of this body—by means of weapons—is That killed, just like the ordinary *A'kâsa*; the *Brahmic A'kâsa* being even subtler than the ordinary *A'kâsa*, and being beyond sound, beyond touch, and not affected by the discrepancies of the sense-organs, &c. Though this is the occasion for explaining why It is not affected by the discrepancies of the sense-organs &c., yet this explanation is not taken up here; since the thread of the principal argument would be broken; this explanation would be taken up in all its bearings, in connection with the story of *Indra* and *Virochana*, his is the true *Brahman-city*—*i.e.*, *Brahman* Itself considered as a city. The Body is *Brahman's city*, since it specifies the *Brahman*; and as such it is only false; as declared by the *Sruti*: 'all modification is mere name, based on words'. The assertion made above—that *Brahman* is found in the Body, which is the very top of Its illusory modifications, and hence the Body is *Brahman-city*,—was from the stand-point of the world; the true *Brahman-city* being *Brahman* Itself, which is capable of all usage. Hence, in this *Brahman-city*, marked by the lotus, all desires—that you seek after—are contained in Itself. Therefore, try and act up to the means of attaining That, renouncing all hankering after external objects of sense.

'This is the *Self*'—the real *Self* of you all; and listen to its definition: It is 'free from evil'—*i.e.*, from which all evil, in the shape of virtue and vice, has been removed—'free from old age,' and 'free from death'—as has been said before: 'By the death of this, That is not killed.' 'Then why should the same fact be repeated over again?' The repetition is for the purpose of removing the doubt that That may be related, in some other manner, with old age and death, even though It is not connected with these, as they pertain to the physical body. 'Free from sorrow'—sorrow being the pain of mind, caused by separation from desired objects. 'Without hunger and thirst'—free from all desire for food and drink. 'The mention of freedom from evil implies the absence of all the rest, from *old age* down to *sorrow*, these being the direct effects of the former; because all these proceed from Virtue and Vice. Or conversely, the negation of the effects, old age &c., would imply the negation of the cause, Virtue and Vice, because in the absence of any effects, these would be as good as non-entities; hence the separate mention of the negation of both is useless.' True it is so; but just as real Bliss is something different from the bliss caused by virtue &c., as found in the Lord,—as declared by the *Sruti* '*Brahman* is consciousness, Bliss'; so also, it may be thought that the pain caused by old age &c., may be only natural, as apart from the old age, &c., as brought about by Vice; hence, with a view to set aside these doubts, it is only proper to deny old age &c., apart from Virtue and Vice. The mention of 'old age' &c., is meant to include all kinds of pain. The forms of pain,

(continued from the previous page) attendant upon Sin, being innumerable, and any individual denial of these, being impossible, it is only proper to mention 'freedom from evil' 'with a view to the denial of all kinds of pain.' 'With true wishes' — *i.e.*, one whose desires are always successful; the desires of worldly people are false; while those of the Lord are contrary to this. Similarly, the determinations, proceeding from true desires, are also true; and one whose determinations are true is That. The wishes and determinations of the Lord proceed from the limitations of pure *Sattva*,—just like the epithet 'variegated cow' (as applied to the owner)—, and they do not proceed from Himself; because the *Sruti* has declared, 'not this, not that'. It is the *Self* as described above, that is to be learnt, from Teachers and from Scriptures, by means of a desire to cognise the Self, by such people as desire the kingdom of heaven. 'If this were not known, what would be the harm?' Listen to what there is, as explained by an example: just as, in this world 'the subjects follow'—act according to—orders; *i.e.*, as the subject accepts another person to be the master, follows whatever the commands of this master are; and as they depend upon whatever country and whatever piece of land, they desire, in accordance with their own intellects;—such is the instance showing the harm in the experience of the results of one's virtuous deeds being dependent upon another person.

("Hindi passage omitted here")

(continued from the previous page) ("Hindi passage omitted here")

And just as, in this world, the world, obtained by means of actions, perishes, so also does perish the next world acquired by virtuous deeds. Those who depart from here, without knowing the *Self* and the true desires, become dependent in all the worlds. While those who depart from here, after having understood the Self and the true desires, become independent in all the worlds. (6)

Com.—There is another instance to show the perishable character of the aforesaid, '*Just as &c*': Just as in this world, in the case of the aforesaid subjects obedient to their master's orders,—the world obtained by means of such acts as attending upon the master and so forth, depending upon another's will for the fruition of its results perishes. The fact pointed to, by the above two examples, is now laid down: so does perish the next world, obtained by means of such meritorious deeds as the performance of the *Agnihotra*, and the like, and depending for the fruition of its results, upon something else. It is next pointed out the persons whom these harms affect: In this world, if those capable persons who are entitled to Knowledge and Action,—without having understood the Self, as taught by the Teacher, (*i.e.*, without having realised It in their own cognitions)—depart from this body; and if they depart from this body without having understood the true desires aforesaid, as proceeding from the true will, and residing in the Self;—then for these people there is no

(continued from the previous page) independence in all the worlds; just as for the subjects living in obedience to the king's commands. While those others, who, in this world, understand the Self as taught by the Teacher, and have realised It in their own cognitions, and then depart from this body, also after having understood the aforesaid true desires, for such people, there is independence in all the worlds; just like the autocratic Emperor of the world.

Thus ends the First *Khanda* of *Adhyâyâ* VIII.

ADHYA'YA VIII.

KHANDA II.

("Hindi passage omitted here")

If he be desirous of the world of the Fathers, by his mere will, his fathers come to him; and having obtained the world of the Fathers, he feels happy and great. (1)

Com. — It is now explained, how one becomes independent in all the worlds: one who has realised the aforesaid Self in the heart, being fully equipped with such means as the life of a religious student, &c., and knowing fully the true desires as pertaining to the *Self*, — if such a one, after the falling off of the body, be desirous of the world of the Fathers, — 'Fathers' are the progenitors; and these are called 'worlds,' since they bring about pleasant experiences for the person — *i.e.*, one who desires

(continued from the previous page) connection with the Fathers, — by his mere will, his Fathers come and connect themselves with him; because he is of pure nature, and as such, has his will infallible, like that of the Lord; and having obtained the world of the Fathers—*i.e.*, being endowed with the pleasant experiences afforded by them—he becomes great, or prosperous —, *i.e.*, he feels his own greatness.

("Hindi passage omitted here")

("Hindi passage omitted here")

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And if he be desirous of the world of the Mothers,—by his mere will, his Mothers come to him; and having obtained the world of the Mothers, he feels happy and great. (2)

And if he be desirous of the world of the Brothers,—by his mere will, the Brothers come to him; and having obtained the world of the Brothers, he feels happy and great. (3)

And if he be desirous of the world of the Sisters,—by his mere will, the Sisters come to him; and having obtained the world of the Sisters, he feels happy and great. (4)

And if he be desirous of the world of Friends,—by his mere will, the Friends come to him; and having obtained the world of the Friends, he feels happy and great. (5)

And if he be desirous of the worlds of Scents and Garlands,—by his mere will, Scents and Garlands come to him; and having obtained the world of Scents and Garlands, he feels happy and great. (6)

And if he be desirous of the world of Food and Drink,—by his mere will, Food and Drink come to him; and having obtained the world of Food and Drink, he feels happy and great. (7)

And if he be desirous of the world of Songs and Music—by his mere will, Songs and Music come to him; and having obtained the world of Songs and Music, he feels happy and great. (8)

And if he be desirous of the world of Women,—by his mere will, Women come to him; and having obtained the world of Women, he feels happy and great. (9)

Com. — The next as before. 'Mothers' — the past female progenitors, the agents of pleasant experiences; for such is the implication of the word; in as much as the pure-natured *yogi* can never desire any relations which such Mothers as were the agents of painful experiences — such fire, as the mothers that may have given him birth as a pig.

("Hindi passage omitted here")

Whatever country he is attached to, and whatever he desires, — by his mere will, all this comes to him; and having obtained this, he feels happy and great. (10)

Com. — To whatever place he is attached, — and whatever besides those enumerated, he desires, — by his mere will, do all desirable places and things come to him; and thereby having none of his wishes unfulfilled and having obtained all that he desires, he feels happy and great, — as explained above.

Thus ends the Second *Khanda* of *Adhyâya* VIII.

ADHYA'YA VIII.

KHANDA III.

("Hindi passage omitted here")

These are the true desires, with a covering of untruth; though these are true, they have a covering of untruth. For, whoever, departs from here, him one cannot see again in this world. (1)

Com. – With a view to encourage the disciple towards acting up to the means of contemplating on the *Self*, the *Sruti* says, with compassion: It is really a great trouble that the true desires though lying within one's own *Self*, and being easily attainable, should be covered with untruth. Though they lie in one's own self, yet they have a covering of untruth, – *i.e.*, a longing for external objects of sense, such as the woman, food, drink and the like, and the independence of conduct based on this longing, all of which is called an 'untruth' because it is brought about by false knowledge; and due to this is the non-attainment of the true desires; and hence, it acts as if it were their 'covering.' It is explained how the non-attainment of these is due to the covering of untruth: Because whoever of one's relations – a son, brother or friend – departs from this world, even though this son, brother, or

(continued from the previous page) friend continues to exist in the *A'kâsa*, yet he does not get him back, even if he long to see him.

("Hindi passage omitted here")

Those of his relatives, who are living and who are dead, and whatever else there is which, though desiring, one does not obtain,—all this one finds, when he goes there. There are all those true desires, covered by untruth. And just as people who do not know the place walk over the ground, and do not know the golden treasure that is hidden under-ground,—so do all these creatures, though daily going into this world of *Brahman*, find it not,—being carried away by untruth. (2)

Com.—Of the knowing one, those, son &c, that are living, and those that are dead, and whatever else, food, clothing, &c, that he desires, but does not obtain,—all these he gets when he goes to the *Brahman* in the *A'kâsa* of the heart. Because it is in this heart *A'kâsa*, that exist all the true desires, though covered by untruth. But how can this be? Just as those people, that do not know by the help of the science of treasures, where the golden treasure is hidden—do not discover the treasure hidden under the ground, even though they walk over the place; in the same manner, all these creatures, steeped in Ignorance, though daily, during deep

(continued from the previous page) sleep, going over the *Brahman*-world in the *A'kâsa* of the heart, do not obtain it—*i.e.*, do not know that 'I have reached the *Brahman*-world—' being as they are, carried astray by the aforesaid Ignorance of His own form &c. Hence, it is indeed very painful to find that one does not find the *Brahman*, though it resides in his own heart.

("Hindi passage omitted here")

This Self is in the heart. The etymological explanation is this: because It is *in the heart* (*Hridi—ayam*), therefore is it called the *Heart* (*Hridayam*). One who knows this daily goes to the world of Heaven. (3)

Com.—The word '*va'*' points to the Self devoid of evil, the object of the present discourse. This Self in the Lotus of the *Heart* is called by the name of '*A'kâsa*.' And the etymology of the word '*Hridaya*' is this, and none other. Because the Self resides *in the heart*, therefore it is called *the 'Heart'*; that is to say even from the etymology of the word '*Hridaya*' it follows that the Self resides in one's Heart. One who knows that the Self is in the heart, daily goes to the world of heaven—*i.e.*, the *Brahman* in the Heart. 'But even one who does not know this does get at the *Brahman* in the *Heart*, during deep sleep; as it has been declared that during deep sleep one is endowed with Pure Being.' Yes, it is so; still there is a difference. Just as all living creatures—knowing or ignorant—are real *Brahman*, yet it is the knowing one, alone, who is cognisant of the fact 'that thou art,'

(continued from the previous page) and so knows himself to be Pure Being, becomes Pure Being itself; thus, in the same manner, though both the Knowing and the Ignorant reach Pure Being during deep sleep, yet it is one who knows this that is said to reach the world of Heaven; because even When the body falls off, the result of knowledge is sure to follow. Such is the difference between the cases of the Knowing and the Ignorant. During deep sleep the Knowing one being united with his own Self of Pure Being, becomes happy; that is, renounces evil due to the connection of the senses with their objects, during the states of waking and of dream.

("Hindi passage omitted here")

Now this serene and happy being, after having risen from this body, and having got at the highest light, reaches his own true form; that is the Self; thus said he. This is the Immortal and the Fearless, this is *Brahman*; and the name of this *Brahman* is the 'True' (*Satya*). (4)

Com.—Though the phrase 'serene and happy' refers equally to all living creatures, yet, from the sentence 'one who knows this reaches the world of heaven' it follows that it is the knowing one that forms the object of discourse here; and hence it is this that is to be taken as referred to by the phrase 'serene and happy 'being'. 'Such a one after having given up this body, and rising above it *i.e.*, renouncing all notion of Self with regard to the body;—and

(continued from the previous page) not that he rises from the body, as one does from a seat; since it is distinctly defined 'in his own true form'; and one's true nature is not accessible from elsewhere, after having gone away from the body; for even if some such were to be reached, it would not be one's 'true form'. Having got at the highest light of the Supreme Self – *i.e.*, having got at peace within the Self, reaches his own true form, of the Self; prior to such reaching of the true form, being led by Ignorance to think the body to be his high form; and it is with reference to this mistake it is said 'his *own* true form'; since unembodiedness is the form of the Self, which is got at, as the highest light by the serene and happy being; this is the Self. 'Thus he said' *i.e.*, one who is deputed to instruct his pupils, should say this. And further, this is the 'immortal' undecaying – the Highest – also called the 'fearless', because the Highest one having no second has no second; hence this is *Brahman*. And of this *Brahman*, the name is the 'True' – '*Satya*,' as it has already been described that 'That is the true, the Self.' But why is this name of *Brahman* given? For the purpose of eulogising the injunction of Its meditation.

("Hindi passage omitted here")

These are the three letters – *Sa*, *ti* and *yam*. The *Sa* is the immortal, *ti* is the mortal, and by the *yam* one binds both. Because by it one binds both, therefore it is *yam*. One who knows this daily goes to heaven. (5)

Com.—Those are the three letters making up the name of *Brahman*—*sa*, *ta* and *yam*, the *i* and *t* (in *ti* and *sat*) being added only for the sake of pronunciation; the signification being accomplished by the short letters themselves. Of these, the letter *sa* signifies the Immortal, true *Brahman*; hence it is the Immortal that is spoken of as '*sa*;' the letter '*tī*—*i.e.*, '*ta*'—signifies the mortal—and by the '*yam*,' one binds both the immortal and the mortal, as denoted by the former two letters;—'*Binds*' means controls, subjugates, by the Self. Because by this, one binds both, therefore it is '*yam*'; since it is both these, as duly controlled, that are signified by '*yam*'. Even the very letters constituting the name of *Brahman*, have the great fortune of being endowed with the qualities of Immortality &c.,—how much more then, of one who bears that name; thus is *Brahman* eulogised, as the object of meditation, by the etymological explanation of the name.—'One who knows this—' *Brahman* as bearing the name 'True'—'goes to heaven, every day'—as explained above.

Thus ends the Third *Khanda* of *Adhyâya* VIII.

ADHYA'YA VIII.

KHANDA IV.

("Hindi passage omitted here")

This Self is the bund, the embankment, for the non-destruction of these worlds. This bank is not reached by Day and Night, nor by old age, death or sorrow, nor by good and evil deed; all evils turn away from it. For, this world of *Brahman* is free from all evil. (1)

Com. — 'This Self &c.' of the serene and happy being described above, it is meant to describe the form and qualities, thereby eulogising it, for the purpose of connecting it with the means of accomplishing *Brahmic* glory. This Self, described above, is 'the bund, the embankment,' — as, it is by this that all this world is kept within proper limits, in keeping with the Creator, by means of certain restrictions with regard to the actions, means and consequences, as pertaining to the different castes and conditions of men. If the universe were not kept within limits by the Lord, it would be destroyed; hence It is the 'bund, the embankment,' — for the non-disruption, non-destruction, of these worlds, the substrata of the Agent, Actions and Results.

(continued from the previous page) What are the properties of this 'bund'? Even Day and Night, which limit all that is born, do not pass over this bund; that is to say, all other worldly things, are limited by Time, in the shape of Day and Night; but this bund is not limited by Time; because 'it is down below that the year rolls round in days', as declared in another *Sruti*. For the same reason, it is not reached by the old age, nor by Death nor sorrow, good deeds nor evil. '*Taratī*', signifies *reaching*, and not *crossing*; because the Self is the cause; and the cause can never be crossed by the effect; Day and Night are effects of Pure Being. One thing is crossed or got at, by something other than itself; it can never cross itself; the clay is neither reached nor crossed by the jar. Though even before all evil has been denied with regard to the Self in the passage 'this is the Self, free from evil &c.' yet, in the present instance, also, a particular phase of it, the accessibility by evil, is what is denied; and the absence of the old age spoken of is in its general phase. Day and Night have been mentioned; all else that is not mentioned, and all evils, turn away from this Self, without reaching It at all. Because this world of *Brahman* is said to be free from evil.

("Hindi passage omitted here")

Therefore, having reached this bund, one who is blind ceases to be blind; he who is hurt ceases to be hurt; he who is afflicted ceases to be afflicted. Therefore, when this bund has been crossed even

(continued from the previous page) the Night becomes Day; for this world of *Brahman* is lighted once for all. (2)

Com.—In as much as blindness &c., brought about by evil, would belong to one who has a body, and never to the unbodied one,—having reached this bund the bodied one who is blind ceases to be blind; similarly, the bodied one who is hurt ceases to be hurt, when freed from the body; in the same manner, one who is afflicted by the pains of the disease &c., ceases to be afflicted. And further, because there are no Days and Nights on this bund, therefore when the bund is reached even the dark Night becomes Day—that is to say, for the knowing one, everything reverts to the form of the one Being, which consists of the pure light of consciousness, and as such, resembles the Day. Because the world of *Brahman* is 'lighted once for all'—ever permanently lighted by its own nature.

("Hindi passage omitted here")

Those who reach this world of *Brahman* by continence,—to them belongs this world of *Brahman*; for there is independence in all the worlds. (3)

Com.—Such being the case, those who, by means of 'continence'—*i.e.*, by renouncing all desire for women—reach this world of *Brahman*, in accordance with the instructions of the Teachers of Scriptures,—*i.e.*, realise it in their consciousness—, to such people, as are equipped, with continence, and have a knowledge of *Brahman*, this world of *Brahman* belongs; and to no others who have a longing for women, even if they know *Brahman*. For these people, there

(continued from the previous page) is independence in all the worlds. Therefore, continence is the Supreme means, for the knowers of *Brahman*.

Thus ends the Fourth *Khanda* of *Adhyâya* VIII.

ADHYA'YA VIII.

KHANDA V.

("Hindi passage omitted here")

Now that which they call '*yajna*' (Sacrifice) is only continence; as it is only by means of continence that the knower reaches That. And that which they call '*Ishta*' is only continence; because it is by continence that having worshipped, one reaches the Self. (1)

Com. – The Self that has been eulogised as being the bund &c: – in order to reach that, the Text lays down continence, as another means for the accomplishment of knowledge. And the Text eulogises it as being the 'sacrifice &c.,' with a view to declare the propriety of taking to it. Now that which people call '*yajna*' – *i.e.*, the particular means for the accomplishment of the supreme end of man, which is called '*Yajna*,' Sacrifice, by the learned, – that only is continence. In as much as the result obtained by means of sacrifices is also obtained by means of continence, continence should

(continued from the previous page) be understood as being the same as sacrifice. It is now explained how continence is sacrifice. Because, it is by continence that one who knows reaches that world of *Brahman*,—which is also the result following indirectly from the sacrifice; therefore, the sacrifice is continence. Sacrifice (*yajna*) is continence (*Brahmacharya*), also because of the letter '*jna*' occurring in '*jnata*' and '*janya*'. That which people call '*Ishta*' is also continence. How? Because it is by means of continence, that, one having *worshipped the Lord*,—or having *wished for the Self*—reaches the Self. And because of this *wish*, the '*Ishta*' is also continence.

("Hindi passage omitted here")

What people call '*Satrâyana*' that is continence; because, it is by means of continence that one obtains the safety of his Self from the *Sat*. What people call '*mauna*' is really continence; because it is by means of continence that, having found the Self, one meditates. (2)

Com.—'What people call &c.,?—because by means of continence one obtains the safety of his Self from the Supreme Self. Therefore the word '*Satrâyana*' is continence. 'What people call *mauna* is continence'—because it is only when equipped with continence that one knows the Self, with the help of the Scripture and the Teacher and then meditates upon It. Therefore the word, '*mauna*' also is continence.

("Hindi passage omitted here")

What people call '*Anâsakâyana*' is indeed continence. For, that Self does not perish, which one finds by means of continence. And what people call '*Aranyâyana*' is only continence; for, *Ara* and *Nya* are the two oceans in the world of *Brahman*, in the region of Heaven, which is the third from this; and there is the *Airam madiya* lake and the *Asvattha* tree named '*Somasavana*' and there is also the *Aparâjita* city of *Brahman*, as also the golden hall built by the Lord.' (3)

Com.—What is called '*Anâsakâyana*' is only continence. The Self that one finds by means of continence—*i.e.*, the Self of one who is equipped with continence—never perishes; therefore the *Anâsakâyana* is continence. What people called '*Aranyâyana*' is only continence. Because, one who is endowed with continence *proceeds* to the world of *Brahman*, where there are the two oceans. *Ara* and *Nya*, therefore continence is '*Aranyâyana*'—Just as it is *yajna*, because of the similarity of sound in '*yajna*' and '*jnâta*'; and it is *Ishta*, because of *desiring*; it is *Satrâyana*, because of *saving from the sat*; it is *Mauna*, because of *meditation*; and it is *Anâsakâyana*, because of *non-decay*; in the same manner because of *proceeding to Ara and Nya* it is '*Aranyâyana*'. Thus then

(continued from the previous page) continence, being eulogised as bringing about the highest ends of man, is the supreme cause of Knowledge, and as such it ought to be carefully kept by the knower of *Brahman*. There, in the world of *Brahman*, there are two oceans—or ocean-like lakes,—known as 'Ara' and 'Nya', in Heaven, which is the third region from this, this Earth and the Sky being the first and second. There is also the lake 'Airam madiya',—'Aira' is *gruel*, 'ira' being *grain* and that which is full of this *gruel*, and serves to intoxicate or exhilarate those that partake of it is called the 'Airam madiya'. There too, is the *Aswattha* tree, by name 'Somasavana'—that which showers down *Soma* or *Nectar*. In that same world of *Brahman* is the city of *Brahman*, *Hiranyagarbha*, the 'Aparâjita'—which is *not won* by any one besides those that are equipped with continence, as also the golden hall particularly built by the Lord, *Brahman*.

("Hindi passage omitted here")

Those who find the two oceans, *Ara* and *Nya*, in the world of *Brahman*, by means of continence,—to them belongs the world of *Brahman*; for them, there is independence in all the worlds. (4)

Com.—Those who find the two oceans, named 'Ara and Nya' in the world of *Brahman*, by means of continence,—to them belongs the above described world of *Brahman*. And for these Knowers of *Brahman*, who are equipped with continence, there is independence in all the

(continued from the previous page) worlds; and never for those who are devoid of continence, and have their hearts attached to external objects. "As some big person is eulogised, as 'thou art *Indra, Yama, Varuna, &c.*'; such eulogy by means of the words '*Ishta*' is not possible merely for abstinence from such objects of sense, as the women and the like; what is the fact is that Knowledge being the direct means to Liberation, it is this that is eulogised." Such is the view of some people. But this is not true; because, no Knowledge of the Self is possible for those who have their minds taken up by longings for the external objects, like the woman &c., because of hundreds of such *Sruti* and *Smriti* passages, as 'The Self-born one threw out the outer *A'kâsas*, hence one sees only outside, and not the inner Self.' It is absolutely necessary to accomplish the cessation of all longing for the woman and other objects of sense, which aids the accomplishment of Knowledge; and hence, it is only proper that such cessation should be eulogised. 'Since continence has been eulogised as the sacrifice &c., therefore it follows that the sacrifice &c., are the means for the accomplishment of the ends of man.' True; such a conclusion does follow; but continence has been eulogised here as the sacrifice not with a view to the fact of the sacrifice, &c., *leading to the world of Brahman*, but simply with a view to the well-known fact of these being the means for the fulfilment of certain ends of man; just as the king is eulogised as *Indra*, which does not mean that the action of the king is the same, and happens in the same place, as those of *Indra*.

(continued from the previous page) 'These oceans of the world of *Brahman*, and the experiences of the Father, &c., as brought about by mere will, &c.,—are these of the Earth and Water, as found here? Are the oceans, tree, city and golden Hall like those of the Earth? Or, are these only ideal? If these were of the Earth and Water, being gross in form, then they could not be contained within the *A'kâsa* of the heart; and it would contradict such statements in the *Purâna*, as that, 'in the world of *Brahman*, the body &c., are only mental,' as also the *Srutis*, 'free from sorrow, free from cold &c., &c.' If it be urged that if these were taken as only mental, then that would go against such Puranic statements as that 'Oceans' Rivers, Lakes, Tanks, Wells, Sacrifices, the Vedas, the Mantra &c., all these take form, and approach *Brahman*;—(we reply) there is no such contradiction; if these really took their known material forms, they could not possibly go there; therefore, it must be assumed that the ocean &c., proceeding to the world of *Brahman*, have some shape, other than the well-known material forms. And when the necessity of assumption is equal, it is much better to assume that the forms of the man, woman &c., are mental ones, because all the relations mentioned above are possible only with regard to the mental body. For in dreams too, it is only the mental images of men, women &c., that are seen. "But these would be false; and then these would be a contradiction of such *Srutis*, as 'these are the true desires &c.'" Not so; because of the possibility of the truth of the mental idea; since it is only the mental images of men, women

(continued from the previous page) &c., that are seen in a dream. 'But the scenes of a dream are only the residues of the tendencies left by the waking state; and there are not real images of men and women, in the dream.' In saying this, you say but little; even the cognitions of the waking state are only accomplished by means of mental impressions; since all objects of the waking state are made up of the Fire, Water and Food that are brought about by the thinking of Pure Being; and it has already been declared that worlds proceed from the Will, in the passage 'The Heaven and Earth willed &c.'; and in all the *Srutis*, of the Counter-Self, the origin is in the Will, as also Its dissolution, and continuance—just like the spokes in the axle. Therefore, between the external and mental objects, there is a mutual relation of cause and effect, like that of the seed and the sprout; though, as a matter of fact the external objects are mental, and the mental objects are external; yet no falsity ever attaches to them in the Self. 'But objects perceived in the dream become false for the awakened man.' True, it is so; but the falsity is not by itself, but only in comparison with waking cognition; and conversely too, the waking cognition is false in comparison with dream-cognition. As a matter of fact, all specific forms have their origin in mistaken cognitions—'all modification being a mere name based upon words, the only truth being the three colours.' But these too are false only in their character of specific forms; in their character of Pure Being, these too are true. Prior to the recognition of the True Self, everything is true by

(continued from the previous page) itself, — like things seen in dreams; and thus there is no contradiction. Therefore the 'Ara,' 'Nyā' &c., of the world of *Brahman*, and also the desires with regard to the Father &c., proceeding from the Will, are all to be taken as only *mental (ideal)*. Being free from all impurities attaching to the experience of external objects, all these desires, proceeding from true Will, come to an end in absolute pleasure, and become true for the Lords (Gods). When there is recognition of the true Self of Being, all these revert to the pristine form of the True Self, like the notions of snake &c., in the rope; and as such in the character of the Self, they are all equally true.

Thus ends the Fifth *Khanda* of *Adhyāya* VIII.

ADHYA'YA VIII.

KHANDA VI.

("Hindi passage omitted here")

Now the arteries that belong to the Heart consist of the brown substance, of the white, of the blue, of the yellow, and of the red; as is the sun brown, white, blue, yellow and red. (1)

Com. — One who, equipped with continence and free from all unreal longing for external objects, meditates on the *Brahman* in the Lotus of the

(continued from the previous page) Heart, as described above,—for him there is a going upwards by the artery in the head, with a view to explain which, the present 'Artery-Section' is now begun. Those arteries, to be hereafter explained, that belong to the Heart, in the form of a Lotus, which is a place for the meditation of *Brahman*,—the arteries, which proceeding from the Heart, spread all over the body, just like the rays which proceeding from the sun, are filled with the essence of a substance of brown colour, appear to be themselves of a brown colour. In the same manner they are filled with substances, white, blue, yellow, and red. By the ray of the sun, called 'Bile', which is manufactured in the body by a process of cooking, and by a little admixture of Phlegm the solar Ray called 'Bile' becomes brown; the same becomes blue, through an excess of Wind, white through an excess of Phlegm, yellow when the quantity of Phlegm is equal, red when there is an excess of Blood. Or an explanation of the different colours may be looked for in works on medicine. But 'how do these colours come about? The Text explains that it is by contact with the Sun that the different colours of the solar rays, as encased within the arteries, are brought about. How? As this sun is brown in colour, as also white, blue, yellow and red.

("Hindi passage omitted here")

Just as a long road goes to both villages, this as well as that, — so do the rays of the sun go to both worlds, this as well as the other. They proceed from the sun, and enter into these arteries; they proceed from those arteries, and enter into the sun. (2)

Com. — It is explained by means of an example, how the arteries become related with the body; just as in the world, a long wide-spreading road goes to both villages, 'this' — the village near at hand — as well as 'that' — the village at a distance. Just as this road enters into both villages, so do the rays of the sun enter into both worlds — 'that,' the solar orb, as well as 'this,' *i.e.*, the man, — entering into both these; just as the great road does. How does this come about? They proceed from the solar orb, and enter into these arteries in the body, explained above as being brown &c.; and again they proceed from these arteries in a series and enter into the sun. The word '*Rasmī*' (Ray) is Masculine and Feminine; hence they are mentioned as 'they' ('*tē*'), though at first mentioned as Feminine ('*Sriptâh*').

("Hindi passage omitted here")

And when a man is sound asleep, at perfect rest, so that he knows no dreams, then he has entered into these arteries. Him no evil touches; for, he is endowed with light. (3)

Com. — Such being the case, at a time when the *jīva* is asleep; sleep being of two kinds, the epithet

(continued from the previous page) 'sound' is added; which signifies that he lies, the functioning of all his organs having ceased; and thence from the absence of the impurities due to contact with the external objects, 'he is at perfect rest;' and hence, does not know any dreams—*i.e.*, has no dream-cognition of external objects. At the time when he is so fast asleep, he has entered into these arteries full of solar light; that is to say, has entered into the *A'kâsa* of the heart, by way of these arteries. Because apart from reaching at Pure Being, there is no cessation of dream-cognition; therefore, from this fact, it follows that the Locative in '*Nâdishu*' is changed into the Instrumental. Him, as having reached Pure Being, no evil, in the shape of virtue and vice, touches; because, at that time, the Self rests within its own nature. It is only one who is in contact with the body and the sense-organs, that is affected by pleasure and pain, brought about by evil; while no evil is ever able to touch him, who has reached Pure Being, and is resting within his own nature; because, such a person is not amenable to evil; as it is one thing which is amenable to another; while there is no 'another' for one who has reached Pure Being. The fall of the Self from its own nature constitutes its coming to the waking state, which consists of an awakening of the seed of Ignorance, Desire and Action, with regard to external objects, brought about by its not being burnt by the fire of *Brahman*-knowledge as we have explained in the 6th *Adhyâya*, which is to be recalled here. When he is sound asleep, he is filled through and through

(continued from the previous page) with the solar light, which has entered into the arteries; hence, at that time, his organs cease to function by way of the eye &c., towards the enjoyment of external objects. Therefore, on account of the cessation of his organs, he rests in his own Self, and sees no dreams, as described above.

("Hindi passage omitted here")

And when he is weakened, then those sitting around him say: 'Do you know me? Do you know me?' As long as he has not departed from this body, he knows them. (4)

Com.—Such being the case, when a man is weakened by illness or by old age—*i.e.*, when a certain person, *Devadatta*, is at the point of death—those relatives who surround him ask—'Do you know me, your son or your father &c.,' And as long as the dying man has not departed from this body, he recognises his son &c.

("Hindi passage omitted here")

When he thus departs from this body, then by these very rays, he proceeds upwards; or goes up meditating on '*Om*'. And while his mind is failing, he goes to the sun; for, that is the door of the world; the knowing ones pass through, while the ignorant ones are shut out. (5)

Com.—When he *thus*—an adverb—departs from this world, then, by these very rays described above, he proceeds upwards—just as the ignorant person does towards the worlds earned by his deeds. The knowing person, equipped with the aforesaid means, while meditating upon the Self by means of '*Om*', goes up, as before,—the knowing one going up, while the other goes downward. And the knowing person, when going to depart, while his mind is failing—*i.e.*, during the time that his mind would fall away—goes to the sun; that is to say, he goes away quickly. Wherefore, does he go to the sun? Because that is the well-known door of the world of *Brahman*—and it is by the door of the sun that the knowing one proceeds to the world of *Brahman*. Hence, for the knowing one, there is a passing over, by this door; while for the ignorant ones there is a shutting out from the door of the sun. That is to say, ignorant persons are shut up within the body by the solar light, and do not proceed upwards by the artery in the head; because of the verse '*Vishvananyâ &c, &c.*'

("Hindi passage omitted here")

Hence is this Verse: 'There are a hundred and one arteries of the heart; one of them penetrates the head; moving by way of that, one reaches the Immortal, the others serving for departing in various directions.'

(6)

Com.—To the same effect, there is a verse: 'A hundred and one important arteries there are, in connection with the heart—the lump of flesh known as such; these are the more important of the arteries, whose number is endless. Of these, one enters the head; and by way of this, one proceeds upwards to Immortality; the other arteries, spreading, upwards and on all sides, serve for departing in various directions,—these leading to metempsychosis, and not to Immortality.' The repetition is meant to point out the end of the section.

Thus ends the Sixth *Khanda* of *Adhyâya* VIII.

ADHYA'YA VIII.

KHANDA VII.

("Hindi passage omitted here")

'The Self which is free from evil, undecaying, undying, free from sorrow, free from hunger and without thirst, with true desires, true volition,—that is, what is to be sought after, which one must wish to understand; one who has sought after this Self, and understands It, obtains all worlds and all desires';—so said *Prajâpati*. (1)

Com.—It has been declared above that 'this Serene and Happy Being, having risen above this body, reaching the highest light, gets at its own true nature,—that is the Self; so said he; this is the Immortal, the Fearless *Brahman*'; now, what is this Serene Being, and how is it to be comprehended,—the Serene Being that rising from this body gets at the highest light, and reaches its own true nature? And of what sort is the Self which He reaches as His own nature? The Serene Being has other forms connected with the body—how does His own true form come to be something different from these? These points have to be explained: hence, the following section is taken up. The introduction of the story is meant to show the method in which the instruction of the science is to be given, and also to eulogise the science; just as with a view to praise the water, they say 'this water is drunk by the king.' 'The Self which is free from evil &c. &c.,'—for the meditation whereof the Lotus of the Heart has been described, wherein are contained all true desires, covered by untruth, the meditation whereof is accompanied by continence as the chief means, and for a full comprehension of the result of whose meditation, the text has described the proceeding up, by way of the artery in the head,—this is the Self that is to be sought after, to be known by the instructions of Teachers, and it is this which one ought to try to understand particularly well,—*i.e.*, this should be fully realised in, and identified with one's own consciousness. It is explained what follows from this *seeking* and *wishing to understand*. He obtains

(continued from the previous page) all words and all desires, – one who seeks after the aforesaid Self in the said manner, and realises It in his own consciousness, to such a one belongs the result of obtaining all words and becoming everything; so said *Prajâpati*: 'should be sought after and should be understood' is a 'Restrictive' Injunction and not an 'Originative' Injunction, – the meaning being 'it is to be sought after and understood in this manner'; because, the *seeking* and the *understanding* have a visible purpose; this visibility of purpose will be shown repeatedly, later on: "I do not see herein an object of enjoyment" &c., when the Self, which is mistaken to be another form, through the qualities of the body &c., comes to be understood in its own true form, – there follows a distinct visible result, in the shape of the suppression of mistaken notions; and as such, the Injunction is *restrictive*, and not *originative*, like those of the *Agnihotra* &c.

("Hindi passage omitted here")

Both the *Dêvas* and the *Asuras* heard this; they said: 'Well, we shall search for that Self, by searching which all worlds and all desires are obtained.' *Indra* from among the *Dêvas*, and *Virochana*, from among the *Asuras*, went; and both, without communicating with each other, approached *Prajâpati*, with fuel in their hands. (2)

Com. – The purpose of the story has already been explained. Both the *Dêvas* and *Asuras* heard

(continued from the previous page) what *Prajâpati* had said,—all that reaching their ears by tradition. And having understood what *Prajâpati* had said, they said to one another, the *Dêvas* saying to the *Dêvas*, and the *Asuras* to the *Asuras*; ‘if you all agree, we shall search for the Self described by *Prajâpati*, by searching which, one obtains all worlds and all desires.’ Having said this, *Indra*, the king himself, from among the *Dêvas*, leaving all the paraphernalia of the kingly state with the other gods, by himself alone, went to *Prajâpati*,—as did also *Virochana*, from among the *Asuras*. It is now shown how Teachers are to be approached by disciples, with humility, knowledge being even more important than the kingdom of all the worlds. Even such two persons, as the very kings of the *Dêvas* and *Asuras*, accustomed to the highest comforts, went over to their Teacher, *Prajâpati*. These two, without communicating with one another, thus showing their jealousy for each other, holding fuel in their hands, approached *Prajâpati*.

(“Hindi passage omitted here”)

They dwelt there, as religious students, for thirty-two years. Then *Prajâpati* said to them: ‘With what end in view, have you dwelt here?’ They said: ‘A saying of yours they repeat—*viz.*,

(continued from the previous page) the Self which is free from evil, undecaying and undying, free from sorrow, free from hunger, and without thirst, with true desires and true volitions, that Self is to be sought after, to be understood,—and one who having searched this Self knows It, obtains all worlds and all desires; and it is with the purpose of knowing this that we have dwelt here? (3)

Com.—Having gone there, they dwelt there for thirty-two years, as religious students, duly attending upon their Teacher. Knowing their motives, *Prajâpati* said to them: 'with what purpose have you both dwelt here?' Thus asked, they replied: "The learned people repeat a saying of yours,—that 'This Self which is free &c., &c.,—; and it is with a view to learn this Self, that we have dwelt here.'" Though before coming to *Prajâpati*, they were inspired with jealousy against each other, yet on account of the extreme gravity of their common purpose of learning the science, both of them renounced all impurities of attachment, aversion, delusion and jealousy, and as such came to *Prajâpati*, as religious students. This serves to show the extreme importance of the philosophy of the Self.

("Hindi passage omitted here")

'*Prajâpati* said to them: 'The Person that is seen in the eye, that is the Self that I spoke of; this is the Immortal, the Fearless, *Brahman*.' 'Sir,

(continued from the previous page) He that is perceived in the water, and He that is perceived in the mirror,—which of these is That?' He said 'It is He that is perceived within all these.'
(4)

Com.—*Prajâpati* said to these two devotees, free from sins and capable: 'The person'—the *Seer*—'that is seen in the eye'—,on closing the eyes, by *Yogis* whose impurities have been destroyed—, 'is the Self I spoke of,'—as endowed with *freedom from evil* &c., from a knowledge of which follows the attainment of all worlds, and desires; this is the Immortal, called the 'Highest,' hence the Fearless, hence *Brahman*—the most ancient. Thus having heard the assertion of *Prajâpati* about 'the person that is seen in the eye,' *Indra* and *Virochana* understood the person to be of the form of a shadow; and having understood it thus, to make sure of it, they asked *Prajâpati*: 'Well sir, the person that is perceived in the water, and the reflection of one's Self that is perceived in the mirror, and other objects, like the polished sword &c,—which of these is the one spoken of, by you; or is it the same in all these?' Thus asked, *Prajâpati* said: 'It is the same person, seen in the eye, which is perceived within all these.' How is it right for *Prajâpati* to permit such false conceptions in the minds of his disciples,—he being a faultless teacher? True; but *Prajâpati* did not permit the misconception. How? Well it is a well-known fact that both *Indra* and *Virochana* assume themselves to be eminently learned, great and intelligent; hence, if they were distinctly told by *Prajâpati*—"you are fools, understanding things

(continued from the previous page) wrongly" —, they would be pained at heart; and on account of this falling off of their minds, they would lose all energy, and could not question and understand things any further; hence, *Prajâpati* thinks of protecting his disciples from this predicament, the idea in His mind being, 'they may think now as they choose, I will remove this misconception by the illustration of the *cup of water*.' But, in any case, it was not right for him to tell a lie, that 'It is he &c.' It was not a lie that was told. How? The person in the eye spoken of by Himself is more proximate to the mind, than the shadowy persons thought of by the disciples;—as says the *Sruti*. 'The inner most of all;' and it was this with regard to which he said: it is this &c.,' Hence, no lie was told by *Prajâpati*; in fact for the removal of their misconception, he adds the following.

Thus ends the Seventh *Khanda* of *Adhyâya* VIII.

ADHYA'YA VIII.

KHANDA VIII.

("Hindi passage omitted here")

'Look at yourselves in a cup of water; and then what you do not understand of the Self, come and ask me'. They looked at themselves in the cup of water. *Prajâpati* asked them: 'what do you see?' They replied: 'Sir, we see ourselves as we are, even to the hairs and nails, a very picture'. (1)

Com.—'Cup of water'—*i.e.*, a cup full of water. 'Look upon yourselves there, and thus looking upon yourselves, what you don't understand, come and ask me.' They looked at themselves in the cup of water. Then *Prajâpati* said to them 'what do you see? They had been told to ask him what they did not understand, on looking at themselves in the cup of water; and yet before they asked him what they did not understand, *Prajâpati* asked them what they saw in the cup of water, what is the meaning of this? The meaning is simply this. They did not think that anything was unknown to them, as they were sure of the Self being only the shadow; as it will be said:

(continued from the previous page) 'they went away' with pacified minds;' and no peace of mind is possible until the object sought after is fully understood; hence, they did not tell him that they did not know it. And since disciples labouring under misconceptions are not to be disregarded, therefore, *Prajâpati* himself asks them – 'what do you see?' and for the removal of the misconception he will also add 'having adorned yourselves well &c.' They replied: 'we see ourselves, as we are, even to the hairs and nails, a very picture' – *i.e.*, we see ourselves with the same body as we have 'and thus it is a very picture of ourselves that we see'.

("Hindi passage omitted here")

Prajâpati said to them: 'Having adorned yourselves well, put on your best clothes, and having cleaned yourselves, look at yourselves in the cup of water'. They adorned themselves well, put on their best clothes, cleaned themselves, and then looked into the cup of water. *Prajâpati* said to them: 'what do you see.' (2)

Com. – Again *Prajâpati* said to them with a view to remove their misconception of the Self as being the shadow: 'Having adorned yourselves well, and put on your best clothes, as in your house', – *i.e.*, having dressed yourselves in the costliest apparel –, and 'cleaned yourselves' – *i.e.*, having shaved your hairs and pared your nails, –

(continued from the previous page) look into the cup of water, again. And in this case he did not instruct them to tell him what they did not understand. 'But, how could their misconception of the Self as the shadow be removed by looking into the cup of water, after having adorned themselves &c., &c.' The argument in *Prajâpati's* mind is this: 'The ornaments and the dresses, that are yet to come, are reflected in the cup of water only when they are in contact with the body; so it follows that it was the *body* that produced the shadow in the first case. And again the nails and the hairs, which the disciples look upon as permanent, produced the shadow only, so long as they had not been removed from the body; and as soon as these were removed, the shadow of the hairs and nails is not seen. Therefore, it is established that, like the hairs and nails, the body too is liable to appearance and disappearance (or production and destruction); and hence also the shadow that is seen in the cup of water, as also the body which is the source of the reflection, are not the Self; because, they are reflected in the cup of water,—like the ornaments and dresses &c. Not only this, but also that whatever is held to be of the Self,—*viz.*, pleasure, pain, attachment, aversion, delusion &c.—, all this is only temporary like the hairs and nails; as, such cannot be the Self. Thus then, the example of 'the ornaments &c', having been brought forward by *Prajâpati*, with a view to remove all misconceptions, with regard to the Self,—even though they did look into the cup of water, after having done as they were told to do, their misconception was not

(continued from the previous page) removed; hence, it follows, that it was through some fault inherent in themselves that *Indra* and *Virochana* had their discriminative knowledge interrupted. And seeing them still convinced of their former view, he asked them again: 'What do you see?'

("Hindi passage omitted here")

They replied: 'just as we are ourselves, well adorned, well-dressed and cleaned.' He said: 'That is the Self, the Immortal, the Fearless, that is *Brahman*.' They both went away with their hearts satisfied. (3)

Com. — They understood as before: 'just as we ourselves are well-adorned &c., so too are these shadow' — such was the misconception under which they laboured. Because, their misconception with regard to the Self was not removed, even after the Self was defined as 'That which is free from evil, &c.,' and then too wishing to know further particulars with regard to It, the Self was directly shown them as being the 'person that is seen in the Eye,' and lastly in order to remove all misconception with regard to it, the examples of the 'cup of water' and the ornaments, &c., were brought forward; therefore, from this, it follows that their capacity for realising discriminative knowledge was hindered by some innate fault of

(continued from the previous page) their own. Having concluded this, *Prajâpati*, thinking in his mind of the Self as he wished them to understand, said 'That is the Self, the Immortal, the Fearless, that is *Brahman'* – as before; which is not said with reference to the Self as understood by *Indra* and *Virochana*. *Prajâpati* thought: 'These persons have their minds only purified by listening to the definition of the Self, to the declaration with regard to the person in the Eye, and to the argument based upon the reflection in the cup of water; and the hindrance to their understanding will be gradually removed, as they ponder over my assertions; when a due discrimination with regard to the Self will follow of itself'; having thought thus, and considering that the imposing on them of a further term of the life of religious student-ship, will give them much pain, he did not take any notice of them, even as they were going away. And those too. *Indra* and *Virochana*, with satisfied hearts – *i.e.*, happy with the idea of their ends having been fulfilled, went away. '*Sânta*' does not mean *peaceful*; because, if they had attained peace, their misconception would have disappeared.

("Hindi passage omitted here")

And *Prajâpati*, looking after them, said: 'without having perceived and without having known the Self, they both go away; and whoever of the

(continued from the previous page) two, the *Dêvas* and the *Asuras* will hold to this doctrine will be destroyed.' Now *Virochana*, with a satisfied heart, went to the *Asuras*, and preached this doctrine to them: 'The Self alone is to be worshipped; the Self alone is to be attended upon; and it is only by worshipping the Self, and by attending upon the Self that one gains both worlds, this as well as the next.' (4)

Com.—When the two kings, *Indra* and *Virochana* had gone away, *Prajâpati* thought that, being addicted to various enjoyments, they would forget his instructions, and hence with a view to remove the troubles to come, by means, as it were, of a direct assertion, he looked upon them as they were going away at a distance, and said, thinking that, like the definition of the Self as 'free from evil, &c.,' this warning of his would also reach their ears: without having perceived and understood the Self, as defined above, and labouring under a misconception, both these, *Indra* and *Virochana* are going away. Hence, whoever, among these *Dêvas* or *Asuras*, would hold to the doctrine as understood by these two kings, they would surely be destroyed,—*i.e.*, be flung away from the path of progress. Of these two, as they were proceeding towards home, the king of the *Asuras*, *Virochana*, fully satisfied at heart, went to the *Asuras*; and having gone there, he preached the doctrine of the body being the Self. That is to say, he told them that the Father *Prajâpati*, had declared the body alone to be the Self. Therefore the Self—*i.e.*, the body—alone is to be worshipped, the body alone to be attended upon; and it is by worshipping and attending upon

(continued from the previous page) the body that one obtains both this world and the next,—the 'two worlds' including all worlds and all desires; such is the sense of *Virochana's* preaching.

("Hindi passage omitted here")

Therefore, even now, of one who does not give, who has no faith and who does not perform sacrifices, they say 'Oh! he is of the *Asura*' for such is the doctrine of the *Asuras*. They deck the body of the dead, with 'food,' dresses and ornaments; and by this, they think they will gain the next world (5)

Com.— Therefore, even now, follow the same line of thought: as, in this world, of one who does not give charities, who has no faith in the performing of good actions, and who does not perform sacrifices, the learned people say 'He is of the *Asuras*,' *i.e.*, he has the nature of an *Asura*, adding 'Oh' as evincing regret. For want of faith &c constitute the doctrine of the *Asuras*. And being impressed with this doctrine, they deck the body of the dead—*i.e.*, the corpse—with 'food'—*i.e.*, with perfumes, garlands and articles of food,—'dresses'—*i.e.*, covering it with pieces of cloth &c.,—and 'ornaments'—*i.e.*, with flags &c; and by this decking of the corpse they think they will gain the next world.

Thus ends the Eighth *Khanda* of *Adhyâya* VIII.

ADHYA'YA VIII.

KHANDA IX.

("Hindi passage omitted here")

But *Indra*, without having got to the *Dêvas*, saw this difficulty: 'as when the body is adorned, It is adorned; and when the body is well dressed, It is well dressed; and when the body is clean, It is clean; in the same manner, when the body is blind, It would be blind; when the body is one-eyed, It would be one-eyed; when the body is crippled, It would be crippled; and when the body perishes, It would also perish.'

(1)

Com.—But *Indra*, without having reached the *Dêvas*, being endowed with the divine qualities of charity &c., cogitated over the instruction of the Teacher, and while going along, saw this difficulty, with regard to the theory of the Self he had arrived at. *Indra* came to understand a portion of the argument with regard to which *Prajâpati* had brought forth the example of the 'cup of water'; because, he came to see a difficulty in the view of the Self being the shadow. How? Just as when this body is adorned, this shadow—Self is also adorned; when the body is dressed, this is also dressed, when

(continued from the previous page) the body is cleaned, this is also clean—*i.e.*, by the shaving of the hair &c., the reflection also appears clean; in the same manner, the nails and hairs &c., also being only parts of the body, when the body becomes blind, by the removal of the eyes, the reflection is also blind, and when this is one-eyed, that is also one-eyed—by the removal of one eye. Or '*Srâma*' may be explained as 'one whose eyes or the nose, are always flowing'. When that is 'crippled'—*i.e.*, with hands and feet destroyed—then the shadow-Self also becomes crippled; and so also, when the body perishes, that is also destroyed.

("Hindi passage omitted here")

'I see no good in this'; then with fuel in his hand, he came back. *Prajâpati* said to him: 'well, *Indra*, as you went away, with *Virochana*, satisfied in your heart,—for what purpose have you come back?' He replied: 'Sir, as when the body is adorned, this is adorned; when the body is dressed, It is dressed; when the body is cleaned, It is cleaned;—so, also, when the body is blind, It would be blind; when the body is one-eyed, It would be one-eyed; when the body is crippled, It would be crippled; and when this body perishes, It

(continued from the previous page) would also perish. Therefore, I see no good in this.'

(2)

Com.—Therefore, I see no good in the philosophy of the Self as the shadow. Having ascertained this discrepancy in the said philosophy, *Indra*, with fuel in hand, came to *Prajâpati* to live as a religious student. *Prajâpati* said to him: 'well *Indra*, you went away, with *Virochana*, satisfied in your heart: for what purpose have you come again?' Though he knew the reason of *Indra's* return, yet he asked him, just to make clear *Indra's* real motive; Just as 'let me know what you know already as said by *Sanatkumâra* to *Narada*? 'Just as &c.'—as before, to all of which *Prajâpati* accords his assent. '*Prajâpati* has described to both of them only the Person in the Eye; then, how is it that *Indra* understood the Self to be the shadow, while *Virochana* took it to be the body?' In reply to this, some people reason thus: For the matter of that, *Indra* remembered the declarations of *Prajâpati* with regard to 'the 'cup of water,' and before he reached the *Dêvas*, he understood the Self to be of the form of the shadow, in accordance with the instructions of the Teacher, and then saw the difficulty in that theory; while *Virochana* understood the body to be the Self, according to the first declaration of *Prajâpati*; nor did he see any difficulty in this. In the same manner, the fact of *Indra* and *Virochana* understanding the Self to be the shadow and the body respectively, must be explained as being due to the difference in degree of the strength of the obstacles to true knowledge in the case of the

(continued from the previous page) two persons – the obstacles in the case of *Virochana* being much stronger than those in the case of *Indra*; whence *Indra* took *Prajâpati's* assertion as to 'that which is *seen* in the water,' literally, having a firm faith in the *Sruti*; while *Virochana* put an indirect interpretation of his own, and taking the shadow to be produced by the body, he understood the body to be the Self; the reasoning in *Virochana's* mind being that when two pieces of cloth—one blue and the other not blue—are reflected in the mirror, the one which is found to cast a blue shadow is considered more valuable, where the value is attached to the cloth casting the shadow, and not to the shadow; so too, in the present case, it is the reflected body, and not the reflection, which is meant to be the Self. Even though the words heard were the same, yet the interpretation of the words was in accordance with the excellences or defects of the minds of the listeners; just as in the case of '*Dâmyata*' (control), '*Datta*' (give), and '*Dayadhvam*' (have mercy)—as declared above to be signified by the single letter '*Da*', as heard by different persons. Auxilliary causes too appear in accordance with one's own mind.

("Hindi passage omitted here")

'So it is, O *Indra*,' said *Prajâpati*—'I shall explain It to you, further; dwell here for another thirty-two years.' He dwelt there for another thirty-two years; then *Prajâpati* said to him.

(3)

Com.—So it is, *Indra—i.e.*, you have understood rightly in thinking, that the shadow is not the Self. Then, *Prajâpati* said: 'That Self of which I have spoken to you, I will explain to you still further, than what I explained before. As, even though I explained It to you once, in a manner in which it would have been easily comprehensible to faultless people, yet you did not understand it; therefore it seems that your comprehending faculty is hindered by some weakness; consequently in order to remove that weakness, dwell here for another thirty-two years.' Then after he had dwelt for thirty-two years, and had his weakness removed, *Prajâpati* said to him.

Thus ends the Ninth *Khanda* of *Adhyâya* VIII.

ADHYA'YA VIII.

KHANDA X.

("Hindi passage omitted here")

'He who moves about, attended upon, in dreams, that is the Self'; and he said 'this, the Immortal, the Fearless, this is *Brahman*.' He went away, satisfied in his heart; but before he reached the *Dêvas* he saw this difficulty: 'though this is

(continued from the previous page) not blind when the body is blind; not one-eyed when the body is one-eyed; nor is it affected by the faults of the body.' (1)

Com. — The 'Self free from evil,' which was described as the 'person in the eye,' is that which moves about in dreams, attended upon by women &c., — *i.e.*, one who experiences the various kinds of pleasures in dreams. 'That is the Self — said he' &c., &c., as before. Being told this, *Indra* went away satisfied in his heart; but before he reached the Gods, he saw a difficulty as before in this also. How? Though it is true that when the body is blind, the dream-Self is not blind; when the body is one-eyed, It is not one-eyed: nor is the dream-Self affected by the discrepancies of the body.

("Hindi passage omitted here")

("Hindi passage omitted here")

("Hindi passage omitted here")

'Nor is it killed by the killing of the body; nor one-eyed' when the body is one-eyed,—yet they kill it, as it were, and chase it, as it were; it comes to be conscious of pain, as it were, and sheds tears; I do not see any good in this.' (2)

'With fuel in his hand, he came back again; and *Prajâpati* said to him, '*Indra!* you went away, satisfied in your heart; for what purpose do you come again?' He said: 'Though this is not blind when the body is blind; nor one-eyed when the body is one-eyed; nor is it affected by the discrepancies of the body; (3)

Nor is it killed when the body is killed; nor made one-eyed, when the body is one-eyed,—yet they kill it, as it were; chase it, as it were; and it becomes conscious of pain, as it were; and sheds tears; I do not see any good in this.' *Prajâpati* said: 'So it is, *Indra!* I shall explain this to you, further; dwell here for another thirty-two-years.' He dwelt there for another thirty-two years; then he said to him. (4)

Com.—It is not killed by the killing of the body, as the shadow-Self is; nor is the dream-Self one-eyed, when the body is one-eyed. That, which, in the beginning of the said *Adhyâya*, was simply declared, on authority not to become old by the old age of the body &c., is here introduced, with a view to have the same declarations proved by reasoning. This dream-Self is not affected by the discrepancies of the body, as the shadow-Self is; but 'they kill it as it were.' '*Eva'* means '*ivā'*', the meaning being 'some people kill it, as it were, not that they really kill it; especially as the following verbs are

(continued from the previous page) followed by 'ivâ.' ' If it be urged that 'since it has been specified that *it is not killed by the killing of the body*, the meaning should be that *it is really killed*;' – we deny this; because, inasmuch as he has recourse to the authority of *Prajâpati*, he could not possibly impute a falsehood to him. How could *Indra*, taking his stand upon *Prajâpati's* authority, falsify the declaration of *Prajâpati* that 'It is the *Immortal &c.*' (by contradicting it and saying that *it is really killed*)? "But with regard to the shadow-Self, though there was a similar declaration by *Prajâpati* of its immortality, yet *Indra* did say 'this perishes when the body perishes'; in the same manner, 'he could do the same thing in the present instance also.' Not so. 'Why?' Because, in the former case, *Indra* thinks that by 'the person in the eye,' *Prajâpati* does not mean the shadow-Self. Because, when he had asked about 'the Self free from evil &c., if he had thought that *Prajâpati* really meant, the shadow-Self, how could he have gone, with fuel in hand, for further explanations, to *Prajâpati*, taking his stand, as he does, on *Prajâpati's* authority? But he did go to him. Therefore, it follows that he did not think that *Prajâpati* really meant the shadow-Self. As has been explained, 'It is the seer that is seen in the eye &c.'" So also, 'they chase it, as it were,' and 'It is conscious of pain' as brought about by the death of a son &c., and 'It itself sheds tears'. 'As a matter of fact it is really conscious of pain; why should it be qualified by adding *as it were*?' This qualification is not unnecessary; because, if it were really conscious of pain, it could not

(continued from the previous page) possibly be spoken of as 'the fearless'; and also because of another *Sruti*, where it is said 'it thinks, as it were'. If it be urged that in that case, there is contradiction of a fact of ordinary sense-perception;—we deny this; because, like the perception of the body as the Self, that perception may be mistaken. Well, let the question rest,—as to whether it is really conscious of pain, or only apparently so; whatever that may be,—'I do not see any good in this'—that is to say, even from the knowledge of the dream-Self, I do not find any good results following. 'So it is'—as you say; because, what is meant is that the Self is immortal and fearless. And because even though I have explained it twice, *Indra* does not comprehend the truth, therefore, as before, there is some obstacle in the way of his comprehension; having thought so, with a view to the removal of the obstacle, he directed him to stay there for another thirty-two years, as a religious student. And when he had lived there for that period and had his fault cleared away *Prajâpati*, said to him.

Thus ends the Tenth *Khanda* of *Adhyâya* VIII.

ADHYA'YA VIII.

KHANDA XI.

("Hindi passage omitted here")

'That which is full asleep, at perfect rest, seeing no dreams, — that is the Self' — he said — 'that is the Immortal, the Fearless, that is *Brahman*'. He went away, satisfied in his heart but before he reached the *Dêvas*, he saw this difficulty. 'In truth; he does not rightly know himself, as *this is I*, nor does he know these beings; therefore, he has reached utter annihilation; and I see no good in this.' (1)

Com. — As before, having said 'This indeed &c.,' the sentence 'that which is full asleep &c.,' has been explained. The person that is seen in the eye, he that moves about in dreams duly attended upon, — this, when he is full asleep, and at perfect rest, seeing no dreams, that is the Self, the Immortal, the Fearless, that is *Brahman*, meant by Himself. But *Indra* saw a difficulty in this also. And it was this: In truth, the Self lying in deep sleep, does not rightly know himself, as *this is I*,

(continued from the previous page) nor does he know the beings,—as he does during dreams and during the waking state; therefore, he has reached utter annihilation,—to be taken as before. That is to say, during deep sleep, the Self is utterly annihilated, as it were.

("Hindi passage omitted here")

With fuel in his hand, he came back again. *Prajâpati* said to him, '*Indra!* you went away, satisfied in your heart; for what purpose are you come again?' He replied, 'Sir, he does not rightly know himself as *this I am*, nor does he know the beings; he has reached utter annihilation; and I see no good in this'. (2)

Com.—It is only when there is cognition that we infer the existence of the cogniser, and not when there is no cognition; in the case of a man in deep sleep, we find no such cognition, therefore the cogniser must be taken as annihilated. But he does not accept the annihilation of the Self, wishing to preserve the authority of the assertion 'this is the Immortal &c., &c.'

("Hindi passage omitted here")

'So it is indeed, O, *Indra!*' said *Prajâpati* 'this I shall explain to you, further; and nothing other

(continued from the previous page) than that; dwell here for another five years'. He dwelt there for another five years. Thus they came to a hundred and one years, and it is with regard to this that they say 'For a hundred and one years did *Indra* dwell as a religious student, with *Prajâpati*.' He said to him. (3)

Com.—Having said as before, *Prajâpati* says: 'what I have already explained to you by means of three synonyms, that Self—and nothing other than That—shall I explain to you again. The weakness left in your nature is but slight now; so, in order to remove this, dwell here for another five years.' Being thus advised, he did so. And *Prajâpati* explained to *Indra*, whose faults had been washed off the true nature of the Self, free from all contact with the discrepancies of the three residences (the eye &c.) and characterised by freedom from evil &c. These years reached the number of a hundred and one; and it is with regard to this, that in the ordinary world, learned men, say 'For a hundred and one years did *Indra* live as a religious student, with *Prajâpati*;' and it is this number of years that has been shown by instalments of thirty-two &c., and hence the *Sruti* mentions this common saying, apart from the story itself. And by this, the Text eulogises the knowledge of Self,—by expressing it as even higher than the position of *Indra*, obtained as it was, by *Indra*, only after he toiled and toiled for it, for a full hundred and one years, which shows that beyond this knowledge, there is no other end of Man.

Thus ends the Eleventh *Khanda* of *Adhyâyâ* VIII.

ADHYA'YA VIII.

KHANDA XII.

("Hindi passage omitted here")

'*Indra!* mortal is the body, held by Death. It is the abode of that Immortal incorporeal Self. The corporeal one is held by pleasure and pain. For the corporeal Being, there is no freedom from pleasure and pain. But the Being without the body is not touched by pleasure and pain.'

(1)

Com.—'This body is mortal'—*i.e.*, capable of Death. You think that the Self, that I have described as located in the eye, and as being of the nature of serene bliss, is beyond destruction. Just listen to the reason for this: This body, that you see, is mortal—perishable. It is always held by Death. If it were said that it dies only at certain times, then the fear of Death would not be so great, as it is when it is said that the body is always *held* by Death,—which particular way of saying serves to remove all attachment to the body. Hence, it is said '*It is held by Death.*' Being free from all attachment to the body, the ego returns to its own pristine purity. The 'body' spoken of here

(continued from the previous page) is meant to be taken together with the organs of sense, the mind, &c., &c.; and this body belongs to the Immortal serene Being, which is comprehended as located in three places, and which itself is free from death and other such like properties as pertain to the body, the mind and the sense-organs. Though the mere mention of 'Immortal' implies the *absence of body*, yet the separate mention of 'incorporeal' is meant to show 'that It is not partite and corporeal' like Air. The body is the substratum of the experiences of the Self; or, it may be said to be the substratum of the Self itself, the Thinker, in the order of—Fire, Water, Food &c. And since the body occupied by the Self is always held by Death, and affected by pleasure and pain, as being brought about by means of virtue and vice,—therefore the corporeal Self, occupying it, comes to be affected by these. The fact of the Self being corporeal consists in its mistaken identification of itself with the body; hence 'the corporeal Self is held by pleasure and pain.' It is a well-known fact that for the Being that is corporeal, there is no freedom from—or removal of—the series of pleasures and pains, as brought about by connection with, or separation from, the external objects of sense,—the Self, all the time, thinking of such connection and separation to belong to itself. When however the Being is free from the body—*i.e.*, when its false notion of identity with the body is set aside by a proper recognition of its own true incorporeal character—, pleasure and pain do not touch It. The root 'to touch' is to be taken with each member of the

(continued from the previous page) compound. 'Pleasure does not touch' and 'Pain does not touch' being the two sentences contained in the one; just as in the passage 'one should not converse with the *mlechchha*, impure and unrighteous people.' Pleasure and pain are the effects of virtue and vice; freedom from the body is the real nature of the Self; and as such, there being no possibility of virtue and vice, very much less is the chance for any effects of these; hence, 'Pleasure and pain do not touch it.' 'If even pleasure do not touch the incorporeal Self, then it comes to what *Indra* had said—that 'in that case, it reaches utter annihilation. This does not affect the case; because, what is denied here is the existence of such Pleasure and Pain as are brought about by virtue and vice—'Pleasure and Pain do not touch the incorporeal *Self*.' Because the word 'touch' is always found to be used in connection with such things as are liable to appear and disappear; *e.g.*, *cold touch*, the *warm touch* &c.; while the warmth and brightness which are inherent in the Fire (and as such not appearing and disappearing), are not referred to by 'touch.' Similarly, the Pleasure, in the shape of Bliss, which naturally belongs to the Self,—like the warmth and brightness of the Sun—is not what is denied here (by the denial of *touch*); because, of such *Srutis* as '*Brahman* is Consciousness, Bliss.' 'Bliss is *Brahman*' and so forth; and in this work too, it has been said 'the highest is Bliss.' The *highest* and *pleasure* being one and the same,—there being no difference between the two, inasmuch as both are equally uncognisable

(continued from the previous page) or cognisable only in their natural forms,—this cannot be what is desired by *Indra*; because, he has already said that, 'then It does not know itself, as *this is I*, nor does It know these beings; 'it has reached utter annihilation, and I see no good in this'; which shows that, that which *Indra* wishes to know 'is that which knows itself and also the living beings, which is conscious of no pain, and which obtains all worlds and all desires by means of knowledge.' It is true that such is what is desired by *Indra*, who thinks that 'these beings are separate from myself, all worlds and desires are other than myself, I being the master of all these'; but this is not what will do him any good; what is good for *Indra* is to be explained by *Prajâpati*. What *Prajâpati* means to explain is that what is good for *Indra* is the realisation of the Self, as being incorporeal, like the *A'kâsa*, and which is the Self of all worlds and all desires, and not as something other than his own Self, like the obtaining of the kingdom by the king. Such being the case, when the Self is one, what could know what as '*this is I*' or that 'these are the living beings'? But, in accordance with this theory all the *Sruti* passages,—which declare the equipment of the ego with 'women, conveyances', and the fact of his being 'desirous of the world of the Fathers &c.,' and lastly the fact of its being 'one' &c., &c.,—would not be explicable. Not so; because there is no contradiction in the fact of the Self of all obtaining all the results; just like the fact of all such substances as the jar &c., belonging to clay. If it be urged that 'if it be the Self of all, then it would be connected with pain also,'—we deny

(continued from the previous page) this; because pain too being the Self, there is no contradiction in this. As a matter of fact however, all pain is imposed upon the Self by the assumption of Ignorance, just as the imposition of the character of the serpent on the rope. And inasmuch as the Ignorance, the cause of pain, is destroyed by means of the cognition of the true nature of Self, there is not the slightest chance of any pain affecting the Self. On the other hand, such desires, as are due to the volition of pure *sattva*, and are resident in the mind alone, with regard to all objects, have a connection with the body of the Lord. And the theory of the Vedânta is that it is the Supreme One, which becomes the enjoyer, through the limitations; and consequently, all usages based upon Ignorance refer to the Supreme Self alone, and to nothing else. 'By speaking of the person that is seen in the eye' what was meant by *Prajâpati* was the shadow-Self, and it was something else that was spoken of in connection with dreams and deep sleep; and none of these three mean the Supreme Self as characterised by freedom from evil &c.,' — such is the view held by some people, who explain, in the following manner, the purpose of the instruction of the Self in the shapes of the shadow &c: 'these are explained in the beginning, with a view to avoid the confusion in the mind of the listener who is addicted to external objects of sense, by the hearing of an extremely subtle object, in the shape of the Supreme Self, which is highly incomprehensible. Just as, on the second day of the month, one who wishes to show the thin crescent of the moon to some one, begins with pointing to the

(continued from the previous page) branch of the tree in front of the moon: 'just look here, there is the moon, then he points to another higher object, such as the top of the hill, and going on in this manner, he points out the moon; and then the other person sees the moon. In the same manner, it was not the Supreme Self, that was meant by *Prajâpati* to be expressed by the three expressions, 'the person in the eye &c'; in the fourth expression, the listener is carried beyond the mortal body, to incorporeality, the form of pure light; in which one becomes the best of men playing and enjoying the company of women &c. Well, certainly this explanation is very pleasing to the ear; but such cannot be the meaning of the Text. 'Why?' Because if such were the meaning, then,—after having begun with the 'person that is seen in the eye,' whereby the disciples comprehended the Self to be the shadow, *Prajâpati* thought this to be a miscomprehension on their part, and then with a view to remove this, he brought forward the example of the 'cup of water' and questioned them as to what they saw there &c., &c., and then lastly explained them the instance of the 'adornment' &c.,—all this would become meaningless, if *Prajâpati* had wished only to explain the nature of the Self as being that of the shadow — 'the person seen in the eye'. And further, when he himself would have declared a fact a reason would have to be given, as to why he wished to set aside that declaration; and it would be necessary for himself to bring forward reasons for the removal of the conceptions of the Self, as the Self in dream and in deep sleep: But no such reasons are given; thence, we conclude that

(continued from the previous page) *Prajâpati* did not mean to teach them the form of the Self to be the shadow in the eye. *Secondly*, if the declaration were in the form that 'it is the seer that is seen in the eye', then the said interpretation would have been right, because having mentioned 'this itself', what *Prajâpati* declares is the seer. If it be urged that 'it is not the seer that has been mentioned in connection with the dream', — we deny this; because the sentences that follow are qualified by 'as it were' in 'sheds tears as it were,' and 'is conscious of pain, as it were'; and it can be none other than the seer that moves about, in a dream, attended upon; because, this fact is established by reasoning, in another *Sruti* passage: 'Therein, is the *Purusha* self-luminous.' Though during a dream the person is conscious, yet that consciousness does not serve as an organ for the perception of the dream experiences; this consciousness being itself only perceptible, as the substratum of the impressions left by the waking state, just like a coloured piece of cloth; and this does not go against the self-luminosity of the seer. *Thirdly*, both during the waking and the dreaming states, one knows the living beings and himself — as 'these are living beings' and 'this is I'; and it is only when there is the chance of a thing, that there can be any denial of it, — such as 'it knows not &c.' Similarly, it is only for a conscious being, who has a body, that there is no freedom from pleasure and pain due to Ignorance; having said this, it is added that for the same conscious Being, when without a body, just as knowledge

(continued from the previous page) appears, the contact of pleasure and pain is denied,—the denial being only of such pleasure and pain as there was a chance of—by the sentence 'the incorporeal Being, Pleasure and Pain do not touch.' And it is proved in another *Sruti* that 'one and the same Self moves along untouched, in both the waking and the dreaming states, just like a large fish.' It has been said that 'the Serene Being rising from the body, enters into something else, rejoicing with women &c.,—and this something else, is apart from the Serene Being spoken of as its substratum, and this is the best *Purusha*.' But this is not true; because, even in the fourth explanation, it is explained as '*This it is*.' If something else were meant, then *Prajâpati* could never have expressed it as before, and thus told a lie: and further the charge of falsehood would also apply to the declaration. 'That thou art,' which has been addressed to one, who has entered into the body, which is a modification of his Self, after such *entrance* has been explained as belonging to Pure Being, the Creator, who is something other than Fire, Water and Food. For, the proper form of declaration would have been—'In that, wilt thou be rejoicing with women &c.,'—if the best *Purusha* were something other than the serene and blissful Being. And again if the 'Highest' were something other than the human Self, then the instructions could never have concluded with 'all this is the Self alone,' after having taught that 'It is I tha am in the Highest.' And also we have another *Sruti* passage declaring—'There is no seer other

(continued from the previous page) than this &c., &c.' Nor could the word 'Self' be used in all *Srutis*, with regard to the Supreme Being, if the counter-Self (ego) of all creatures were not the Supreme Being itself. Therefore it is established that the Self, treated of here, is one only. Nor does worldliness belong to the Self; because, the world is simply imposed upon the Self, by Ignorance. Just as the misconceptions of serpent, silver and dirtiness with regard to the rope, the mother-o'-pearl and the sky, cannot be said to belong to these latter. By this has been explained the sentence that 'for the bodied being, there is no freedom from pleasure and pain.' And it has also been established, as mentioned above, that it becomes 'conscious of pain, *as it were*' and not that it *really* becomes conscious of pain. It is only because such is the explanation, that in the case of all the four explanations, *Prajâpati* adds: 'this is the Self, the Immortal &c.'; even if '*Prajâpati*' be taken as a hidden name of the *Sruti*, then too the declaration could not but be true; and it is not proper to assert this to be false, on the ground of some false reasonings; because there is no authority higher than the *Sruti*. If it be urged that 'it is an unmistakeable fact of perception that the Self is really conscious of pain &c,'—we deny this; because such consciousness of pain too may be explained as other sense-cognitions, such as 'I am free from old age, I am old, I am born, I am long-lived, I am fair, dark, dead and so forth.' If it be said that 'all these are true',—(We reply) the truth is really very hard to comprehend; so much so that even the king of the gods, though instructed,

(continued from the previous page) by means of the instance of the cup of water, as to the imperishable character of the Self yet become confused, and said, 'It is really annihilated.' And the greatly intelligent *Virochana* too, the very son of *Prajâpati* himself, understood the body itself to be the Self. And it is in this ocean of *Indra's* fear with regard to the perishability of the Self, that the atheists have been drowned. So too, the *Sânkhyas*, even after they have comprehended the Seer to be something apart from the body, leave hold of the authority of the scriptures, and so stay behind in the regions of Death as characterised by other theories. So too, the other philosophers, *Kanâda* and others, have busied themselves with purifying the substance of the Self as endowed with nine different properties of the Self,—just like the washing of the *reddened* cloth by means of different salts. So also the sacrificists—*mîmâmsakas*—having their minds withdrawn from the wordly objects, though resting upon the authority of the *Vêda*, look upon the Supreme Reality of the unity of Self as *annihilation*, like *Indra*, and so keep moving up and down by means of pulley, as it were. What then is to be said of other insignificant creatures, devoid of wisdom, who, by their very nature, have their minds conquered by the external objects of the world? Therefore, the Supreme Reality of the unity of Self can be rightly comprehended only by those *Paramahansa*—Renunciates, who have renounced all desire for the external world, who have nothing else to fall back upon, who have accepted the highest

(continued from the previous page) state of life, who are engaged only with the conception of the Vêdânta, — the highly revered ones, following, as they do, the doctrine laid down by *Prajâpati* in the four aforesaid sections; and hence to-day too, it is only such revered ones, and none others, that teach this doctrine.

("Hindi passage omitted here")

'Unbodied is Air, *A'kâsa*, Lightning, and Thunder, — all these are without bodies. Now, as these, rising above that *A'kâsa*, and having reached the highest light, appear in their own form. (2)

Com. — An example is brought forward to show how, after rising above the body, the Self reaches its own form, — the Self being the incorporeal serene Being, being falsely identified through Ignorance with the body, and thus appearing as *bodied*. The Air is 'unbodied', — *i.e.*, without a body consisting of the head, hand &c. 'The *A'kâsa* Lightning and Thunder, — all these are without bodies.' And just as at the end of the purpose of these, in the shape of rain, rising above 'that *A'kâsa*' — the *Sruti* on earth speaking in this manner of the *A'kâsa* of the heavenly regions —, these — *A'kâsa* and the rest — have been reduced to one form, not being recognised in their respective forms of air, &c., as being reduced to the one form of *A'kâsa*; just as the serene Being, in the state of Ignorance, is reduced to the state of the body;

(continued from the previous page) these, *A'kâsa* &c., rise above that *A'kâsa* of the Heavenly regions, for the purpose of the accomplishment of rain. How is this accomplished? When the winter has passed, they reach the 'highest light' of the Sun—*i.e.*, coming in contact with the heat of the summer Sun, they are separated, and thus appear in their own respective forms of the '*Purovâta*' &c., relinquishing their former calmness; the *A'kâsa* reverting to the state of the earth, the mountain, the elephant &c., the lightning to its own condition of streaks of light, the thunder to its state of thunderings and thunderbolt,—all these appear in their own respective forms, on the approach of the rainy season.

("Hindi passage omitted here")

'Thus does this serene Being, rising above this body, and having reached the highest light, appears in its own form. That is the highest person; there he moves about, laughing, playing and rejoicing, be it with women, or conveyances, or relatives,—not minding the body in which he was born. Like the horse to the cart, so is the *Prâna* attached to this body.'

(3)

Com.—Just as in the example cited, air and the rest are reduced to the form of *A'kâsa*—so in the same manner, the serene Being, the human Soul,

(continued from the previous page) being reduced by Ignorance to identity with Self,— in the way of thinking 'I am the son of that man, I am born, I am old, I shall die and so forth' —, having been awakened to its reality, by such instructions as those imparted by *Prajâpati* to *Indra*—as that 'you are not of the body or of the senses, you are That, &c., &c,' —, and thereby rising above this body, like Air above, *A'kâsa*, and recognising its own true nature, as lying apart from the body, renounces the notion of the body being his Self, and thereby 'appears in Its own form,' as explained above. 'That is the highest person': the person in the eye and that cognized in dreams are the manifested, while unmanifested is the person, asleep and at perfect rest, which is free from the body, and fully equipped in its own nature. Among all these the serene Being, resting in Its own nature, is the best, in comparison with the perishable and the Imperishable, the manifested and the Unmanifested. This serene Being is described in the *Bhagavadgîtâ*. That serene Being, resting in its own nature of the universal Self, 'moves about,' — sometimes as *Indra* &c., 'laughing', or eating all desired foods, high and low, sometimes playing and rejoicing with women &c., only in the mind, these being created in the mind by the mere force of will, these women &c.,—being those of the regions of *Brahman*, or of this world; not thinking the body that is born of the connection of man and woman, or that which was born for himself—*i.e.*, into which he was born; as any thought of the body would only cause pain; as the body abounds in pain. 'If he does not mind that

(continued from the previous page) which has perceived, then he ceases to be omniscient.' That does not touch the position; because the mistaken notions, though the body was born, have all been destroyed by knowledge; hence the body is as good as unknown, and as such the not thinking of it does not mean any lessening of his omniscience. For certainly, that which is experienced by the intoxicated person, or by some one under the evil influence of a planet, is not necessarily to be thought of, even after the intoxication, or the planetary effects have passed off. In the same manner, in the present case, that which is experienced by wordly persons, under the influence of Ignorance, does not affect the universal Self free from the body; because of the absence of Ignorance, the cause of these. Those true mental desires, covered by untruth, that are experienced by such persons as have washed off all taint of Ignorance, are connected with the aforesaid universal Self, inasmuch as they owe their manifestation to Knowledge; and hence these are pointed out simply with a view to eulogise the Knowledge of Self; hence, the explanation given is a very proper one: 'those in the world of *Brahman*, &c.' which means that wherever they may be, they turn out to be in *Brahman* alone, because *Brahman* is the Self of all. 'Being only one,—not seeing anything else, not hearing anything else, not knowing anything else, that being the highest—and yet rejoicing in seeing the desires of the world of *Brahman* and also those of this world, is a contradiction: the *one* not seeing anything else, and at the same time seeing something else.' This

(continued from the previous page) is no fault; because this objection has been met and set aside in another *Sruti* passage: there being no destruction of the sight of the seer, he appears to be seeing; and he is said to 'not see', because of the fact of the non-existence of the desires apart from the Self. Though even in deep sleep, as in the liberated state, the absence of any second is common,—as it has been already declared—'whereby would it see what?' And *Prajâpati* has also said how the *Purusha* in the eye appears, being as he is incorporeal and free from evil, &c., &c. And now begins the description of this *Purusha* as he is directly seen in the eye. Now what is the cause of seeing him in the eye? This is explained by means of an example: just as the horse, or the ox—the word '*Prayogyâ*' meaning *that which is yoked—*, is attached to the cart—the word '*A'charanâ*' meaning *that by means of which one moves along—*, for dragging it along; so in this body, which takes the place of the cart, '*Prâna*', with its five-fold functions, together with the *Mind* and *Buddhi*,—which means the Conscious Ego, with its Self covered over by the two faculties of cognition and action—is attached, for the purpose of experiencing, the results of its past deeds. The *Prâna* is appointed to the functions of seeing, hearing and motion by the Lord, just as the general manager is appointed to his functions by the king;—the ideas working in the mind of the Lord, being 'where shall I go after death, wherein, during rest, shall I rest' as declared in another *Sruti*. And it is of this *Prâna*, that the sense of sight, the eye, is a part, being the means of perceiving colour.

("Hindi passage omitted here")

"Now where the eye has entered into *A'kâsa*, that is, the person in the eye, and for his vision is the eye. He who knows, 'may I smell this', that is the Self, the nose being the organ of his smelling. He who knows 'may I speak,' that is the Self, speech being the organ for his speaking. And he who knows 'may I hear this,' that is the Self, the ear being the organ of his hearing." (4)

Com. — When the eye has entered into *A'kâsa* — *i.e.*, the space in the black pupil of the eye in the body — 'then that is the unbodied person in the eye, which forms the subject of the discourse, and for his perception of colour, the eye is the organ. The Supreme Incorporeal One is perceived therein by means of sight, for the sake of whose vision the organ of vision is put in the body. The assertion of *Prajâpati* that 'he is in the eye', refers to all the organs of sense; since the 'perceiver of all sense-objects is the same person; the 'eye' being specially mentioned in the *Srutis*, simply because it is in the eye that he is seen most distinctly; as says the *Sruti* 'what I have seen, becomes the true'. And again one who, in this body, knows 'may I perceive good and bad smell,' that is the Self; and for his perception of smell, the nose is the organ. One who knows 'may I say this speech', that is the Self; and for the accomplishment of his

(continued from the previous page) action of saying, speech is the organ. One who knows 'may I hear', that is the Self; and for his hearing the organ is the ear.

("Hindi passage omitted here")

One who knows 'may I think', that is the Self; the mind is his divine eye. And it is by means of this divine eye of the mind, that he sees the desires and rejoices. (5)

Com.—One who knows 'may I think this,'—*i.e.*, think with the mind alone, free from any contact with the functions of the sense-organs—, '*he who knows this, that is the Self;*' since such is the expression in every case, it follows that *Knowledge*, or Consciousness is the form of the Self. Just as when it is asserted that 'that which shines in front is the sun, that which shines to the south, to the west, to the north, and upwards, is the Sun,' it follows that *brightness* is the nature of the Sun. The organs of sight &c., the *eye*' and the rest, are for fulfilling the functions of seeing and the rest; this fact being inferred from the capability of the Self. While the fact of the Self being an agent of cognition is based upon its mere *esse* and not as its function; just as brightness of the Sun is based upon its mere existence, and is not a function of it. Mind is the *divine eye* of the Self—divine means 'extraordinary,'—unlike the other organs; and '*eye*' means that by means of which one sees. All the other senses function only at the present time; hence they are

(continued from the previous page) not divine; while the mind is an organ of perception extending over the three periods of time, free from discrepancies, and is the organ for perceiving all subtle and distant objects; and as such, it is called the '*divine eye*.' The Liberated One, having reached his own form, freed from the body and organs proceeding from Ignorance, having reached the state of the universal Self, becoming pure like the *A'kâsa*, the Lord of all, with the sole limitation of the mind, sees all desires, by means of this Lord of the mind, whose vision extends like the light of the Sun, and thereby rejoices.

("Hindi passage omitted here")

'Those that are in the world of *Brahman*. The *Devas* meditate upon this Self. Therefore, all worlds and all desires are obtained by them. And he who knows this Self, and understands It, obtains all worlds and all desires;'—Thus said *Prajâpati*,—yea *Prajâpati* said this. (6)

Com.—It is now explained what these 'desires' are: Those desires 'that are in the world of *Brahman*'—hidden, like golden treasure, beneath the false attachment to external objects,—such are the desires that the Liberated One obtains. And because this Self was explained by *Prajâpati* to *Indra*, therefore the gods, having heard of It from *Indra*, even now, meditate upon that Self.

(continued from the previous page) And because they meditate upon It, therefore, all words and all desires are obtained by them. The meaning is that the result for which *Indra* dwelt with *Prajâpati* as a religious student, for a hundred and one years—that result was obtained by the gods. It may be urged that 'such may be the lot of the lucky gods, but it cannot belong to human beings of the present day, because these latter have short lives, and little understanding;' hence it is added: He obtains all worlds and all desires, even now-a-days,—one who knows that Self, like *Indra*, &c., and understands It. Thus in general did *Prajâpati* say. Therefore the knowledge of Self, and the acquiring of the results thereof, belong equally to all men. The repetition is meant to point out the end of the section.

Thus ends the Twelfth *Khanda* of *Adhyâya* VIII.

ADHYA'YA VIII.

KHANDA XIII.

("Hindi passage omitted here")

'From the Dark, I come to the Variegated; from the Variegated, I come to the Dark; shaking off all evil, as the horse shakes off its hairs,—and as the moon freeing itself from the mouth of *Râhu*,—so shaking off the body, and having fulfilled all ends, I obtain the uncreated world of *Brahman*;—*Yea, I obtain it.*'(1)

Com.—'From the Dark, &c.,' is a sacred *mantra* put down for repetition, or for meditation. 'Dark' is any deep colour; the *Brahman* in the heart, which is dark, as it were, because of its incomprehensibility; and having known this *Brahman* in the heart, by meditation, from that 'dark' I come to the 'variegated'—*i.e.*, the world of *Brahman*, which is, as it were, 'variegated'—the variegation being due to the world of *Brahman* mixed with numerous desires, with regard to the forest, {illegible}; that is I reach this variegated world of *Brahman*, either in the mind now, or after the falling off of the body. Because from the variegated world of *Brahman*, with a view to the differentiation of Names and Forms, I am come to the dark state of

(continued from the previous page) the *Brahman* in the heart. That is to say, for this reason, I come to the variegated Self, in its own natural form. It is next explained how 'I reach the variegated world of *Brahman*': Just as the horse, shaking off its hairs, removes its fatigue and also dust from hairs, and becomes clean, —so having shaken off all evil in the shape of Virtue and Vice, by means of the Knowledge of *Brahman* in the heart; and as the Moon, freeing itself from the mouth of *Râhu*, becomes bright, in the same manner, having 'shaken off'—given up—the body, the receptacle of all evil, and having, by means of meditation, my ends fulfilled, I reach the 'uncreated'—eternal—world of *Brahman*. The repetition is for the sake of the closing of the *mantra*.

Thus ends the Thirteenth *Khanda of Adhyâya VIII*.

ADHYA'YA VIII.

KHANDA XIV.

("Hindi passage omitted here")

'That which is called *A'kâsa* is the revealer of Names and Forms; and that within which these are contained that is *Brahman*, the Immortal, the

(continued from the previous page) Self. I come to the assembly of *Prajápati*, to the house. I am the glory of the *Bráhmanas*, the glory of kings, and the glory of the *vaísyas*. I wish to obtain that glory; I am the glory of glories. May I never go to the red and toothless, though devouring, slippery abode, —yea, *may I never come to it.* (1)

Com.—‘*A’Kâsa*’ is meant to point out the definition of *Brahman*, for the purposes of meditation. ‘That Self, which is called in the *Srutis* ‘*A’kâsa*,—because like *A’kâsa*, it is incorporeal and subtle—that is the revealer or manifester, of the Names and Forms that lie latent in It, which are the seeds of the world, and which are like the foam of water. And that *Brahman* wherein these Names and Forms are located, —that which is within these Names and Forms, untouched by these, —that is *Brahman*, different from Names and Forms, untouched by Names and Forms, and a revealer of these; such is *Brahman*. This it is that has been described in the *Maitreyi Brâhmana*,—the One all-pervading entity, being Consciousness alone, It is always in the form of Consciousness. Thus the two sections become reconciled. It is explained how this is understood. ‘That is the Self’: The Self, of all creatures, the counter-consciousness, is self-cognisable; and it is in the form of this Self, that it is comprehended that the incorporeal and all pervading Self, like *A’kâsa*, is *Brahman*. And that Self-*Brâhman* is immortal, never capable of death. Then follows a *mantra*. *Prajápati* here is the four-faced *Brahma*—I come to his assembly, his house

(continued from the previous page) prepared by the Lord. And further, I am the glory—*i.e.*, the Self—of the *Brâhmanas*; since it is the *Brâhmanas* that particularly meditate upon It, therefore I am their glory; so also of kings and *vaîsyas*. Since these too are entitled to such meditation, therefore I am their Self. 'I wish to obtain that glory.' 'I am the glory'—Self—'of the glories' *i.e.*, of the selves, in the shape of the body, the sense-organs, the mind and *buddhi*. It is explained why I come to this, &c., &c. May I never come to the '*syêta*',—in colour resembling the ripe plum, *i.e.*, red, '*adatka*'—toothless—and yet '*adatka*'—*devouring*, female organ (which devours or destroys the glory, strength, knowledge and virtue of those that are addicted to it)—, '*lindu*' slippery,—'*syêta*,' abode. The repetition is meant to show the extremely undesirable character of the 'abode.' (The meaning of the last sentence being 'may I never be born again.')

Thus ends the Fourteenth *Khanda* of
Adhyâya VIII.

ADHYA'YA VIII.

KHANDA XV.

("Hindi passage omitted here")

'This *Brahman* declared to *Prajâpati*, *Prajâpati* to *Manu*, and *Manu* to his children, one who has studied the *Vêda* at the place of a Teacher, according to the prescribed rule, during the time left, after performing the duties to the Teacher, and having obtained his discharge, settled in his house, studying the *Vêda* in some sacred place, and has begotten virtuous sons, having withdrawn all his senses into the Self, never giving pain to other creatures, except at certain specially ordained places and times,—one who behaves thus throughout his life, reaches the world of *Brahman*, and does not return,—yea, *he returns not.*' (1)

Com.—This Philosophy of the Self—with all its accessories—together with the eight-sectioned treatise beginning with an explanation of the syllable 'Om' and treating of all its various meditations—*Brahman*, *Hiranyagarbha*, or the Supreme Lord, declared to *Prajâpati*, i.e., to *Kasyapa*. *Kasyapa* declared it to *Manu*, his son, and *Manu* to

(continued from the previous page) his children. Thus then the Philosophy of the Upanishad, having passed through all these sacred traditions has come down to this day. It may be urged that 'as the science of the Self has been revealed in the 6th, 7th and 8th *Adhyâyas*, as leading to a desirable result, it would seem that sacrifices have no use'; and with a view to remove all notions of such uselessness, it is added how sacrificial actions, when performed by the learned, bring about exceptionally good results. 'Having studied the *Vêda*, together with its meaning, at the place of a Teacher, according to the prescribed rules of study': With a view to show that attending upon the Teacher, is more important than all other duties laid down in the *Srutis*, it is added: 'having studied the *Vêda* during the time that is left, after the performance of the duties to the Teacher.' The *Vêda* being thus studied by one, keeping strictly within the limits of prescribed conduct, brings about the results of a Knowledge of sacrifices, which can never be obtained by any other means. 'Having been duly discharged'—*i.e.*, having finished all enquiry into the nature of duty, having returned from the Teacher's house—taking a wife in accordance with proper rules,—and then settling as a householder, duly engaged in the performance of all prescribed duties; of all such duties, the study of the *Vêda* is paramount,—in order to show this it is added: 'In a sacred place, which is secluded, sitting down properly and studying the *Vêda*, repeating the *Rik* &c., and performing his daily rites, as much as lay in his power, having begotten virtuous

(continued from the previous page) sons, and prepared virtuous disciples—, *i.e.*, keeping them controlled within the limits of virtue—, having withdrawn all his senses within the Self,—*i.e.*, the *Brahman* in the heart,—which also includes the renunciation of Actions—, not giving pain to any creatures, either moving or unmoving, except at specially ordained times and places.' All this belongs equally to all men, in whatever state they may be; other *śrutis* declaring the impropriety of giving pain to any creatures, except at the times and places specially ordained in the scriptures continuing a householder, and being entitled to, and duly performing all these duties, throughout his life—*i.e.*, one who behaves in the aforesaid manner, all through his life,—reaches the world of *Brahman* on the death of the body; and he does not turn to a body again; because such return is distinctly prohibited. That is to say, having reached the world of the caused *Brahman* by way of the 'Light' &c, he continues to live in that world, so long as that world lasts; and before this he does not return. The repetition is meant to point to the end of the Upanishad-Philosophy.

Thus ends the Fifteenth *Khanda* of *Adhyâya* VIII.

Thus ends the Eighth *Adhyâya*.

Om Tat Sat

Peace to all Beings.

Thus ends the *Chhândogya Upanishad*.

It has been the solace of my life.

It will be the solace of my death.

SCHOPENHAUR.

THE

UPANISHADS.

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AN ENGLISH TRANSLATION OF IT
AND OF
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PREFACE TO THE SECOND EDITION

These Upanishads were originally published in two parts. In this edition they are combined together and published in one booklet. Little alteration has been made except a general revision of the book and the addition of an Introduction. It is hoped that the book will be more acceptable to the public in its present form.

EDITOR

MAYAVATI,
January, 1928

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INTRODUCTION

Upanishads which form a portion of the Vedas contain the records of spiritual truths, the eternal teachings of Religion. These truths were discovered by different persons at different times and handed down to posterity. As time went on these truths which were first handed down orally were recorded in writing in book form. They treat of various topics which are not quite systematised for they have been merely jotted down without any attempt at arrangement. The ideas are wonderful and are always progressive taking one to higher and higher stages of spiritual realisation. We get as it were an insight into the mind of the sages from them. The thoughts at first were undeveloped but gradually became finer and finer. The Aryans in their attempt to find a solution of the great problems of life and death in the external world failed and came to the conclusion that the senses could not help them much in that direction. We find utterances in the Upanishads which declare the utter inability of the senses to reach the ultimate reality. They therefore left the external world and fell back upon the internal one. They took up the study of the Atman, which finally gave them the solution they sought. The Upanishads present to us the Sublime in the most exquisite poetry in the whole world of literature, which takes us away from the world of senses to a region far beyond their reach. We get a glimpse of the Absolute, which we cannot grasp with our senses but yet feel certain It is. ("Hindi passage omitted here")

("Hindi passage omitted here")—"There the sun cannot illumine nor the moon nor the stars, the flash of lightning cannot illumine the place what to speak of this mortal fire." The language however is direct and there is no mistaking in its meaning.

Their place in Vedic Literature

The Upanishads generally form a part of the Âranyakas which are themselves a part of the Brâhmana portion of the Vedas. But though this is the place generally allotted to them, yet they are not always written after the ritualistic portion of the Vedas, for we do find that many of them form a part of the Samhitâ and Brâhmana portions of the Vedas, as for example the Isha and Kena Upanishads. Some of the Upanishads are however independent, not being comprised in any of the Brâhmanas or other parts of the Vedas. This and the fact that some of the Upanishadic doctrines were taught by the Kshatriyas, have led many scholars to arrive at a rather hasty conclusion that the Upanishadic doctrines originated among the Kshatriyas, independent of the Brâhmanas and Âranyakas which formed the sacred lore of the Brahmins. Though the Kshatriyas are responsible for many an Upanishadic doctrine yet from the Upanishads themselves we get ample evidence of the fact that the natural order was for the Brahmins to teach the Atmajnâna—the knowledge of the Self—to the other castes. During the age of the Upanishads a more rational enquiry with regard to God, Soul and Nature engaged the best minds; the ritualistic and sacrificial worship failed to give any satisfaction to them. The fact that even the Kshatriyas

(continued from the previous page) took keen interest in philosophic speculations is only an evidence of this fact and for the matter of that even women took great interest in such speculations in that age. Knowledge was welcome from all sources irrespective of caste or creed. The fame of a great sage like Yâjñavalkya or a king like Ajâtasatru would spread far and wide, and students of all castes from all parts of India would flock to them to learn what they had to teach. Such was the keen quest after knowledge of the age. That some of the Upanishads are independent not being comprised in any of the Brâhmanas or other parts of the Vedas can be explained if we remember that much of the Vedic literature is now extinct and these Upanishads might have formed parts of the extinct Brâhmanas. There were also as many as 1180 sâkhâs of the Vedic literature, and each school is said to have had one Upanishad attached to its sâkhâ. Most of these sâkhâs are now no more. The Upanishads are also known as the Jnânakânda or knowledge-portion as opposed to the ritualistic portion of the Vedas which is known as the Karmakânda or work-portion. They are also known as the Vedanta—the end of the Vedas, as they generally form the last portion of the Vedas and also as they contain the highest purpose of the Vedas—the last word of the Vedas with respect to that supreme Knowledge which frees the individual from bondage.

Meaning of the word, Upanishad

The word Upanishad has been derived variously by various scholars and Bhâshyakâras. “The Western scholars,” says Prof. Max Müller, “are agreed in deriving Upa-nishad from the root sad, to sit down, preceded by the two prepositions, *nî*, down, and *upa*, near, so that it expresses

(continued from the previous page) the idea of session, an assembly of pupils sitting down near their teacher to listen to his instructions." He himself also holds this view though he admits the word never occurs in this sense anywhere. The commentators of the East however derive it from the root *sad* in the sense of destruction or approaching, which gives the word Upanishad the meaning, that which destroys ignorance, the cause of Samsâra, by revealing the knowledge of the supreme Self and hence knowledge, and secondly that which helps us to approach or attain Brahman. We shall however be justified by the Upanishads themselves if we give the word the meaning, secret doctrine or knowledge derived from such doctrines. That this knowledge was imparted in secret, only to the deserving and concealed from the unfit, there is ample proof. "This highest mystery in the Vedanta should not be given to one whose passions have not been subdued, nor to one who is not a son or who is not a pupil." Swet. Up. VI. 22. Also in Maitr. Up. VI. 29 the same idea occurs and in addition we have: "To him alone who is devoted to his teacher only and endowed with all necessary qualities, may he communicate it." It was imparted only to earnest enquirers who were possessed of self-restraint and high moral discipline; to people who were free from desires for enjoyments as are attainable by the performances of sacrifices. Such alone according to Sankara were fit for an enquiry into Brahman. Such an aspirant must possess the preliminary moral discipline called the Sâdhana-chatushtaya according to Sankara. This consists (1) in the possession of the six ethical qualities, *sama*, *dama*, *titikshâ*, *uparati*, *samâdhâna* and *shraddhâ*, (2) in the renouncing of the desire for enjoyments of this life and of heaven after death, (3) in

(continued from the previous page) the discrimination between the real and the unreal, and (4) in the desire for salvation.

It may be questioned why this discipline is necessary. The answer is that religion is not attained through mere book learning. Truth is far from mere intellectualism,—the bane of this age, often leading to selfishness. It is purity of the heart that takes one to the highest. This discipline divests the mind of all its impurities and irrational bias and frees it from desires and attachments. When the mind attains this state of purity and steadiness the Atman manifests Itself in Its native glory, (“Hindi passage omitted here”)—“At that time the seer rests in his own state.” Hence the need of the preparatory discipline and the secrecy in imparting the knowledge which however was not withheld from the really deserving and fit. It is this secrecy that has come to give the word Upanishad the meaning ‘Secret doctrine’ or ‘Knowledge.’

The number and date of the Upanishads

There are about 108 Upanishads according to the Muktikopanishad and the Mahāvākyaratnāvali; but many more have been added to this number. Though some of them are evidently of a much later date and spurious, yet as a rule it is hard to fix their dates with certainty. This much can be said that a majority of those which are genuine are *much* older than the Buddhistic movement. The mere fact that some of the Upanishads, especially the minor ones, contain allusions to later dates, does not prove the later origin of these Upanishads, as in Sanskrit literature the substance of a book though of a very ancient date often receives a coating of later events in the hands

(continued from the previous page) of sectarians, in order to exalt their particular sects. Among these Upanishads those which on the face of them bear the evidence of genuineness and have been commented upon by the great Achâryas or quoted by them as authorities in their commentaries, may be taken as the oldest.

The fundamental doctrine of the Upanishads

What do these Upanishads teach? A cursory glance through them convinces one that they do not contain a systematised philosophical exposition. It is not possible to combine all the doctrines therein into one complete system without doing violence to many a text which would not fall in with the system. They are the repository of various thoughts and ideals that have since been worked out in detail by the Hindus. In them we find the germs of all subsequent development of the Indian religious thought. These Upanishads have been variously explained, and in trying to elucidate a systematic philosophy out of these diverse texts commentators have often tortured texts to suit their own purpose. In the midst of all these varying methods of reading and commenting it is very difficult to find the thread that runs through all of them. "We however feel that there must be some common grounds for this apparently hopeless mass of confusion. In fact these texts are not at all anomalous but wonderfully harmonious, one idea leading up to the other. All the Upanishads generally begin with Dualistic ideas of worship and end with a grand flourish of Advaitic ideas. The old idea of Arundhati Nyâya applies here. God is at first the Creator, Preserver and Destroyer, then He is God immanent in Nature and at last we are taught that whatever is real is He. 'Thou art That'."

The Upanishads have therefore finally one subject-matter—the identity of the individual and the Supreme Self – (“Hindi passage omitted here”) The discovery of that by knowing which everything is known is their one theme. To find unity in the varieties in the world is their one object. They claim that it is One Being that is manifesting Itself in all these various forms and that this Self alone is real. This the Upanishads however do not establish by any elaborate philosophical discussions or analysis of the mind, but it is just put there as a result of direct perception, and the conviction with which it is uttered cannot come from anything short of such direct perception. This is the reason why Vedanta is generally associated with Advaita and the interpretation given by Sankara and his system of thought is called the Vedanta System or Vedanta *par excellence*, though as a matter of fact there are many other systems, which reasonably lay claim to this title—for they too base their systems on the Upanishads. Sankara’s interpretation however comes nearer to the spirit of the Upanishads and hence his better claim. The commentators are all more or less guilty of text-torturing. That was partly due to the fact that the Sruti was held supreme and beyond reason, reason being given only a subordinate place. “It was not for a commentator, however great, to say anything regarding the Sruti on his own authority based on reason or experience; he could only interpret the Sruti.” He had no more freedom and hence he often twisted texts to squeeze his own meaning out of them.

The Phenomenal World

Though the sages of the Upanishads were firm in

(continued from the previous page) declaring that the Brahman alone was true, yet this world of duality which is a matter of experience to everyone had to be explained. They had to recognise this fact and had to harmonise this world with the one Reality, the Brahman. This they attempted by saying that this world is created out of Brahman, in It exists and in It is dissolved at the end. In other words Brahman is the essence of this world. This explanation however was perfected by Sankara by propounding what is known as the Vivarta-vâda or apparent manifestation of the world, giving the world a relative reality; and he is justified in this explanation by the Upanishads which often speak of the unreality and illusory character of the phenomenal world. In Sarvopaniṣad we have a concise explanation of Mâyâ and Vivarta-vâda. Vivarta-vâda is undoubtedly the most cogent explanation of creation.

According to Sankara God is the material cause of the universe but only apparently and not in reality. The whole universe as it exists, is that Being yet It is unchanged; and all the changes are caused by *nâma* and *rupa* (name and form) which are the cause of all differentiation. When one is in ignorance one sees the phenomena and not the reality and when one realises the noumenon one does not see the phenomena. It is either the snake or the rope but never both simultaneously. Ignorance or Mâyâ is the cause of all this duality, the Absolute being mistaken for the world. "This Mâyâ is not absolutely nothing or non-existent, for if were it could never produce the phenomena. It is not also existent because that can be truly said only of the Absolute. So it is something which is neither and in Vedanta it is called *anirvachanîyâ* or inexpressible. This Mâyâ gives the name and form to what Brahman gives

(continued from the previous page) the material and the latter seems transformed into all this." There is no place in reality for the individual soul. The reality is one Existence, Sat, and the duality is due to ignorance. All our ideas of fear, misery and other evils are false and due to the idea of differentiation and vanish with the knowledge of the Brahman or Self. "Where one hears another, one sees another, that is small, where one does not see another, where one does not hear another, that is the greatest, that is God. In that greatest is perfect happiness. In small things there is no happiness."

Freedom

The attainment of this infiniteness is the liberation or Freedom,—so the Upanishads preach. It is realised when man feels his own nature and the veil of ignorance drops away. This freedom or Mukti is our true nature. We are already that and we have not to attain it; only we have to know this truth which is now covered by Mâyâ. "If a man lives after this to work out his Karma which might have already taken effect, he lives as a Jivanmukta, gathering no fresh Karma. He has realised the mirage of the universe and is no longer deluded by it. The world has vanished for him. It may come back again but no more as the same world of misery. The prison of misery has changed into Sat, Chit, Ananda,—Existence, Knowledge and Bliss Absolute."

The study of the Upanishads, its benefits

The Upanishads are a mine of strength. They ask man not to be weak and grow moody over his weaknesses. While recognising human weaknesses the Upanishads declare

(continued from the previous page) that sin can never cure sin. As one thinks so one becomes. If a man therefore thinks himself a sinner, a sinner he would be; but if he thinks himself strong and free, free he would become that moment. "Abhih" (fearlessness) is the watchword of the Upanishads. "They call on the weak, the miserable and the downtrodden of all races, all creeds and sects to stand on their feet to have faith in themselves and be free, physically, mentally and spiritually—for the infinite, all-powerful Atman is their true nature." To the Hindu race which is now stranded and weak and divided into a thousand factions there can be nothing more beneficial than the study of the Upanishads which speak of nothing but strength and solidarity of the universe. It may probably come as a keen surprise to the orthodox and bigoted that their conduct has not always been justifiable by their own scriptures, the Upanishads. To our westernised countrymen also it will be a surprise to find such a mine of knowledge at home in their own scriptures while they have been going all the world over in search of that knowledge. To the Hindu in general it would bring fresh vigour and life in his dead bones.

MINOR UPANISHADS

PARAMAHAMSOPANISHAT

The Paramahamsopanishad forms a part of the Sukla Yajur-veda, and elaborately portrays the characteristic marks and ideals of the knower of Truth when he reaches the highest stage of life. It also speaks of the duties of those Sannyâsins who are on the way to knowledge.

Every Upanishad begins and ends with a Sântipâtha or invocation of Peace, or an expiatory prayer to the Deities for the purpose of averting all evil and being in peace with the universe, which alone is conducive to perfect calmness and concentration of the mind needed for the study of such a subtle subject as the Self. So let us repeat:

("Hindi passage omitted here")

Om! O Devas, may we hear with our ears what is auspicious; may we see with our eyes what is auspicious, O ye worthy of worship! May we enjoy the term of life allotted by the Devas, praising them with our body

(continued from the previous page) and limbs steady! May the glorious Indra bless us! May the all-knowing Sun bless us! May Garuda, the thunderbolt for evil, bless us! May Brihaspati grant us well-being! Om! Peace! Peace! Peace! Hari Om!

("Hindi passage omitted here")

1. "What is the path of the Paramahamsa Yogins,¹ and what are their duties?" —was the question Nârada asked on approaching the Lord Brahmâ (the Creator). To him the Lord replied: The path of the Paramahamsas that you ask of, is accessible² with the greatest difficulty by people, they have not many exponents, and it is enough if there be one such.³ Verily, such a one rests⁴ in the ever-pure Brahman; he is verily the Brahman inculcated in the Vedas, — this is what the knowers of Truth hold; he is the great one,⁵ for he rests his whole mind always in Me,⁶ and I, too, for that reason,

(continued from the previous page) reside⁷ in him. Having⁸ renounced his sons, friends, wife and relations, etc.,⁹ and having done away with the Sikhâ,¹⁰ the holy thread,¹¹ the study¹² of the Vedas, and all works,¹³ as well as this universe,¹⁴ he should use¹⁵ the Kaupina,¹⁶ the staff and just enough clothes, etc.,¹⁷ for the bare maintenance of his body, and for the good¹⁸ of all. And that is not final.¹⁹ If it is asked what this final is, it is as follows: —

("Hindi passage omitted here")

("Hindi passage omitted here")

2. The Paramahamsa carries neither the staff, nor the hair-tuft, nor the holy thread nor any covering. He feels¹ neither cold, nor heat, neither happiness nor misery, neither honour, nor contempt etc.² It is meet that he should be beyond the reach of the six billows³ of this world-ocean. Having given up all thought of calumny,⁴ conceit, jealousy, ostentation,⁵ arrogance, attachment or antipathy to objects, joy and sorrow, lust, anger, covetousness, self-delusion, elation, envy, egoism,⁶ and the like,⁷ he regards⁸ his body as a corpse, as he has thoroughly destroyed the body-idea. Being eternally⁹ free from the cause¹⁰ of doubt,¹¹ and of misconceived¹² and false knowledge,¹³ realising the Eternal Brahman, he lives in That himself, with the consciousness "I myself am He, I am That which is ever calm, immutable, undivided,¹⁴ of the essence of Knowledge-Bliss, That alone is my real nature." That¹⁵ (Jnânâ) alone is his Sikhâ. That (Jnânâ) alone is his holy thread. Through the knowledge of the unity of the Jivâtman with the Paramâtman, the distinction between them is wholly gone too. This (unification) is his Sandhyâ ceremony.

("Hindi passage omitted here")

3. He who relinquishing all desires¹ has his supreme rest² in the One without a second, and who holds the Staff³ of Knowledge,⁴ is the true Ekadandin. He⁵ who carries a mere wooden staff, who takes to all sorts of sense-objects, and is devoid of Jnânam, goes to horrible hells⁶ known as the Mahâauravas. Knowing⁷ the distinction between these two, he becomes a Paramahamsa.

("Hindi passage omitted here")

("Hindi passage omitted here")

4. The quarters are his clothing, he prostrates himself before none,¹ he offers² no oblation to the Pitris (manes), blames none, praises none, — the Sannyâsin is ever of independent will.³ For him there is no invocation to God,⁴ no valedictory ceremony⁵ to him; no Mantram, no meditation, no worship; to him is neither the phenomenal world⁶ nor That which is unknowable; he sees neither⁷ duality nor does he perceive unity. He sees neither 'I', nor 'thou',⁸ nor all this.⁹ The Sannyâsin¹⁰ has no home.¹¹ He should not accept anything made of gold or the like, he should not have a body of disciples, or accept wealth.¹² If it be asked what harm there is in accepting them, (the reply is) yes, there is harm¹³ in doing so. Because if the Sannyâsin looks at gold with longing, he makes himself a killer of Brahman;¹⁴ because if the Sannyâsin touches gold with longing, he becomes degraded into a Chandâla;¹⁵ because if he takes gold with longing, he makes himself a killer of the Atman.¹⁶ Therefore, the Sannyâsin must neither look at, nor touch, nor take gold, with longing.¹⁷ All desires¹⁸ of the mind cease to exist, (and consequently) he is not agitated by grief, and has

(continued from the previous page) no longing for happiness; renunciation of attachment to sense pleasures comes and he is everywhere unattached in good or evil, (consequently) he neither hates nor is elated.¹⁹ The outgoing tendency of all the sense-organs subsides in him who rests²⁰ in the Atman alone. Realising "I am that Brahman who is the One Infinite Knowledge-Bliss," he reaches the end of his desires, verily he reaches the end of his desires.²¹

("Hindi passage omitted here")

("Hindi passage omitted here")

Here ends the Paramahamsopanishad with the Sântipâtha "Om! O Devas," &c.
(see p. 1.)

ATMOPANISHAT

After Brahmâ had propounded to the Devarshis, in the preceding discourse of the Atharva-veda, the truth about rebirth, Angiras shows, in this Upanishad, the way to be free from rebirth, from the bondage of Samsâra, once for all, to those who so desired, by inculcating the Highest Atman, who is ever taintless and beyond all bondage of birth and death. Angiras was one of the Seven Rishis, a Prajâpati or progenitor of mankind, and one of the ten mind-born sons of Brahmâ. Besides being regarded as the priest of the gods and the Lord of Sacrifices he was also a teacher of Brahmanvidyâ, to whom many hymns of the Rig-veda are ascribed.

The method adopted here is what is technically called ("Hindi passage omitted here") – the maxim of the bough and the moon. Just as the moon though immensely distant from the bough of the tree, is pointed out to a child as the moon on the bough, because she appears to be contiguous to it, even so the Paramâtman—though He has really no relation with the body and the mind, still for the sake of ease to the learner—is first pointed out through the body and the mind, which are called here, the Outer and the Inner Atman respectively, because of His appearing very much akin to them to a child-mind. Thus by leading the seeker after Truth step by step the real nature of the Atman is disclosed.

("Hindi passage omitted here")

("Hindi passage omitted here")

1. Om. Then Angiras (said): The Purusha¹ is threefold,² viz.—the Outer-Atman, the Inner-Atman and the Paramâtman. The two layers of skin (epidermis and dermis), the nails,³ the flesh, the hair, the fingers and thumbs, the backbone, the nails,³ the ankles, the belly, the navel, the hips, thighs, the cheeks, and the eyebrows, the forehead, and the arms, the sides, the head, the small veins and nerves, the eyes, and ears, etc.—that which has these,⁴ and which is born and dies,⁵ is called the Outer-Atman.⁶

("Hindi passage omitted here")

("Hindi passage omitted here")

2. Now, about the Inner-Atman,¹—verily He is the Purusha who by his perceiving the earth,² water, fire, air and ether, desire,³ and aversion, pleasure and pain, lust,⁴ delusion,⁵ doubt etc.,—who by his perceiving acute⁶ and grave (accents), short,⁷ long, and protracted (vowels), and faltered,⁸ shouted, abruptly broken, and mixed (syllables), and who by his sensibility to dancing, music, vocal and instrumental, loss⁹ of consciousness, yawning &c.,—is the hearer, smeller, taster, thinker, comprehender, doer, and discriminating self, whose sign is memory,¹⁰ (who studies) the Purânas, the Nyâya, the Mimâmsâs,¹¹ and the Dharmasâstras,¹² and who particularises hearing, smelling and attracting, from generality of actions—He is called the Inner-Atman.

("Hindi passage omitted here")

3. Now about the Paramâtman,—verily He is to be worshipped¹ according² to the precepts of the Vedas. And He (reveals Himself) to one who, through the Yoga³ of Prânâyâma,⁴ Pratyâhâra⁵ and Samâdhi,⁶ or through Reasoning,⁷ meditates on the Adhyâtma.⁸ He is like the banyan seed,⁹ or like the Syâmâka grain;¹⁰ conceived of as being as subtle as a hundred-thousandth fraction of the point of a hair, and so forth, He cannot be grasped or perceived.¹¹ He is not born,¹² He does not die; He is neither dried up, nor burnt, nor shaken, nor pierced, nor severed; He is beyond all qualities,¹³ the Witness, eternal. Pure,¹⁴ of the essence of the indivisible,¹⁵ one-only, subtle, without components, without taint,¹⁶ without egoism,¹⁷ devoid of sound,¹⁸ touch, taste, sight and smell, devoid of doubt,¹⁹ without expectation;²⁰ He is all-pervading,²¹ unthinkable, indescribable;²² He purifies the unclean²³ and the defiled;²⁴ He is without action; He has no Samskâras,²⁵ He has no Samskâras,—He is the Purusha who is called the Paramâtman.

("Hindi passage omitted here")

Here ends the Atmopanishad contained in the Atharva-veda.

AMRITABINDUPANISHAT

Of the five Bindu Upanishads embodied in the Atharva-veda the Amritabindu occupies a very important place, sufficiently justifying its title – which literally means ‘a drop of nectar’ – by its felicitous combination of a loftiness of sentiment with a directness of expression. Thus, though it is small in bulk, it is nevertheless a drop from the fountain of Eternal Life itself, potent to cure the manifold ills of Samsâra, or the endless rotation of birth and death.

The five Bindu Upanishads spoken of above are, the Nâdabindu, Brahmabindu, Amritabindu, Dhyânabindu, and the Tejabindu. The texts of the Brahmabindu and the Amritabindu Upanishads are virtually the same, with slight alterations in the wording here and there.

Taking into consideration the subjectivity of our experience of the outside world, the Amritabindu Upanishad inculcates, first, the control of the mind in the shape of desirelessness for sense-objects, as the most effective way to the attainment of liberation and the realisation of the One who is Knowledge and Bliss Absolute. Then it sets forth in an easy and convincing way the real nature of the soul and the realisation of the highest truth which leads to unity. Thus the central theme of all the Upanishads, – viz., that the Jiva and Brahman are eternally one, and that all duality is a mere superimposition due to ignorance – finds a clear and forceful emphasis in these, terse, epigrammatic verses.

("Hindi passage omitted here")

Om! O Devas, may we hear with our ears what is auspicious;.....May the glorious Indra, bless us!....Om! Peace! Peace! Peace! (The same Sântipâtha as on page 1.)

("Hindi passage omitted here")

1. The mind is chiefly spoken of as of two kinds,¹ pure² and impure. The impure mind is that which is possessed of desire,³ and the pure is that which is devoid of desire.

("Hindi passage omitted here")

2. It is indeed the mind that is the cause of men's bondage and liberation.¹ The mind that is attached to sense-objects leads to bondage, while dissociated from sense-objects it tends to lead to liberation. So they² think.

("Hindi passage omitted here")

3. Since liberation is predicted of the mind devoid of desire¹ for sense-objects, therefore the mind should always be made free of such desire, by the seeker after liberation.

("Hindi passage omitted here")

4. When the mind, with its attachment for sense-objects annihilated, is fully controlled within the heart¹ and thus realises its own essence,² then that Supreme State (is gained).

("Hindi passage omitted here")

5. The mind should be controlled to that extent in which it gets merged¹ in the heart. This is Jnânâ (Realisation) and² this is Dhyânâ (meditation) also, all else is argumentation and verbiage.³

("Hindi passage omitted here")

6 (The Supreme State) is neither to be thought of (as being something external and pleasing to the mind), nor unworthy to be thought of (as something unpleasant to the mind); nor is It to be thought of (as being of the form of sense-pleasure), but to be thought of (as the essence of the ever-manifest, eternal, supreme Bliss Itself); that Brahman¹ which is free from all partiality² is attained in that state.³

This Sloka may also be explained in the following way:

Neither that which is unthinkable* is to be thought of, nor is that which is thinkable† to be excluded‡ from thought. When the mind becomes free§ from partiality to either, then Brahman is attained.

("Hindi passage omitted here")

7. One should duly¹ practise concentration on Om (first) through the means of its letters,² then meditate on Om³ without regard to its letters. Finally on the realisation⁴ with this latter form of meditation on Om, the idea of the non-entity⁵ is attained as entity.⁶

("Hindi passage omitted here")

8. That alone¹ is Brahman, without component parts,

(continued from the previous page) without doubt,² and without taint.³ Realising 'I am that Brahman' one becomes the immutable Brahman.

("Hindi passage omitted here")

9. (Brahman is) without doubt, endless¹ beyond reason and analogy,² beyond all proofs,³ and causeless⁴—knowing which the wise one becomes free.

("Hindi passage omitted here")

10. The highest Truth is that (pure consciousness) which realises, 'there is neither¹ control of the mind, nor its coming into play,' 'neither am I bound, nor am I a worshipper,² neither am I a seeker after liberation, nor one who has attained liberation.'³

("Hindi passage omitted here")

11. Verily the Atman¹ should be known as being the same² in Its states of wakefulness,³ dreaming⁴ and dreamless sleep.⁵ For him who has transcended⁶ the three states there is no more re-birth.⁷

("Hindi passage omitted here")

12. Being the one,¹ the universal Soul is present in all beings.² Though one, It is seen as many, like the moon³ in the water.

("Hindi passage omitted here")

13. Just as it is the jar which being removed (from one place to another) changes places and not the Akâsa¹ enclosed in the jar – so is the Jiva² which resembles³ the Akâsa.

("Hindi passage omitted here")

14. When various forms like the jar are broken again and again the Akâsa does not know them to be broken, but He¹ knows perfectly.²

("Hindi passage omitted here")

15. Being covered by Mâyâ,¹ which is a mere sound, It does not, through darkness, know the Akâsa (the Blissful one). When ignorance is rent asunder, It being then Itself only,² sees the unity.³

("Hindi passage omitted here")

16. The Om as Word is (first looked upon as) the Supreme Brahman. After that (word-idea) has vanished, that imperishable Brahman (remains). The wise one should meditate¹ on that imperishable Brahman, if he desires the peace² of his soul.

("Hindi passage omitted here")

17. Two kinds of Vidyâ¹ ought to be known—the Word-Brahman² and the Supreme Brahman. One having mastered³ the Word-Brahman attains to the Highest Brahman.

("Hindi passage omitted here")

18. After studying the Vedas the intelligent one who is solely intent on acquiring knowledge and Realisation,¹ should discard² the Vedas altogether, as the man who seeks to obtain rice discards the husk.

("Hindi passage omitted here")

19. Of cows which are of diverse colours, the milk is of the same colour. (The intelligent one) regards Jnânâ as the milk, and the many-branched Vedas as the cows.

[The Vedas have numerous recensions, but each of these sets forth the same highest Truth, "Thou art That," in different words. The "milk" (Jnânâ) is the chief concern of the cowherd (seeker after Truth), the "colour of the cows." of the book-learned.]

("Hindi passage omitted here")

20. Like the butter hidden¹ in milk, the Pure Consciousness² resides in every being. That ought to be constantly churned out³ by the churning rod of the mind.

("Hindi passage omitted here")

21. Taking hold of the rope of Knowledge, one should bring out, like fire,¹ the Supreme Brahman. I am that Brahman indivisible, immutable and calm, thus it is thought² of.

("Hindi passage omitted here")

22. In Whom reside all beings, and Who resides in all beings by virtue of His being the giver of grace to all—I am that Soul of the universe, the Supreme Being, I am that¹ Soul of the Universe, the Supreme Being.

("Hindi passage omitted here")

"Om! O Devas," &c. (The same Sântipâtha as on page 1.)

Here ends the Amritabindupanishad as contained in the Atharva-veda.

TEJABINDUPANISHAT

The Tejabindupanishad is the last of the five Bindu Upanishads forming part of the Atharva-veda. It conceives the Supreme Atman dwelling in the heart of man, as the most subtle centre of effulgence, revealed only to Yogis by super-sensuous meditation. After stating the disciplines which the Truth-seeker must undergo in order to master that most difficult but the only process of supreme Realisation, the Tejabindu sets forth, in the highest philosophical conceptions, the nature of That which is to be meditated upon, and realised in essence, that is to say, Brahman, the Absolute, and points out in conclusion some of the disqualifications which the student must shun if he desires to be “one of those who make the inaccessible accessible” and reach the goal, the absolute freedom of the soul.

(“Hindi passage omitted here”)

1. Om. (Now about) the Effulgent Point.¹ It has its excellent meditation: Super-mundane,² seated in the heart, (attainable by) the Anava,³ Sâkta and Sâmbhava (methods); (the meditation is) gross,⁴ subtle as well as that which is transcendental.

("Hindi passage omitted here")

2. Even to the wise and the thoughtful this meditation is difficult to perform, and difficult to attain, difficult to cognise and difficult to abide in, difficult to define and difficult to cross.¹

("Hindi passage omitted here")

3. (To attain that meditation one has to be) abstentious¹ in food, a master over anger, attachment and his passions; (one has to be) free from the pairs of opposites,² devoid of egoism, free from hope, and free from possession.³

("Hindi passage omitted here")

4. (He should be) one¹ who makes that which is inaccessible accessible, one whose whole aim is to serve² the Guru and his cause only. (Sages) reach the three gates³ (to It). (Therefore) the Supreme Soul is said to have three resorts.⁴

("Hindi passage omitted here")

5. This is supreme, hidden in mystery, the resting place (of all), and imperceptible; it is Brahman, without

(continued from the previous page) support,¹ of the nature of unlimited space, atomic² and subtle. That is the supreme abode³ of Vishnu.⁴

("Hindi passage omitted here")

6. Pertaining to the Tryambaka,¹ containing the three Gunas,² support (of all); the three worlds³ are its elementary or essential constituents; devoid of form, unchangeable, unconditioned, uncontainable, and without substratum.

("Hindi passage omitted here")

7. It is the State free from all limitations, beyond the range of speech and mind, perceivable by thinking on one's own state,¹ and abandoned² by words denoting plurality as well as unity.

("Hindi passage omitted here")

8. (It is) Bliss itself, beyond¹ the causality of happiness, difficult to be seen, birthless, immutable, free from all functions of the mind-stuff, eternal, constant and imperishable.

("Hindi passage omitted here")

9. It is That which is Brahman, it is That which is Adhyâtman,¹ it is That which is the extreme limit,² it is That which is the supreme refuge; it is knowledge³ independent of the mind-stuff, It is the Atman, It is of the nature of infinite space; established (in all actions).⁴

("Hindi passage omitted here")

10. Though It is that which is not void,¹ yet thought² of as void,³ (but in reality) It transcends voidness, and is firm-fixed.⁴ There is⁵ neither thinker, nor thought nor the thinkable. Still it is to be meditated upon.⁶

("Hindi passage omitted here")

11. That (Brahman) is All, Supreme, of the nature¹ of space, to It there is nothing superior; it is higher than the highest, unthinkable, and free from the experiences of the walking state. It is not that the sages who devote themselves to the truth² do not know It as the Reality. It is not also that the gods do not know the Highest.

("Hindi passage omitted here")

12. (Brahman is) not (known to those who are possessed of) avarice, delusion, fear, egotism, lust, anger and sin¹ or (possessed of) heat and cold,² hunger and thirst, or mental resolve and indecision, or pride of birth³ in a Brâhmana family, or (vanity in having read) a mass of books on Mukti.

("Hindi passage omitted here")

13. (Brahman is) not (known to those who are sensitive to) fear,¹ or pleasure and pain, or honour and disgrace. (To one) free from these ideas, that Supreme Brahman becomes manifest,—to one whose highest refuge² is Brahman; yea, that Supreme Brahman becomes manifest to one whose highest refuge is Brahman.

("Hindi passage omitted here")

Here ends the Tejabindupanishad, as contained in the Atharva-veda.

SARVOPANISHAT

The Sarvopanishad is appropriately spoken of as the quintessence of the Upanishads, being a concise and at the same time highly eloquent presentation of the concentrated wisdom, bearing on the main points at issue, of the Vedanta philosophy. The Upanishad opens with questions as to the nature of the twenty-three fundamental topics, and furnishes the answers to them, in a consecutive order, to the end. Starting with bondage and Moksha and their causes, the seeker after truth is treated to a fine and delicate discrimination of the various gross and subtle states, in and through which the soul seems to appear within us, because of its Upâdhis. Indicating the real nature of the soul and dealing with the niceties of the ideas conveyed by each of the words of the Mahâvâkyam, Tat-Tvam-Asi (That thou art), the Upanishad seeks to point out the identity of the Jivâtman with the Paramâtman or Supreme Brahman which is spoken of as the Essence of Truth, Knowledge, Infinitude and Bliss, and concludes by an attempt at defining Mâyâ, thus completing as it were the circle in order to show what causes the bondage and how it can be broken once for all. From the point of happy definitions of the most difficult and important terms in the phraseology of Vedanta philosophy within the smallest compass, this Upanishad holds a distinct position of its own, and is worthy of our best attention.

("Hindi passage omitted here")

("Hindi passage omitted here")

1. Om. What is Bandha (Bondage of the Soul)? What is Moksha (Liberation)? What is Avidyâ (Nescience)? What is Vidyâ (Knowledge)? What are the states of Jâgrat (waking), Svapnam (dreaming), Sushupti (dreamless sleep), and the fourth, Turiya (Absolute)? What are the Annamaya, Prânamaya, Manomaya, Vijnânamaya and Anandamaya Kosas (vestures or sheaths of the soul)? What is the Kartâ (agent), what the Jiva (individual self), the Kshetrajna (Knower of the body), the Sâkshi (Witness), the Kutastha, the Antaryâmin (Internal Ruler)? What is the Kartâ (agent), what the Jiva (individual self), the Kshetrajna (Knower of the body), the Sâkshi (Witness), the Kutastha, the Antaryâmin (Internal Ruler)? What is the Pratyagâtman (Inner Self), what the Paramâtman (Supreme Self), the Atman, and also Mâyâ?—The master of Self¹ looks upon the body and such like things other than the Self as Itself: this egoism² is the Bondage of the soul. The cessation of that (egoism) is Moksha, Liberation. That which causes that egoism is Avidyâ, Nescience. That by which this egoism is completely

(continued from the previous page) turned back³ is Vidyâ, Knowledge.⁴ When the self, by means of its four and ten organs⁵ of sense beginning with the mind and benignly influenced⁶ by the sun and the rest⁷ which appear outside, perceives gross objects such as sound⁸ etc., then it is the Atman's Jâgrat (wakeful) state. When, even in the absence of sound etc.,⁹ (the self) not divested¹⁰ of desire for them, experiences, by means of the four organs,¹¹ sound and the rest in the form of desires, — then it is the Atman's state of Svapnam (dream). When the four and ten organs cease from activity, and there is the absence of differentiated knowledge,¹² then is the Atman's state of Sushupti (dreamless sleep).

("Hindi passage omitted here")

("Hindi passage omitted here")

2. When the essence of consciousness which manifests itself as the three states, is a witness of the states, (but is) itself devoid of states, positive or negative, and remains in the state of non-separation and oneness,—then it is spoken of as the Turiyam,¹ the fourth. The aggregate of the six sheaths,² which are the products of food, is called the Annamaya-kosa,³ alimentary sheath. When the fourteen kinds of Vâyus⁴ beginning with the Prâna, are in the alimentary sheath, then it is spoken of as the Prânamaya-kosa, vesture of the vital airs. When the Atman united with these two sheaths performs, by means of the four organs beginning with the mind, the functions of desire etc., which have for their objects sound and the rest, then it (this state) is called the Manomaya-kosa, mental sheath. When the soul shines being united with these three sheaths, and cognisant of the differences and non-differences thereof⁵ then it is called the Vijnânāmaya-kosa, sheath of intelligence. When these four sheaths remain in their own cause which is Knowledge (Brahman), in the same way as the latent banyan tree remains in the banyan seed, then it is spoken of as the Anandamaya-kosa, causal frame of the Soul. When it dwells in the body, as the seat⁶ of the idea of pleasure and pain, then it is the Kartâ, agent. The idea of pleasure is that which pertains to wished-for objects, and the idea of pain is that which pertains to undesirable objects. Sound, touch, sight, taste and smell are the causes of pleasure and pain. When the soul, conforming⁷ itself to good and bad actions, has made a link of the present body (with its past body), and is seen⁸ to be effecting a union, a

(continued from the previous page) connection as it were, with the body not yet received,—then it is called the Jiva, individual soul, on account of its being limited by Upâdhis.⁹ The five groups are those beginning with the mind,¹⁰ those beginning with the Prâna,¹¹ those beginning with the Sattva,¹² those beginning with the will,¹³ and those beginning with merit.¹⁴ The ego possessing the attributes of these five groups, does not die out without the knowledge of the ever-attained Self. That which, owing to its proximity to the Self, appears as imperishable and is attributed to Atman,¹⁵ is called the Lingasarira (subtle body), and the “heart’s knot.” The Consciousness which manifests itself there in is called the Kshetrajna, Knower of the Kshetra¹⁶ (body).

("Hindi passage omitted here")

("Hindi passage omitted here")

3. He who is the cogniser of the manifestation¹ and disappearance² of the knower, knowledge and the knowable, but is himself devoid of such manifestation and disappearance, and is self-luminous,³ is called the Sâkshi, Witness. When being perceived in an undifferentiated⁴ manner in the intelligence of all beings, from Brahmâ (the Creator) down to an ant, it resides in the intelligence of all beings, then it is called the Kutastha.⁵ When, standing as the means of realising the real nature of the Kutastha and others, which are differentiations⁶ by virtue of possessing limiting adjuncts, the Atman manifests itself as interwoven in all bodies, like the thread through a string of jewels, then it is called the Antaryâmin, Internal Ruler. When the Atman shines forth, — absolutely free from all limiting adjuncts, brilliant, as a homogeneous mass of consciousness in its nature of pur Intelligence independent, — then, it is spoken of as the Entity of 'Thou'⁷ (Tvam), and as the Pratyagâtman, Inner-Self. (That which is) Satyam (the Reality), Jnânam (Knowledge), Anantam (the Infinite), Anandam (Bliss), is Brahman. The Reality is the indestructible; That which, when name, space, time, substance and causation are destroyed, dies not⁸ is the indestructible; and that is called Satyam, the Reality. And Jnânam — that essence of Intelligence which has no beginning and no end, is spoken of as Jnânam.

("Hindi passage omitted here")

4. And Anantam, the Infinite, (remaining in the same manner) as (does) clay in modifications of clay, as

(continued from the previous page) gold in modifications of gold, as thread in fabrics of thread, the antecedent,¹ all-pervading² Consciousness, that is in all phenomena of Creation beginning with the Unmanifested, is called the Infinite. And Anandam, Bliss,—the essence³ of the consciousness of happiness, the ocean of measureless bliss, and the state of undifferentiated happiness⁴ is called Bliss. That, of which the above fourfold nature⁵ is an indication,⁶ and which is permanent⁷ in all space, time, substance and causation, is called the Entity of 'That' (Tat), Paramâtman, Supreme Self, and Param Brahman, or the Highest Brahman. Distinguished from the Entity of 'Thou' (when it appears to be) possessed of attributes, as well as from the Entity of 'That' (when it appears to be) possessed of attributes, that which is all-pervading like the sky, subtle, whole by itself, pure Existence, the Entity of 'Art' (Asi), Self-luminous, is spoken of as the Atman; the Entity of 'not-That',⁸ also, is spoken of as Atman. That which is beginningless, fruitful,⁹ open to both proof and disproof, neither real¹⁰ nor unreal,¹¹ nor real-unreal¹²—non-existent, when, because of the immutability of its own substratum, the cause of change¹³ is ascertained;¹⁴—existent when it is not so ascertained,¹⁵—(thus that) which is undefinable, is called Mâyâ.

("Hindi passage omitted here")

Here ends the Sarvopanishat, as contained in the Atharva-veda.

BRAHMOPANISHAT

The Brahmopanishad is classed among Upanishads that belong to the Atharva-veda. From the commentator, Nârâyana, comes a recension of this Upanishad which begins as in the text we have followed. But Sankarânanda, who was the head of the Sringeri Math in the 14th century and who has left valuable comments on many of the minor Upanishads, gives us another recension which begins with the number two of our texts. This Upanishad gives a complete and clear idea of the nature of the Atman which has four states of consciousness and four seats and four places for meditating upon for the better realisation of the Atman in its Nirguna aspect.

("Hindi passage omitted here")

1. Om! Saunaka, a householder¹ of fame, once asked Bhagavân Pippalâda² of Angira's family: In this body, the divine³ city of Brahman,⁴ installed, how do they⁵create? Whose glory does this constitute? who is he who became all this glory?

("Hindi passage omitted here")

("Hindi passage omitted here")

Unto him (Saunaka) he (Pippalâda) imparted the Supreme Wisdom of Brahman: That is Prâna,¹ the Atman.² He constitutes the glory³ of the Atman, the life of the Devas. He represents both the life and the death⁴ of the Devas. That Brahman who shines within the divine Brahmapuram (or body) as the faultless One, devoid of manifested effects,⁵ self-effulgent, all-pervading,⁶ He (it is who) controls⁷ (the Jiva), like a spider⁸ controlling the king of bees. Just as⁹ spiders by means of one thread project and withdraw the web, so also this Prâna, (who) retires drawing back his creation. Prâna belongs to the Nâdis¹⁰ or subtle nerve-chords as their Devatâ or indwelling deity.¹¹ One in dreamless sleep¹² goes through that state to one's own Abode, like a falcon and the sky,—just as a falcon goes (to its nest) borne on the sky. He states.¹³—Just as this Devadatta (in dreamless sleep) runs not away even when struck with a stick,¹⁴ even so he does not also attach himself to good or evil consequences of his life's ordained activities;¹⁵ just as a child enjoys itself (spontaneously) without motive¹⁶ or desiring fruit, even so this Devadatta (the subject of dreamless sleep) enjoys happiness in that state. He knows¹⁷ being the Light Supreme.¹⁸ Desiring¹⁹ Light he enjoys the Light. So also he returns by the same way to the dream-state, like a leech:²⁰ just as a leech carries itself on to the

(continued from the previous page) other points in front – (first) fixing upon the next point. And that state which he does not give up for a next one is called the waking state. (He carries all these states within himself) just as a (Vedic) deity bears the eight sacrificial cups²¹ simultaneously. It is from Him that the source of the Vedas and Devas hang like breasts. In this waking state particularly²² good and evil obtain for the shining being (i.e. man's self) as ordained. This being or self is fully self-extended²³ (into world-forms), he is the indwelling controller of things and beings, he is the Bird,²⁴ the Crab,²⁵ the Lotus,²⁶ he is the Purusha,²⁷ the Prâna, the destroyer,²⁸ the cause and the effect,²⁹ the Brahman and the Atma,³⁰ he is the Devatâ³¹ making everything known.³² Whoever knows all this attains to the transcendent Brahman, the underlying support, the subjective principle.³³

("Hindi passage omitted here")

2. Now this Purusha¹ has four seats,² the navel, the heart, the throat and the head. In these shines forth the Brahman with four aspects: the state of wakefulness, of dream, of dreamless sleep, and the fourth or transcendental state. In the wakeful state, He is Brahmâ;³ in the dreaming

(continued from the previous page) state, He is Vishnu;⁴ in dreamless sleep, He is Rudra;⁵ and the fourth state is the Supreme Indestructible One;⁶ and He again⁷ is the Sun, the Vishnu, the Iswara, He the Purusha, He the Prâna, He the Jiva or the animate being He the Fire, the Iswara, and the Resplendent; (yea) that Brahman which is transcendent shines within all these! In Itself,⁸ It is devoid of mind, of ears, of hands and feet, of light. There neither are the worlds existing nor non-existing,⁹ neither are the Vedas or the Devas or the sacrifices existing nor non-existing, neither is the mother or father or daughter-in-law existing nor non-existing, neither is Chandâla's son or Pulkasa's son existing nor non-existing, neither is the mendicant existing nor non-existing, so neither all the creatures or the ascetics; and thus only the One Highest Brahman shines there. Within the recess¹⁰ of the heart is that Akâsa of consciousness, — that with many openings,¹¹ the aim of knowledge, within the space of the heart—in which all this (universe outside) evolves and moves about, in which all this is warped and woofed¹² (as it were). (Who knows this), knows fully all creation. There the Devas,¹³ the Rishis, the Pitris, have no control, for being fully awakened, one becomes the knower of all truth.

("Hindi passage omitted here")

3. In the heart the Devas¹ live, in the heart the Prânas² are installed, in the heart exist the supreme Prâna³ and Light⁴ as also the immanent Cause with threefold constituents⁵ and the Mahat⁶ principle.

It exists within this heart, that is, in the consciousness.⁷ "Put on the sacrificial thread which is supremely sacred, which became manifest of yore with Prajâpati (the first created Being) Himself, which embodies longevity, eminence and purity, and may it be strength and puissance to you!"

("Hindi passage omitted here")

The enlightened one should discard the external thread putting it off with the sacred tuft of hair on the head; the supreme Brahman as the all-pervading¹ one is the thread, and he should put this on.²

("Hindi passage omitted here")

The Sutram (or thread) is so-called because of its having pierced through and started (the process of Becoming).¹ This Sutram verily constitutes the Supreme State. By whom this Sutram is known, he is the Vipra (sage), he has reached beyond the Vedas.

("Hindi passage omitted here")

By It all this (universe) is transfixed, as a collection of gems is stringed together on a thread. The Yogi who is the knower of all Yogas and the seer of truth should put on this thread.

("Hindi passage omitted here")

Established in the state of highest Yoga, the wise one should put off the external thread. One who is really self-conscious must put on the thread constituted by awareness of Brahman.

("Hindi passage omitted here")

On account of wearing this Sutram or thread, they can neither become contaminated nor unclean,¹ those (namely) who have this thread existing within them,—those, with this sacrificial thread of knowledge.

("Hindi passage omitted here")

They among men (really) know the Sutram, they

(continued from the previous page) (really) wear the sacrificial thread (on themselves), who are devoted to Jnâna (the highest knowledge), who have this Jnâna for their sacred hair-tuft, this Jnâna for their sacred thread.

("Hindi passage omitted here")

For them Jnâna is the greatest purifier,—Jnâna, that is the best¹ as such. Those who have this Jnâna for their tufted hair are as non-different from it as is fire from its flame.² This wise one is (really) said to be a Sikhi (or wearer of the tufted hair), while others are mere growers of hair (on the head).

("Hindi passage omitted here")

But those belonging to the three castes (Brâhmanas, Kshatriyas and Vaishyas) who have the right of performing Vedic works have to put on this (*i.e.* the common) sacred thread, as surely this thread is ordained to be part of such works.¹

("Hindi passage omitted here")

One who has the Jnâna for his tufted hair, and the same for his sacred thread, has everything about him characterised by Brâhmanhood,—so know the knowers of the Vedas!¹

("Hindi passage omitted here")

This sacred thread (of Yajna, *i.e.* of the all-pervading Reality) is, again, the purification (itself) and that which is the end-all (of Vedic works); and the wearer of this thread is the wise one,—is Yajna himself as well as the knower of Yajna.¹

("Hindi passage omitted here")

The One Lord (self-effulgent) in all beings remaining hidden, all-pervading and the Self of all beings, controlling

(continued from the previous page) and watching over all works (good or bad), living in all creatures and the Witness (i.e. neither the doer of any acts nor the enjoyer), the Supreme Intelligence, the One without a second, having no attributes.¹

("Hindi passage omitted here")

The one Intelligent (active) Being among the many inactive, He who makes the many from what is one,—the wise men who find out this Self, theirs is the eternal peace, not of others.

("Hindi passage omitted here")

Having made oneself the Arani,¹ and the Pranava the upper Arani and rubbing them together through the practice of meditation, see the Lord in his hidden reality.

("Hindi passage omitted here")

("Hindi passage omitted here")

As is the oil in the sesamum seed, the butter in the curd, water in the flowing waves and fire in the Sami wood, so is the Atman in one's self, to be discovered by one who searches for It through truth and austere practice.

("Hindi passage omitted here")

As the spider weaves out the web and again withdraws it, so the Jiva comes out to and goes back again to the wakeful and dreaming states respectively.¹

("Hindi passage omitted here")

The heart (*i.e.* the inner chamber of heart) resembles the calyx of a lotus, full of cavities and also with its face turned downwards. Know that to be the great habitat of the whole universe.¹

("Hindi passage omitted here")

Know the wakeful state to have for its centre the eyes;¹ the dreaming state should be assigned to the throat; the state of dreamless sleep is in the heart and the transcendental state is in the crown of the head.

("Hindi passage omitted here")

From the fact of an individual holding¹ his self by means of Prajnâ or spiritual understanding in the Supreme Self, we have what is called Sandhyâ and Dhyâna, as also the worshipping associated with Sandhyâ.

("Hindi passage omitted here")

The Sandhyâ by meditation is devoid of any offering of liquids and so also of any exertion of body and speech; it is the unifying principle for all creatures, and this is really the Sandhyâ for Ekadandins.¹

("Hindi passage omitted here")

From Which, without reaching It, the speech falls back with the mind, that is the transcendental Bliss of this embodied being, knowing which the wise one is released (from all bondage).

[The first line of this verse is also to be found in the Taittiriya Upanishad. Some are of opinion that the Brahman in His transcendental aspect is unknown and unknowable and is akin to the Spencerian Absolute. But the real import is that though He is beyond speech and mind, He can be known and realised by going beyond speech and mind.]

("Hindi passage omitted here")

(And this Bliss is verily) the Self which pervades the whole universe, as the butter diffused within the milk.

This is the Brahmopanishad, or the supreme wisdom of Brahman, in the form of a unity of the Atman of all, founded on the spiritual discipline (tapas) which is (nothing but) the Vidyâ or science of the Atman.

("Hindi passage omitted here")

Here ends the Brahmopanishad belonging to the Atharva-veda.

ARUNEYI UPANISHAT

This is another Upanishad belonging to the Atharva-veda, and in it are set forth some of the characteristics of the highest class of Sannyâsins (Paramahamas), the goal being laid down as the realisation of Brahman through perfect renunciation and constant meditation. The Upanishad is cast into the form of a dialogue with a single question to introduce the whole recital in the form of a reply.

("Hindi passage omitted here")

1. Om. Aruna's son went to the sphere of Brahmâ, the Creator, and reaching there said, "Lord, in what way can I relinquish work altogether?" Brahmâ said to him:—You must give up your sons, brothers, friends and the rest, your hair-tuft and the holy thread, your sacrifices and books regulating them, your scriptures,¹ must give up the (seven upper) spheres entitled Bhur, Bhuvar, Swar, Mahar, Jana, Tapas, and Satya,² and the (seven nether) spheres, viz., Atala, Pâtâla, Vitala, Sutala, Rasâtala, Talâtala, and Mahâtala,³ together with the (whole) universe, and must

(continued from the previous page) take on the staff and the scanty clothing of the Sannyâsin; you must renounce everything else, aye, everything else.⁴

("Hindi passage omitted here")

2. The householder, or the Brahmachârin, or the Vânaprasthin¹ should commit the fires² that lead to the different spheres to the fire that is in the stomach,³ and consign the sacred Mantram, Gâyatri, to the fire that is in his own speech,⁴ should throw the holy thread on the ground or into water. The Kutichara⁵ living a Brahmachârin's life should give up his relatives, and discard his begging bowl, and the straining-cloth, should give up his triple staves, and the fires that lead to particular spheres. (So said Prajâpati.) Henceforward he should behave like one who has got no Mantrams to repeat, should give up the

(continued from the previous page) desire to go to the higher spheres, bathe at the beginning of the three meeting-points of the day, viz., morning, noon and evening, should effect a union with his Atman through the highest concentration,⁶ and from amongst the (whole range of the) Vedas should repeat only the Aranyakas,⁷ only the Upanishads, aye, nothing but the Upanishads.

("Hindi passage omitted here")

3. Verily I am Brahman, the Sutram;¹ the Sutram is Brahman for It originates (the cosmos); I myself am the Sutram because I am a man of realisation, — the wise one who has realised this should give up his triple holy thread. 'I have renounced, I have renounced, I have renounced'² — uttering this thrice he should declare — 'From me there is no fear (in word, thought or deed) to any being, for from me everything has proceeded.' Uttering the Mantram — 'Thou art my friend, so protect me, (from cows, serpents, etc.) thou art strength and my friend, in all seen and unseen danger thou art the Thunder of the Lord of the Universe, etc.,³ he should hold up high the bamboo staff and put on the loin-cloth. He should take food as if⁴ it were medicine, aye, as if it were medicine. Carefully guard (oh, ye all who are concerned) your chastity (in thought, word and deed), non-injury, non-acceptance of (superfluous) gifts, non-thieving⁵ and truthfulness, — guard them by all means, yes, do guard!⁶

("Hindi passage omitted here")

4. Now then the duties of the highest class of itinerant monks—the Paramahansa Parivrâjakas (are as follows):—They must sit and lie down¹ on the ground. Those having already taken the vow of chastity etc. should use an earthen bowl or one made of gourd, or a wooden bowl; they should give up lust, anger, avarice, infatuation, ostentation, haughtiness, jealousy, attachment to objects,

(continued from the previous page) egotism, falsehood² and the like.³ The Sannyâsin should stay at one place during the four months⁴ of the rainy season, and during the remaining eight months wander alone,⁵ or with a single companion, aye, a single companion.⁶

("Hindi passage omitted here")

5. Verily one who has realised the (true) import of the Vedas may give up those things (previously enumerated)

(continued from the previous page) after the investiture with the holy thread, or he may do so even before that ceremony¹ – (give up) his father, son, his sacrificial fires and the holy thread, his works, his wife, and all else that he may possess. Sannyâsins enter a village for begging purposes only, with their palms or their stomach as the receptacle for food. Uttering 'Om' 'Om' 'Om,' they should mentally place this Mantram, the Upanishad in the different parts of their body.² He who realises the Truth in this manner is really the wise one. He who knows this (and is a Brahmachârin taking on the monastic vow) should give up the staff made of the wood of the Palâsa (Dhak), Bilwa (Marmelos) or Udumbara (Fig) trees, his skin and girdle, and the holy thread etc., and thus be a hero. "That supreme state of the all-pervading Deity the sages realise³ for all time – ⁴like the eye pervading from one end of the sky to the other." Sages purged of all impurities like anger etc., who have awakened from the sleep⁵ (of ignorance), kindle that Truth (in the minds of the enquirers), that supreme state of the all-pervading Deity. Such indeed is the injunction of the Scriptures leading to liberation – the injunction the Vedas, aye, of the Vedas.⁶

("Hindi passage omitted here")

Here ends the Aruneyi Upanishad, included in the Atharva-veda.

KAIVALYOPANISHAT

This is another Upanishad belonging to the Atharva-veda. The commentator Nârâyana calls it the Brahma-Satarudriya *i.e.* the Satarudriya which glorifies the unconditioned Brahman as opposed to the Personal God Siva, who is glorified in the other Satarudriya which forms a part of the Taittiriya Samhitâ. It is at once clear, concise and poetic, and withal, highly philosophical. All this makes it one of the most valuable among the Minor Upanishads. The story form is an apt device to make the subject easily intelligible as well as to give a pedigree to the teachings inculcated. Asvalâyana was a teacher of the Rig-veda.

(“Hindi passage omitted here”)

1. Then¹ Asvalâyana approached the Lord Paramesthin (Brahmâ) and said:—

Teach, O Lord, the knowledge of Brahman the highest, always cultivated by the good, hidden, and by which a wise man drives away instantly all the sins and reaches the Purusha, higher than the high.²

("Hindi passage omitted here")

2. And to him, the Grandsire (Brahmâ)¹ said, "Know (this) by means of faith,² devotion and meditation. Not by work,³ nor by progeny, nor by wealth, but by renunciation,⁴ some attained immortality.

("Hindi passage omitted here")

3. Higher than heaven, seated in the cave (Buddhi), that shines, (which) the self-controlled attain,—the self-controlled, who being of pure minds have well ascertained the Reality,¹ by the knowledge of Vedanta, and

(continued from the previous page) through Sannyâsa or renunciation. In the sphere of Brahmâ, at the time of Cosmic dissolution,² they all get liberated from the highest (apparent) immortality of the manifested universe.

("Hindi passage omitted here")

4-5. In a secluded place, sitting in an easy posture, pure, with the neck, head and body erect, living in the last of the orders¹ of religious life, having controlled all the senses, saluting his own preceptor with reverence, meditating within the lotus of the heart (on Brahman), untainted, pure, clear and griefless.

("Hindi passage omitted here")

6. (Who is) unthinkable, unmanifest, of endless forms, the good, the peaceful, Immortal, the origin of the worlds, without beginning, middle and end, the only one, all-pervading, Consciousness and Bliss, the formless and the wonderful.

("Hindi passage omitted here")

7. Meditating on the highest Lord, allied to Umâ,¹ powerful, three-eyed, dark-necked, and tranquil, the holy man reaches Him who is the source of all, the witness of all and is beyond darkness.²

("Hindi passage omitted here")

8. He is Brahmâ, He is Siva, He is Indra, He is the Immutable, the Supreme, the Self-luminous, He alone is Vishnu, He is Prâna, He is Time and Fire, He is the Moon.

("Hindi passage omitted here")

9. He alone is all that was, and all that will be, the Eternal: knowing Him, one transcends death; there is no other way to freedom.

[All these are the Maheswara and none else; just as one man alone becomes many in dream so the one deity exists as many.]

("Hindi passage omitted here")

10. Seeing the Atman in all beings, and all beings in the Atman, one attains the highest Brahman—not by any other means.

[The first line in this verse occurs in the Gita also (VI. 29). The oneness of the Macrocosm and the Microcosm through Samâdhi is meant.]

("Hindi passage omitted here")

11. Making the Atman the (lower) Arani,¹ and OM the upper Arani, by the repeated friction of knowledge, a wise man burns up the bond.

("Hindi passage omitted here")

12. With his self thus deluded by Mâyâ or Ignorance, it is he who identifies himself with the body and does all sorts of things. In the waking state it is he (the Jiva) who attains satisfaction¹ through the varied objects of enjoyment, such as women, food, drink, etc.

("Hindi passage omitted here")

13. In the dream-state that Jiva feels pleasure and pain in a sphere of existence created by his own Mâyâ or Ignorance. During the state of profound sleep, when everything is dissolved (into their causal state), he is over-powered by Tamas or non-manifestation and comes to exist in his form of Bliss.¹

("Hindi passage omitted here")

14. Again, through his connection with deeds done in previous births, that very Jiva returns to the dream-state, or the waking state. The being who sports in the three cities (viz., the states of wakefulness, dream and profound sleep)—from Him has sprung up all diversity. He is the substratum, the bliss, the indivisible Consciousness, in whom the three cities dissolve themselves.

[The Turîya or the Transcendental state is referred to in this Sloka. No distinction is made here between the Jîva and Brahman, which are eternally one, the difference between them being only apparent, due to ignorance.]

("Hindi passage omitted here")

15. From This spring up Prâna (Vitality), mind, all the organs, sky, air, fire, water, and the earth that supports all.¹

("Hindi passage omitted here")

16. That which is the Supreme Brahman, the soul of all, the great support of the universe, subtler than the subtle, and eternal, – That is thyself, and thou art That.

("Hindi passage omitted here")

17. 'That which manifests the phenomena, such as the states of wakefulness, dream and profound sleep, I am that Brahman', – realising thus one is liberated from all bonds.

("Hindi passage omitted here")

18. What constitute the enjoyable, the enjoyer and the enjoyment, in the three abodes,¹ – different from them all am I, the Witness, the Pure Consciousness, the Eternal Good.

("Hindi passage omitted here")

19. In me alone is everything born, in me does everything rest, and in me is everything dissolved. I am that Brahman, the secondless.

("Hindi passage omitted here")

("Hindi passage omitted here")

20. I am minuter than the minute, I am likewise the greatest of all, I am the manifold universe. I am the Ancient One, the Purusha, and the Ruler, I am the Effulgent One, and the All-good.

[For a similar idea compare Katha, ii. 20.]

("Hindi passage omitted here")

21. Without arms and legs am I,¹ of unthinkable power; I see without eyes, and I hear without ears. I know all, and am different from all.² None can know me. I am always the Intelligence.

("Hindi passage omitted here")

22. I alone am taught in the various Vedas, I am the revealer of the Vedanta or Upanishads, and I am also the Knower of the Vedas. For me there is neither merit nor demerit, I suffer no destruction, I have no birth, nor any self-identity with the body and the organs.

[The first half of the Sloka also occurs almost verbatim in the Gita, xv. 15.]

("Hindi passage omitted here")

23-24. For me there is neither earth, nor water, nor fire, nor air, nor ether. Thus realising the Paramâtman, who lies in the cavity of the heart, who is without parts, and without a second, the Witness of all, beyond both existence and non-existence,—one attains the pure Paramâtman Itself.

("Hindi passage omitted here")
End of the First Part.

("Hindi passage omitted here")

1. He who studies the Satarudriya,¹ is purified as by the Fires,² is purified from the sin of drinking, purified from the sin of killing a Brâhmana, from deeds done knowingly or unawares. Through this he has his refuge in Siva, the Supreme Self.³ One who belongs to the highest order of life⁴ should repeat this always or once (a day).

("Hindi passage omitted here")

By means of this, one attains the Knowledge that destroys the ocean of Samsâra or repeated transmigration. Therefore, knowing thus one attains the fruit of Kaivalya or Liberation, verily one attains Liberation.

("Hindi passage omitted here")

Here ends the Kaivalyopanishad included in the Atharva-veda.

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INTRODUCTION

The growing interest in Vedânta, even among people outside the pale of Indian thought is, in a very large measure, due to its freedom from all narrowness. While it does not discard faith, whatever religion or philosophy may inculcate it, it rests ultimately on the light of Reason (*Buddhi*), a fact which naturally appeals to all rationally inclined minds, in every part of the world. This is the secret of its strength as well as its attraction. Further, its special value lies in the fact that it seeks the fruit of the knowledge of Truth in *this* life, not in any world to come after death. It is the effect of Vedantic knowledge on man's life here below, that is of the highest consequence to the Vedantist. The teachings therefore lay great emphasis on moral discipline as a *sine qua non* of even *understanding* Vedantic truths.

Vedântasâra is one of the best known epitomes (*Prakarana Granthas*) of the philosophy of the Upanishads, as taught by Sankaracharya, whose followers are said to number the largest in India. Of this treatise there have been published many good editions and careful translations into English, besides other languages. Ballantyne's

(continued from the previous page) and Jacob's English renderings are not now much in use. The latest is that of Prof. Hirianna of Mysore, a scholarly work. The object of the present undertaking is not to supersede such works, but only to place before the public some of the special features of the excellent commentaries on it, which are not at present accessible to those that do not know Sanskrit. The great popularity of this treatise is indicated not only by the translations, but also by the number of commentaries written on it. Of these, *Subodhini*, *Bâlabodhini* and *Vidwanmanoranjani* are well-known. All these three have been published with the text rendered into Bengali by Mr Rajendranath Ghosh, to whose valuable introduction we owe much of the information given here regarding the author. The translation as given here was made some years ago and part of it appeared in the *Prabuddha Bharata* of 1927.

Subodhini was written by Nrisimh? Saraswati of Benares; *Bâlabodhini* by Apo Deva, the well-known authority on *Purva Mimâmsa*; and *Vidwanmanoranjani* by Rama Tirtha, the *Guru* of Madhusudana Saraswati and the disciple of Krishna Tirtha who wrote a commentary on *Sankshepa Sâriraka*.

Sri Sadananda Yogindra Saraswati, or, as he is familiarly known, Sadananda, the

(continued from the previous page) author, belongs to one of the ten distinguished orders of *Sannyâsins* (monks) of Sankara's school. The 'Saraswati' order has the reputation of having produced some of the most eminent Vedantic scholars like Madhusudana Saraswati, author of *Adwaitasiddhi*, and Brahmananda Saraswati, author of *Brahmânandiyam*. Sadananda's *Guru* was Advayananda Saraswati and his disciple Krishnananda Saraswati, whose disciple Nrisimha Saraswati was the author of the commentary, *Subodhini*, which is said to have been written in the Saka year 1510, or 1588 A.D. Sadananda must have therefore lived prior to this date. And the latest author whom he refers to in his *Vedântasâra* being Vidyaranya, who died in 1386 A.D., Sadananda must have lived somewhere about the middle of the 15th century.

Vedântasâra or the essence of Vedânta, is but an introduction to standard works such as those of Gaudapada, Sankara, Padmapada, Hastamalaka, Sureswaracharya, Sarvajnatmamuni, Vachaspati Misra, Sri Harsha, Chitsukhacharya and Vidyaranya, to all of which the author has made references in his book.

Vedânta is presented in the Upanishads and by such authors as are mentioned above in various ways, so as to suit different levels of understanding and different temperamental attitudes among seekers of Truth.

(continued from the previous page) This treatise adopts the orthodox method which has always appealed to the largest number. After explaining the kind of moral and mental discipline needed for the pursuit of the highest Truth, the work starts with the *Sruti* (Vedic) statement that the individual soul and Brahman are identical, as taught by the formula, 'Thou art That.' Our not being aware of this Truth is due to an innate 'Nescience' or ignorance, the nature of which is also explained.

In the exposition of the doctrine of *Avidyâ* (ignorance) its universal and individual aspects are dealt with. The world being its effect, an enquiry into the origin and nature of the world is made, wherein the question of the distinction between body and soul is dealt with at some length. Here the theories of other schools, such as Materialism, Atomism, Realism and Idealism as of the Buddhists, are criticised. The next point considered is the method of interpretation of the Vedic propositions such as 'Thou art That' and 'I am Brahman', which is indispensable for a correct understanding of the *Sruti* or scriptural revelations. But the most important feature of Vedanta consists in putting the knowledge of the Truth to the test in one's own life. For this purpose *Yogic* practices are inculcated. Then comes a description of *Jivanmukti*, that is, the life of the enlightened man on earth which is

(continued from the previous page) characterised by absolute selflessness and the highest morality.

Apart from the explanations given in the notes, of whatever may be found to be difficult of comprehension by the beginner, a few words may be said here with regard to '*Mâyâ*' or '*Avidyâ*.' Avidya or ignorance is generally mistaken for want or negation of knowledge and a passive attitude. But as it had been pointed out in this work, ignorance or 'Nescience' is a combination of a negative and a positive, a passive and an active, feature. The negative is that which hides the reality from us, and the positive is that which presents the manifold world. *Mâyâ* in the latter case is called *Sakti* (power). *Mâyâ* and *Avidyâ* are generally used synonymously, though *Mâyâ* is sometimes said to be the ignorance of *Iswara*, the creator of this world, and *Avidyâ* to be the ignorance of *Jiva* or the individual soul. *Avidyâ* is also said to be a comprehensive term including *Mâyâ* in it. The latter is associated with its effect, the world of name and form. From this standpoint of 'cause and effect' *Mâyâ* is an undoubted fact of experience, which makes us endlessly pursue the cause of phenomena, which cause we never attain. This is the most evident aspect of *Mâyâ*. But the thirst for a 'cause' ceases when we attain the Truth or highest knowledge. The one aim of Vedanta,

(continued from the previous page) therefore, is the eradication of *Mâyâ* or *Avidyâ* (ignorance).

Another important point which should be borne in mind is that so long as the knowledge of Brahman is sought with the help of *Sruti* (Revelation) and *Yoga*, a *Guru* or an enlightened teacher is an indispensable necessity. For, in the absence of confirmation by a knower of the Truth, we can never know whether our interpretation of the words of *Sruti* is correct, or whether the experiences we gain by *Yogic* practices have led us aright to the final goal. Hence we find that all those who approach the study of Vedanta in the orthodox way invariably invoke the help and the blessings of the *Guru*.

This translation aims at being as literal as possible, even at the sacrifice at times of literary grace. The absence of exact equivalents in English has unavoidably resulted in some imperfection. But the book is published with the hope that whenever doubts in respect of the translation arise the notes will help to remove them, and that the original itself will also be of use to the reader in his attempt to get a general grasp of the system, the development of which will ever remain the glory of India and the pursuit of which will be the best means of bringing the greatest happiness to mankind.

VEDÂNTASÂRA

("Hindi passage omitted here")

I. I take refuge in the Self,¹ the Indivisible, the Existence-Knowledge-Bliss Absolute, beyond the reach of words and thought, and the Substratum of all,² for the attainment of my cherished desire.³

("Hindi passage omitted here")

2. Having worshipped the Guru who on account of his being free from the illusion of duality justifies¹ the meaning of his name Advayânanda, I undertake the task of expounding

(continued from the previous page) the essence of the Vedanta according to my light.

("Hindi passage omitted here")

3. Vedanta¹ is the evidence² of the Upanishads, as well as the *Shâriraka Sûtras*³ and other books⁴ that help in the correct expounding of its meaning.

("Hindi passage omitted here")

4. On account of its¹ being a *Prakarana* treatise² of the Vedanta, the *Anubandhas*,³ preliminary questions of the latter serve its purpose as well. Therefore they need not be discussed separately.

("Hindi passage omitted here")

5. The preliminary questions of the Vedanta are the determination of the competency of the student, the subject-matter, its connection with the book and the necessity for its study.

[Every Hindu Scripture deals with these four questions at the very outset.]

("Hindi passage omitted here")

6. The competent student¹ is an aspirant who, by studying in accordance with the

(continued from the previous page) prescribed method² the Vedas and the *Vedângas*³ (the books auxiliary to the Vedas), has obtained a general⁴ comprehension of the entire Vedas, who, being absolved from all sins in this or in a previous birth⁵ by the avoidance of the actions known as *Kâmya* (rites performed with a view to attaining a desired object) and *Nishiddha* (those forbidden in the scriptures) and by the performance of actions called *Nitya* (daily obligatory rites) and *Naimittika* (obligatory on special occasions) as well as by penance and devotion, has become entirely pure in mind, and who has adopted the four *Sâdhanas* or means to the attainment of spiritual knowledge.

("Hindi passage omitted here")

7. The sacrifices such as *Jyotishtoma*¹ etc., which enable their performers to get the desired fruits such as living in heaven etc., are known as *Kâmya Karma*.²

("Hindi passage omitted here")

8. Actions such as the slaying of a Brahman etc.,¹ which bring about undesired results as going to hell etc.,² are *Nishiddha Karma* or forbidden acts.

("Hindi passage omitted here")

9. Daily rites, such as *Sandhyâ-vandana*¹ etc., the non-performance of which causes harm² are called *Nitya Karma*.

("Hindi passage omitted here")

10. *Jâteshti*¹ sacrifices (which are performed subsequent to the birth of a son) etc. are called the *Naimittika Karma*² or rites to be observed on special occasions.

("Hindi passage omitted here")

11. Rites, such as *Chândrâyana*¹ etc., which are instrumental in the expiation of sin, are *Prâyashchittas* or penances.

("Hindi passage omitted here")

12. Mental activities¹ relating to the *Saguna Brahman*²—such as are described in the *Shândilya Vidyâ*³ are *Upâsanâs* or devotions.

("Hindi passage omitted here")

13. Of these, *Nitya* and other works¹ mainly serve the purpose of purifying the mind; but² the *Upâsanâs* chiefly aim at the concentration of the mind, as in such Sruti passages, "Brâhmanas seek to know this Self by the study of the Vedas, by sacrifice³"

(continued from the previous page) (Brih. Up. 4. 4. 22); as well as in such Smriti passages, “They destroy sins by practising austerities” (Manu 12. 104).

(“Hindi passage omitted here”)

14. The secondary results of the *Nitya*¹ and the *Naimittika Karma* and of the *Upâsanâs* are the attainment of the *Pitriloka*² and the *Satyaloka* respectively; as in the Sruti passages, “By sacrifice the world of the Fathers, by knowledge (*Upâsanâ*) the world of the Devas (is gained)” (Brih. Up. 1. 5. 16).

(“Hindi passage omitted here”)

15. The means to the attainment of Knowledge are:—discrimination between things permanent and transient; renunciation of the enjoyment of the fruits of actions in this world and hereafter; six treasures, such as control of the mind etc.; and the desire for freedom.

(“Hindi passage omitted here”)

16. Discrimination between things permanent and transient:—this consists of the discrimination that ‘Brahman alone is the

(continued from the previous page) permanent¹ Substance and that all things other than It are transient.^{2'}

("Hindi passage omitted here")

17. The objects of enjoyment hereafter, such as immortality¹ etc., being as transitory² as the enjoyment of such earthly³ objects as a garland of flowers, sandal paste and sex-pleasures, which are transitory, being results of action—an utter⁴ disregard for all of them is renunciation of the enjoyment of fruits of action in this world and hereafter.

("Hindi passage omitted here")

18. *Shama* etc. comprise *Shama* or the restraining of the outgoing mental propensities, *Dama* or the restraining of the external sense-organs, *Uparati* or the withdrawing of the Self, *Titikshâ* or forbearance, *Samâdhâna* or self-settledness, and *Shraddhâ* or faith.

[Detailed explanations of these terms follow. The acquisition of these virtues is enjoined here, as without them the aspirant cannot feel eagerness for Freedom.]

("Hindi passage omitted here")

19. *Shama* is the curbing¹ of the mind from all objects except hearing² etc.

("Hindi passage omitted here")

20. *Dama* is the restraining of the external organs¹ from all objects except that.²

("Hindi passage omitted here")

21. *Uparati* is the cessation¹ of these external organs so restrained, from the pursuit of objects other than that;² or it may mean³ the abandonment⁴ of the prescribed works⁵ according⁶ to scriptural injunctions.

("Hindi passage omitted here")

22. *Titikshâ* is the endurance¹ of heat and cold and other pairs² of opposites.

("Hindi passage omitted here")

"The bearing of all afflictions without caring to redress them, being free (at the same time) from anxiety or lament on their score, is called *Titikshâ* or forbearance" (Vivekachudâmani 24).]

("Hindi passage omitted here")

23. *Samâdhâna* is the constant concentration of the mind, thus restrained, on hearing

(continued from the previous page) etc. of the scriptural passages and other objects¹ that are conducive to these.

("Hindi passage omitted here")

24. *Shraddhâ* is the faith¹ in the words of Vedanta as taught by the Guru.

("Hindi passage omitted here")

25. *Mumukshutwam* is the yearning for Freedom.

[When the aspirant is equipped with the three above mentioned *Sâdhanas*, he cannot but have a strong desire for liberation. Then alone does he become fit to receive from the spiritual guide the Absolute Knowledge.]

("Hindi passage omitted here")

26. Such¹ an aspirant is a qualified student; for it is said in the Sruti passages, “quiet,² subdued” (Brih. Up. 4. 4. 23). It is further said, “This is always to be taught to one who is of tranquil mind, who has subjugated his senses, who is free from faults,³ obedient,⁴ endowed with virtues,⁵ always submissive,⁶ and who is eager for liberation” (Upadesha-Sâhasri⁷ 324. 16. 72).

("Hindi passage omitted here")

27. The subject¹ is the identity² of the individual self and Brahman, which is of the nature of Pure Intelligence³ and is to be realised. For such⁴ is the purport of the Vedanta texts.

("Hindi passage omitted here")

28. The connection¹ is the relation between that identity² which is to be realised and the evidence of the Upanishads that establishes it, as between a thing to be known and that which tells of it.

("Hindi passage omitted here")

29. The necessity¹ is the dispelling of ignorance relating to that identity which is to be realised, as well as the attainment² of bliss resulting from the realisation of one's own Self. As in such Sruti passages, "The knower of Self overcomes grief³" (Chh. Up. 7. 1. 3), "He who knows Brahman becomes Brahman" (Mund. Up. 3. 2. 9).

("Hindi passage omitted here")

30. Such¹ a qualified pupil scorched with the fire of an endless round of birth, death, etc.,² should repair,³—just as one with one's head on fire rushes to a lake,—with presents⁴ in hand, to a spiritual guide, learned⁵ in the Vedas and ever living in Brahman, and serve him;—as the following and other Srutis⁶ say: "Let him in order to understand this repair with fuel⁷ in his hand to a spiritual guide who is learned in the Vedas⁸ and lives⁹ entirely in Brahman" (Mund. Up. 1. 2. 12).

("Hindi passage omitted here")

31. Such a teacher through his infinite grace¹ instructs the pupil by the method of

(continued from the previous page) refutation² (*Apavâda*) of the erroneous imputation (*Adhyâropa*), – as in such Sruti passages: “To that pupil who has approached him with due courtesy, whose mind has become perfectly calm, and who has control over his senses, the wise teacher should truly impart that Knowledge of Brahman through which he knows the Being, imperishable and real” (Mund. Up. 1. 2. 13).

(“Hindi passage omitted here”)

32. *Adhyâropa*¹ is the superimposition of the unreal on the real, like the false perception of a snake in a rope which is not a snake.

(“Hindi passage omitted here”)

33. Reality¹ is Brahman² which is without³ a second and is Existence,⁴ Consciousness⁵

(continued from the previous page) and Bliss.⁶ Unreality⁷ is Nescience⁸ and all other material objects.⁹

("Hindi passage omitted here")

34. But¹ ignorance is described as something² positive³ though intangible, which⁴ cannot be described either as being or non-being, which is made of three qualities⁵ and is antagonistic⁶ to Knowledge. Its existence is established from such experiences as, "I am⁷ ignorant," and from such Sruti⁸ passages as, "The power belonging to God Himself, hidden in its own qualities" (Svet. Up. 1. 3).

("Hindi passage omitted here")

35. This ignorance is said to be one¹ or many² according to the mode of observing it either collectively³ or individually.⁴

("Hindi passage omitted here")

36. As, for instance, trees considered as an aggregate are denoted as one, *viz.*, the forest, or water is collectively named as the reservoir, so also ignorance, existing in *Jivas*,¹ being diversely manifested,² is collectively represented as one,—as in such scriptural passages as, "There is one unborn³ etc." (Svet. Up. 4. 5).

("Hindi passage omitted here")

37. This aggregate (of ignorance) on account of its being associated with Perfection (Pure Intelligence of Brahman) has a preponderance of pure *Sattva*.¹

("Hindi passage omitted here")

38. Consciousness¹ associated² with this³ is endowed with such qualities as omniscience,⁴ universal lordship,⁵ all-controlling power,⁶ etc., and is designated as the undifferentiated,⁷ the inner guide, the cause⁸ of the world and *Iswara* on account of Its being the illuminator⁹ of the aggregate of ignorance. As in the Sruti passage, "Who knows all (generally), who perceives all (particularly)" (Mund. Up. 1. 1. 9).

("Hindi passage omitted here")

39. This aggregate of ignorance associated with *Iswara* is known as the causal body on account of its being the cause of all, and as the *Ânandamayakosha* (the blissful sheath)¹ on account of its being full of bliss and covering like a sheath; it is further known as the Cosmic sleep² as into it everything³ is dissolved, and, for this reason, it is designated as the state of dissolution of the gross and subtle phenomena.

("Hindi passage omitted here")

40. As a forest, from¹ the standpoint of the units that compose it, may be designated as a number of trees, and as a reservoir from the same point of view may be spoken of as quantities of water, so also ignorance when denoting, separate units is spoken of as many; as in such² Sruti passages as, "Indra³ through *Mâyâ*⁴ appears as of many forms" (Rig-Veda, 6. 47. 18).

("Hindi passage omitted here")

41. Ignorance has been designated as individual and collective on account of its pervading the units¹ and the aggregate.²

("Hindi passage omitted here")

42. The individual ignorance, on account of its association with the inferior¹ being, is characterised by impure² *Sattva*.

("Hindi passage omitted here")

43. Consciousness associated with this has limited knowledge and is devoid of the power of lordship; it is called *Prâjna*¹ on account of its being the illuminator of individual ignorance.²

("Hindi passage omitted here")

44. It¹ is called *Prâjna* as it is deficient in illumination on account of its association with a dull² limiting adjunct.³

("Hindi passage omitted here")

45. The individual ignorance, associated with it,¹ is also² known as the causal body on account of its being the cause of egoism³ etc., and as the blissful sheath as it is full of bliss⁴ and covers like a sheath; it is further known as dreamless sleep as into it everything is

(continued from the previous page) dissolved and for this reason it is also designated as the state of dissolution of the gross⁵ and subtle phenomena.

("Hindi passage omitted here")

46. In the state of dreamless sleep¹ both *Iswara* and *Prâjna*, through a very subtle function² of ignorance illumined by Consciousness, enjoy happiness, as in the Sruti³ passage: "*Prâjna*, the enjoyer of bliss, with Consciousness⁴ for its aid (is the third aspect)" (Mând. Up. 5); as also from such experience

(continued from the previous page) of a man awaking from dreamless sleep as “I slept happily, I did not know anything.⁵”

("Hindi passage omitted here")

47. This aggregate and individual ignorance are identical like a forest and the trees, or a reservoir and the water.

("Hindi passage omitted here")

48. As the ether enclosed by the forest is identical with the ether enclosed by the trees, or as the ether reflected in the water is the same as the ether reflected in the reservoir, similarly *Iswara* and *Prâjna* associated with these (aggregate and individual ignorance) are identical. There are such Sruti passages as, "He is the Lord of all, (He is omniscient, He is the inner controller, He is the source of all, He is the cause of the origin and destruction of creatures)" (Mând. Up. 6).

[The identity here spoken of is as regards their essence as Pure Consciousness or Spirit and not as subject to limiting adjuncts.]

("Hindi passage omitted here")

49. Like the unlimited¹ ether which is the substratum² of the ether enclosed by the forest and the trees, or of the ether which is reflected in the water and the reservoir, there is an unlimited Consciousness which is the substratum³ of the aggregate and the individual ignorance as well as of the Consciousness (*Iswara* and *Prâjna*) associated with them. This is called the "Fourth".⁴ As in such⁵ Sruti passages as, "That which is (tranquil), auspicious and without a second, That the wise conceive of as the Fourth aspect. (He is the Self; He is to be known)" (Mând. Up. 7).

("Hindi passage omitted here")

50. This Pure Consciousness which is known as the "Fourth," when not discriminated, like¹ a red-hot iron-ball, from ignorance and the Consciousness with which it is associated, becomes the direct² meaning of the great Vedic dictum,³ and when discriminated, it gives us its implied⁴ meaning.

("Hindi passage omitted here")

51. This ignorance has two powers, *viz.*, the power of concealment¹ and the power of projection.²

("Hindi passage omitted here")

52. Just as a small patch of cloud, by obstructing the vision of the observer,¹ conceals, as it were,² the solar disc extending over many miles, similarly ignorance,³ though limited by nature, yet obstructing the intellect⁴ of the observer, conceals, as it were, the Self which is unlimited and not subject to transmigration. Such a power is this power of concealment. It is thus said:—"As the sun appears covered by a cloud and bedimmed to a very ignorant person whose vision is obscured by the cloud, so also That which to the unenlightened appears to be in bondage is

(continued from the previous page) my real nature—the Atman—Eternal Knowledge” (Hastâmalaka 10).

(“Hindi passage omitted here”)

53. The Self covered by this (concealing power of ignorance) may become subject to *Samsâra* (relative existence) characterised by one’s feeling as agent,¹ the experiencing subject, happy, miserable, etc., just as a rope may become a snake due to the concealing power of one’s own ignorance.

("Hindi passage omitted here")

54. Just as ignorance regarding a rope, by its inherent power, gives rise to the illusion of a snake etc. in the rope¹ covered by it, so also ignorance,² by its own power creates in the Self covered by it, such phenomena as ether etc. Such a power³ is called the power of projection. It is thus said:—"The power of projection creates all from the subtle bodies to the cosmos" (Vâkyasudhâ 13).

("Hindi passage omitted here")

55. Consciousness associated with ignorance, possessed of these two powers, when considered from its own standpoint¹ is the efficient cause, and when considered from the standpoint of its *Upâdhi* or limitation² is the material cause (of the universe).

("Hindi passage omitted here")

56. Just as the spider, when considered from the standpoint of its own self, is the efficient cause of the web, and when looked upon from the standpoint of its body, is also the material cause of the web.

[The weaving of the web by the spider from its own saliva is a well-known phenomenon. The spider is the efficient cause as without the life-principle inherent in the spider, its material and inert body cannot weave the web. Again the life-principle of the spider without its material body is equally impotent to weave the web. Therefore the spider is both the efficient and the material cause of the web. As the spider without the help of cotton and other materials makes the warp and the woof and therefore ultimately weaves the web, similarly the Supreme Deity also, one without a second before creation, through His own power of *Mâyâ* creates the entire universe from the gross objects to the highest cosmic manifestation. Compare –

("Hindi passage omitted here")

"As the spider creates and withdraws its thread, as the herbs grow on earth, as hairs come out spontaneously from a living person, so, in this world, does everything come out of the Imperishable One" (Mund. Up. 1. 1. 7).]

("Hindi passage omitted here")

57. From consciousness¹ associated with the projecting power of ignorance which has a preponderance of the quality of darkness, has evolved ether which,² in its turn, has produced air, from air has come fire, from fire,

(continued from the previous page) water, and from water, earth. As in such Sruti Passages, "From this Self has evolved ether" (Taitt. Up. 2. 1. 1).

("Hindi passage omitted here")

58. On account of the preponderance of inertia observed in them,¹ their cause also must have an excess of the quality of darkness (*Tamas*). At that time² the qualities of *Sattva*, *Rajas* and *Tamas* are reproduced³ in ether etc., in accordance⁴ with the law that the

(continued from the previous page) qualities of the cause determine the qualities of the effect.

("Hindi passage omitted here")

59. These¹ are called subtle² matter, rudimentary³ elements (*Tanmâtras*) and uncompounded (*Apanchikrita*) elements.⁴

("Hindi passage omitted here")

60. From these subtle elements are produced subtle bodies and gross elements.

("Hindi passage omitted here")

61. The subtle bodies are what are known as the *Linga Shariras* having seventeen component parts.

("Hindi passage omitted here")

62. The component parts (of the *Linga Sharira*) are the five organs of perception, the intellect, the mind, the five organs of action and the five vital forces.

("Hindi passage omitted here")

63. The five organs of perception are the ears, the skin, the eyes, the tongue and the nose.

("Hindi passage omitted here")

64. These¹ are produced separately² in consecutive order from the *Sattva* particles of ether etc.

("Hindi passage omitted here")

65. Intellect (*Buddhi*) is that modification of the internal instrument (*Antahkarana*)¹ which determines.²

("Hindi passage omitted here")

66. The mind (*Manas*) is that modification of the internal instrument which considers the pros and cons of a subject (*Sankalpa* and *Vikalpa*)¹.

("Hindi passage omitted here")

67. The mind-stuff (*Chitta*) and egoism (*Ahamkâra*) are included in the intellect (*Buddhi*) and the mind (*Manas*) respectively.

("Hindi passage omitted here")

68. Memory (*Chitta*) is that modification of the inner organ which remembers.

[This is included in *Buddhi* or the intellect.]

("Hindi passage omitted here")

69. Egoism (*Ahamkâra*) is that modification of the inner organ which is characterised by Self-consciousness.

[The word *Antahkarana-vritti* means a modification of the inner organ. According to the Vedanta philosophy when an organ perceives an object the mind transforms itself into the object. When, for instance, the eye sees a pot the mind projects itself through the eye and takes the form of the pot. When the *Antahkarana* becomes absolutely sure of the existence of the pot then it is known as *Buddhi*, but when it cannot determine whether it is a pot or something else, then it is called *Manas*. Similarly when the *Antahkarana* remembers an object it is denoted as *Chitta*. Lastly when it establishes the relationship of 'I' or 'mine' with the object as, for example in, 'I know the object,' 'I am happy' or 'mine is the happiness', it is known as *Ahamkâra*.]

("Hindi passage omitted here")

70. These,¹ be it noted, are produced from the combination of the *Sattva* particles of ether etc.

("Hindi passage omitted here")

71. On account of their being luminous¹ they² are said to be the products of the *Sattva* particles.

("Hindi passage omitted here")

72. This intellect (*Buddhi*) together with the organs of perception constitutes the intelligent¹ sheath² (*Vijnânamayakosha*).

("Hindi passage omitted here")

73. This *Vijnânamayakosha*,¹ on account of its being conscious that it is an agent² and enjoyer and that it is happy or miserable etc., is called the phenomenal³ *Jiva* (the individual self) subject to transmigration to this and the other worlds.

("Hindi passage omitted here")

74. The mind with the organs of perception constitutes the mental sheath (*Manomayakosha*).

("Hindi passage omitted here")

75. The organs of action are the organ of speech, the hands, the feet and the organs of evacuation and generation.

("Hindi passage omitted here")

76. These¹ are produced separately in consecutive order from the active (*Rajas*) particles of ether etc.

("Hindi passage omitted here")

77. The five vital forces are the *Prâna*, *Apâna*, *Vyâna*, *Samâna* and *Udâna*.

("Hindi passage omitted here")

78. *Prâna* is that vital force which goes upward and has its seat at the tip of the nose.¹

("Hindi passage omitted here")

79. *Apâna* is that vital force which

(continued from the previous page) goes downward¹ and has its seat in the organs of excretion.

("Hindi passage omitted here")

80. *Vyâna* is that vital force which moves in all directions and pervades the entire body.

("Hindi passage omitted here")

81. *Udâna* is the ascending vital force which helps the passing out from the body and has its seat in the throat.¹

("Hindi passage omitted here")

82. *Samâna* is that vital force which assimilates food and drink and has its seat in the middle of the body.

("Hindi passage omitted here")

83. Assimilation means digestion of food and its conversion into chyle, blood, and other materials of the body.

[These five vital forces are really one, but they are differently named on account of their different functions.]

("Hindi passage omitted here")

84. Others¹ say that there are five more vital forces known as *Nâga*, *Kurma*, *Krikala*, *Devadatta* and *Dhananjaya*.

("Hindi passage omitted here")

85. Of these *Nâga* is that which causes vomiting or eructation, *Kurma* opens¹ the eye-lids, *Krikala* creates hunger, *Devadatta* produces yawning and *Dhananjaya* nourishes the body.

("Hindi passage omitted here")

86. Some¹ say that on account of their being included² in *Prâna* etc., the vital forces are really five in number.

("Hindi passage omitted here")

87. These five vital forces, *viz.*, *Prâna* etc., are produced from the combination of the active (*Rajas*) particles of ether etc.

[*Prâna* etc. are, therefore, material objects.]

("Hindi passage omitted here")

88. These five vital forces such as *Prâna* etc., together with the organs of action, constitute the vital sheath (*Prânamayakosha*)¹. Its active nature² shows that it is the product of the particles of *Rajas*.

("Hindi passage omitted here")

89. Among these sheaths, the intelligent sheath (*Vijnânamayakosha*) which is endowed with the power of knowledge¹ is the agent; the mental sheath (*Manomayakosha*) which is

(continued from the previous page) endowed with will-power² is the instrument; and the vital sheath (*Prânamayakosha*) which is endowed with activity is the product. This division has been made according to their respective functions.³ These three sheaths together constitute the subtle body.⁴

("Hindi passage omitted here")

90. Here also the sum total of all the subtle bodies, when looked upon as *one*,¹ like a forest or a reservoir, is called *Samashti* or

(continued from the previous page) aggregate, and when viewed as many, like the trees or quantities of water, is called *Vyashti* or individual.

("Hindi passage omitted here")

91. Consciousness associated with this totality is called *Sutrâtmâ*,¹ *Hiranyagarbha* and *Prâna*² etc.,³ because it is immanent everywhere and because it identifies itself with the five great uncompounded elements⁴ endowed

(continued from the previous page) with the powers of knowledge, will and activity.

("Hindi passage omitted here")

92. This aggregate made up of the three sheaths such as *Vijnânamayakosha* etc. (which forms the limiting adjunct) of *Hiranyagarbha* is called the subtle body as it is finer than the gross universe. It is also called the dream state,¹ as it consists of the impressions of the waking state; and for that very reason it is known as the merging place² for the gross universe.

("Hindi passage omitted here")

93. Consciousness associated with each individual subtle body is known as *Taijasa* (full of light) on account of its being associated with the effulgent¹ inner organ (*Antahkarana*).

("Hindi passage omitted here")

94. The individual limiting adjunct of *Taijasa* too, made up of the three sheaths, such as *Vijnânamayakosha* etc., is called the subtle body, as it is finer than the gross body. It is also called the dream state, as it consists of the impressions of the waking state, and for

(continued from the previous page) that very reason it is known as the merging place for the gross body.

("Hindi passage omitted here")

95. The *Sutrâtmâ* and *Taijasa*, at that time,¹ through (subtle) functionings of the mind, experience the subtle objects.² Witness such³ Sruti passages as, "*Taijasa* is the enjoyer of subtle objects" (Mând. Up. 3).

("Hindi passage omitted here")

96. Here also the aggregate and individual subtle bodies are identical, like a forest

(continued from the previous page) and its trees or like a lake and its waters, and the *Sutrâtmâ* and the *Taijasa*, which have those bodies as their limiting adjuncts, are also identical like the spaces enclosed by a forest and its trees or like the skies reflected in the lake and its waters.

("Hindi passage omitted here")

97. Thus do the subtle bodies originate.

("Hindi passage omitted here")

98. But¹ the gross elements are all compounded.

("Hindi passage omitted here")

99. The compounding takes place thus: Each of the five elements, *viz.*, ether etc., is divided into two equal parts; of the ten parts thus produced five—being the first half of each element—are each sub-divided into four equal parts. Then leaving one half of each element, to the other half is added one of these quarters from each of the other four elements.

[At the time of creation the five elements remain in an uncompounded state. As such they cannot produce the phenomenal objects of the universe. These subtle elements are then said to remain in the *Apanchikrita* state. Afterwards these elements combine with one another in a certain ratio, *viz.*, half of itself plus one-eighth of each of the other four.]

("Hindi passage omitted here")

100. Thus it has been said: "By dividing each element into two equal parts, and sub-dividing the first half of each element into four equal parts, and then adding to the other half of each element one sub-division of each of the remaining four, each element becomes five in one."

[The reference is to Panchadashi 1. 27.]

("Hindi passage omitted here")

101. The authoritativeness of this method of compounding should not be questioned, for the triple combination¹ described in the Sruti indirectly² refers to this.

("Hindi passage omitted here")

102. Though these five gross elements are alike in so far as each of them contains the five elements, yet they are differently named as ether etc. owing to the "preponderance¹ of a particular element in them" (Brahma Sutras 2. 4. 22).

("Hindi passage omitted here")

103. At that time¹ ether manifests² sound; air manifests sound and touch; fire sound touch and form; water sound, touch, form and taste; and earth manifests sound, touch, form, taste and smell.

("Hindi passage omitted here")

104. From these compounded elements have evolved the seven planes, existing one above the other, *viz., Bhur, Bhuvar, Svar, Mahar, Jana, Tapas, and Satyam*; and the seven nether planes, one below the other, *viz., Atala, Vitala, Sutala, Rasâtala, Talâtala, Mahâtala, and Pâtâla*; the world, the four kinds of gross bodies contained in it together with the food and drink appropriate to them.

("Hindi passage omitted here")

105. The four kinds of gross bodies are those that are born of the womb, the egg, moisture and the soil.

("Hindi passage omitted here")

106. Those that are born of the womb refer to men, beasts, etc.

("Hindi passage omitted here")

107. Those that come out of the egg are the birds, reptiles, etc.

("Hindi passage omitted here")

108. Those that are born of moisture are the lice, mosquitoes, etc.

("Hindi passage omitted here")

109. Those that spring from the soil are the trees, creepers, etc.

("Hindi passage omitted here")

110. Here also all the gross bodies, in their fourfold variety, may be spoken of collectively or individually according as they are thought of as one like a forest or a lake, or many, like the trees and the quantities of water.

[The gross bodies, also, may be regarded as collective or individual according to the way of looking at them. All the gross bodies may be looked upon as one whole, like a forest, or they may be looked upon as separate entities like the trees in a forest.]

("Hindi passage omitted here")

111. Consciousness associated with this aggregate of gross bodies is called *Vaiswânara* and *Virât* on account of its identification¹ with all bodies, and from its manifestation in diverse ways respectively.

("Hindi passage omitted here")

112. This aggregate gross body of his¹ is called the alimentary sheath (*Annamayakosha*) on account of its being a modification

(continued from the previous page) of food,² and is said to be in the waking state on account of its being the medium for the enjoyment³ of gross objects.

("Hindi passage omitted here")

113. Consciousness associated with the individual gross body¹ is designated as *Viśva* on account of its entering the gross body etc. without giving up its identification with the subtle body.

("Hindi passage omitted here")

114. This individual gross body of his (of the *Jīva*) is also called the alimentary

(continued from the previous page) sheath on account of its being a modification of food, and is said to be in the waking state.¹

("Hindi passage omitted here")

115. Both *Viswa* and *Vaiswânara* at that time¹, perceive the gross objects, *viz.*, sound, touch, colour, taste, and smell, respectively through the five sense-organs, such as the ears etc., controlled respectively by (the presiding deities, *viz.*) the Quarters² (*Dik*), Air (*Vâyû*), Sun, *Varuna* and the two *Aswins*. They also perform the functions of speech, acceptance, walking, excretion and enjoyment, respectively through the five organs of action, such as the tongue etc., controlled respectively by Fire, *Indra*, *Vishnu*, *Yama* and *Prajâpati*. They also experience uncertainty, determination, personality and

(continued from the previous page) remembrance, respectively through the four inner organs, *viz.*, mind, intellect, egoism and memory (*Chitta*) controlled respectively by the Moon, *Brahmâ*, *Shiva* and *Vishnu*. Witness such Sruti passages³ as: “Whose place is the waking state, who is conscious of the external world” (Mând. Up. 3.).

(“Hindi passage omitted here”)

116. Here also the individual and collective gross bodies are identical as before,¹ like the trees and the forest, or like² the quantities of water and the lake; and so are *Viswa* and *Vaiswânara*, which are respectively associated with those bodies, identical, like the spaces enclosed by the trees and the forest, or like the reflections of the sky in the quantities of water and the lake.

("Hindi passage omitted here")

117. Thus has the gross phenomenal universe evolved from the five compounded elements.

("Hindi passage omitted here")

118. The sum total of the gross, subtle and causal worlds makes a Vast Universe as the sum total of smaller forests makes a vast forest, or a collection of smaller lakes makes a vast expanse of water.

[Having explained before how the different aggregates are formed from the individuals comprised in each, the text now explains how a higher aggregate is formed out of those very aggregates. Just as different forests each containing a particular species of trees, when taken together, constitute a vast forest, or as a number of lakes of various dimensions make a vast expanse of water, *viz.*, the sea or the ocean, so also the totality of gross, subtle and causal worlds makes a Vast Universe.]

("Hindi passage omitted here")

119. Consciousness associated with this,¹ from *Vaiswânara* to *Iswara*² is also one and the same, as the space enclosed by a number of smaller forests is the same as that enclosed by the big forest of which they form part, or as the sky reflected in different smaller lakes is the same as that reflected in the vast expanse of water which they form.

("Hindi passage omitted here")

120. Consciousness unassociated with any adjuncts (*Upâdhis*) whatsoever, when not discriminated, like the red-hot iron-ball, from the Vast Universe and the Consciousness associated with it, becomes the direct import of the great Vedic dictum, "All this is verily Brahman" (Chh. Up. 3. 14. 1), and when

(continued from the previous page) discriminated from them it becomes the implied meaning of that text.

[See notes on par. 50.]

("Hindi passage omitted here")

121. Thus has been shown, in general, the process of superimposition, which is the attributing of unreality to the real.

[See par. 32 and note.]

("Hindi passage omitted here")

122. Now will be considered, in particular, how¹ people variously superimpose on the innermost Self such ideas as "I am this," "I am this," etc.

("Hindi passage omitted here")

123. (Thus for example) an extremely deluded man speaks of his son as his own Self, on account of such Sruti passages as, "Verily

(continued from the previous page) the Self is born as the son," owing also to the fact that one loves one's son as one's own Self, and further because of the experience that one feels oneself prosperous or ruined according as one's son fares well or ill.

[Three kinds of proofs are given above, *viz.*, scriptural evidence, inference and direct perception. The real significance, however, of the passage quoted here is that the son is very dear to oneself.]

("Hindi passage omitted here")

124. One school of *Chârvâkas*,¹ however, holds that this physical body is the Self, on account of such Sruti passages as, "Man² is constituted of the essence of food" (Taitt. Up. 2. 1. 1), owing also to the fact that a man rushes out from a burning house even leaving behind his son, and further because of such experience as, "I am stout," "I am thin," etc.

("Hindi passage omitted here")

125. Another school of *Chârvâkas* speaks of the sense-organs as the Self, on account of such Sruti passages as, "The sense-organs went to their father, *Prajâpati*, and said," (Chh. Up. 5. 1. 7), owing also to the fact that the movement of the body ceases when the organs cease to work, and further because of such experiences as, "I am blind of one eye," "I am deaf," etc.

[This school of *Chârvâkas* refutes the contention of the former school that the body is the Self by the argument that the body is inert when the sense-organs cease to function. The Sruti quoted in the preceding paragraph is meant, according to this school, only to explain the Self from the standpoint of gross matter, as otherwise other scriptural texts would be contradicted. If the body were the Self, then a youth should remember the activities of his infancy, which he does not. Again the experience that one is stout etc., arises out of a false identification of the body with the Self. Therefore the real Self, this school contends, is the sense-organs.]

("Hindi passage omitted here")

("Hindi passage omitted here")

126. Still another school of *Chârvâkas* holds that *Prâna* or vital force is the Self, on account of such Sruti passages as, "Different from and inner than this (the physical body) is the Self which consists of the vital force" (Taitt. Up. 2. 2. 1), owing also to the fact that with the cessation¹ of the working of the vital force, the sense-organs cease to function; and because of such experience as, "I am hungry," "I am thirsty," etc.

("Hindi passage omitted here")

127. Yet another school of *Chârvâkas* holds that mind (*Manas*) is the Self, on

(continued from the previous page) account of such Sruti passages as, "Different from and inner than this (which consists of the vital force) is the Self which consists of mind" (Taitt. Up. 2. 3. 1), owing also to the fact that the vital force etc. cease to work when the mind goes into deep sleep,¹ and further because of such experience as, "I am considering the pros and cons," etc.

("Hindi passage omitted here")

128. As against this the Buddhists say that the intellect is the Self, on account of such Sruti passages as, "Different from and inner than this is the Self which consists of Consciousness" (Taitt. Up. 2. 4. 1), owing also to the fact that the instrument becomes powerless in the absence of the agent, and from such

(continued from the previous page) experiences as, "I am the agent," "I am the enjoyer," etc.

[The mind is merely an instrument for experiencing pleasure and pain etc. Therefore there must be an agent, separate from the instrument and controlling it. The intellect (*Buddhi*) according to the Buddhist, is the Self. Again if the mind were the agent, requiring no other instruments for knowledge then the sense-organs, then there would be a confusion of experience on account of the simultaneous contact of the sense-organs with their objects. This confusion is avoided if we accept an agent other than the mind, which uses it as an instrument.

This is the doctrine of the Buddhist idealist, known as the *Yogâchâra*, who accepts a stream of ideas (*Vijnâna*) alone to be real and rejects everything else as non-existent.]

("Hindi passage omitted here")

129. The Prâbhâkaras¹ and the Târkikas on the other hand say that ignorance² is the Self on account of such Sruti passages as, "Different from and inner than this is the Self which consists of bliss" (Taitt. Up. 2. 5. 1), and owing also to the fact that during sound sleep the intellect etc. merge in ignorance, and further because of such experience as, "I am ignorant," "I am devoid of knowledge," etc.

("Hindi passage omitted here")

130. The Bhâttas¹ on the contrary say that consciousness² associated with ignorance is the Self, on account of such Sruti passages as, "During dreamless sleep the Atman is undifferentiated consciousness³ and full of bliss⁴" (Mând. Up. 5. 4), owing also to the fact⁵ that both consciousness and unconsciousness are present in a state of dreamless sleep, and from such experience⁶ as, "I do not know myself," etc.

("Hindi passage omitted here")

131. Another school of Buddhists says that the Self is identical with the void, on account of such Sruti passages as, "In the beginning there was non-existence" (Chh. Up. 6. 2. 1), owing also to the fact that there is an absence of everything during dreamless sleep, and further because of the experience, regarding his non-existence, of a man who has

(continued from the previous page) just awakened, as when he says to himself, “During the dreamless sleep I was nonexistent.”

[This is the view of the Mādhyamika school of Buddhism, which, interpreting literally a saying of Buddha, maintains that everything is void. According to this school the Self is neither intelligent nor a substance. The Sruti quoted in the text simply means that the world of names and forms was non-existent, that is, undifferentiated before creation, and not as this school would like to interpret it.]

(“Hindi passage omitted here”)

132. Now it will be shown that all these items from the son to the void are not the Self.

(“Hindi passage omitted here”)

133. Since in these citations of scriptural passages, arguments and personal experiences—all three fallacious—made by the different classes of people enumerated above beginning with the extremely deluded,¹ in support of their respective views about the Self, the subsequent view contradicts the previous one, it becomes quite clear that all these items from the son to the void are not the Self.

("Hindi passage omitted here")

134. Moreover none of the items from the son to the void is the Self, because all those fallacious citations of scriptural passages, arguments and personal experiences in support of them are all nullified for the following reasons: –first because they contradict strong scriptural passages¹ which describe the Self as not gross, without eyes, without the vital force, without the mind, not an agent, but Consciousness, Pure Intelligence and Existence; secondly because they are material and are illumined by Pure Consciousness and as such are unreal, like a pot etc.; and lastly because of the strong intuition of the man of realisation that he is Brahman.

("Hindi passage omitted here")

135. Therefore the innermost Consciousness which is by nature eternal, pure, intelligent, free and real, and which is the illuminer of those unreal entities (such as the son etc.) is the Self. This is the experience of the Vedantists.

("Hindi passage omitted here")

136. The above is an account of superimposition of unreality on the Real.

[The topic introduced in paragraph 122 regarding the varieties of superimposition is ended here.]

("Hindi passage omitted here")

137. As a snake falsely perceived¹ in a rope is ultimately found out to be nothing but the rope; similarly the world of unreal things, beginning with ignorance, superimposed upon the Reality, is realised, at the end, to be nothing but Brahman. This is known as refutation (*Apavâda*).

("Hindi passage omitted here")

138. Thus it has been said: *Vikâra*¹ is the actual modification of a thing altering into another substance; while *Vivarta*² is only an apparent modification.

("Hindi passage omitted here")

139. To illustrate: The four kinds¹ of physical bodies which are the seats of enjoyment; the different kinds of food and drink etc., which are the objects of enjoyment; the fourteen planes² such as *Bhur* etc., which contain them; and the universe (*Brahmând*) which contains these planes—all these are reduced to their cause, the five gross³ elements.

("Hindi passage omitted here")

140. These five gross elements, together with the five objects¹ such as sound etc., and the subtle bodies—all these are reduced to their cause—the uncompounded elements.

("Hindi passage omitted here")

141. The five uncompounded elements, together with the tendencies of *Sattva*,¹ *Rajas* and *Tamas*, in the reverse² order to that of creation, are reduced to their cause, namely Consciousness associated with ignorance.

("Hindi passage omitted here")

142. This ignorance and the Consciousness associated with it, such as *Iswara* etc.,

(continued from the previous page) are resolved into the transcendent¹ Brahman unassociated with ignorance, which is the substratum of them all.

("Hindi passage omitted here")

143. By this process of superimposition and refutation the precise significance of "That¹" and "thou" is clearly determined.

("Hindi passage omitted here")

144. To explain: Collective ignorance and the rest,¹ Consciousness² associated with it and endowed with omniscience etc.,³ as also the Pure Consciousness unassociated with any attribute – these three, when appearing as one⁴ and inseparable like a red-hot iron ball, becomes the primary⁵ meaning of the word "That."

("Hindi passage omitted here")

145. The unassociated Consciousness which is the substratum of the limiting adjuncts and of *Iswara* which they limit, is the implied meaning of "That."

[Brahman, which is the substratum of collective ignorance and of *Iswara*, is the implied meaning of "That."]

("Hindi passage omitted here")

146. Individual ignorance and the rest,¹ Consciousness² associated with it and endowed with partial knowledge etc., as also the Pure Consciousness unassociated with any attribute – these three when appearing as one and inseparable

(continued from the previous page) like a red-hot iron ball, become the primary meaning of the word "Thou."

("Hindi passage omitted here")

147. The unassociated transcendent Consciousness—the inward Bliss—which is the substratum of the limiting adjuncts and of the *Jiva* which they limit, is the implied meaning of the word "Thou."

[Pure Consciousness which is the substratum of individual ignorance and of the *Jiva*, is the implied meaning of "Thou."]

("Hindi passage omitted here")

148. Now is being described the meaning of the great Vedic dictum (*Mahāvâkyam*):—This dictum is a proposition conveying identity, by virtue of the three¹ relations of its terms, *viz.*, "Thou art That."

("Hindi passage omitted here")

149. The three relations are:—*Sâmânâdhikaranya* or the relation between two words having the same substratum, *Visheshanavisheshyabhâva* or the relation between two words qualifying each other (so as to signify a common object); and *Lakshya-lakshanabhâva* or the relation between two words and an identical thing implied by them, here, the Inner Self.

("Hindi passage omitted here")

150. Compare—(The relations are:) The relation between two words having the same substratum; that between two words qualifying each other (so as to signify a common object), and the relation between two words and an identical thing implied by them (here the Inner Self).

[Naishkarmya-Siddhi 3. 3.]

("Hindi passage omitted here")

151. *Sâmânâdhikaranya* is the relationship between two words having the same locus:—For instance, in the sentence, "This is that Devadatta," the word "That" signifying Devadatta associated with the past, and the word "This" signifying Devadatta associated with the present, both refer to one and the same person called Devadatta. Similarly in the sentence, "Thou art That," the word "That" signifying Consciousness characterised by remoteness etc., and the word "Thou" signifying Consciousness characterised by immediacy etc., both refer to one and the same Consciousness, *viz.* Brahman.

("Hindi passage omitted here")

152. The second relation, that of *Visheshana-visheshyabhâva* is this:—In the same sentence (“This is that Devadatta”), the meaning of the word “That” is Devadatta existing in the past and the meaning of the word “This” is Devadatta existing in the present. They are contrary ideas, but still they qualify each other so as to signify a common object. Similarly in the sentence, “Thou art That,” the meaning of the word “That” is Consciousness characterised by remoteness etc., and the meaning of the word “Thou” is Consciousness characterised by immediacy etc. They are contrary ideas, but still they qualify each other so as to signify a common object.

(“Hindi passage omitted here”)

153. The third relation, that of *Lakshya-lakshanabhâva* is this: In that very sentence (“This is that Devadatta”), the words “This” and “That” or their meanings, by the elimination of contrary associations of past and present time, stand in the relation

(continued from the previous page) of implier and implied with Devadatta who is common to both. Similarly in this sentence ("Thou art That") also, the words "That" and "Thou," or their meanings, by the elimination of contrary associations of remoteness and immediacy etc., stand in the relation of implier and implied with Consciousness which is common to both.

[There are three kinds of implications (*Lakshanâ*): (1) *Jahallakshanâ*. When the direct meaning of a sentence is discarded in favour of an indirect meaning, it is a case of *Jahallakshanâ*. As for instance, ("Hindi passage omitted here"):—where the direct meaning, "The village of the cowherds is in the Ganges," is discarded in favour of the indirect meaning, "on the Ganges," (2) *Ajahallakshanâ*. When the direct meaning of a sentence is not wholly discarded but hints at the real meaning, it is a case of *Ajahallakshanâ*. As for instance, ("Hindi passage omitted here") (literally, "The red colour is running") means, "The red horse is running." We get the meaning of the sentence by associating a red horse with the red colour. (3) *Jahadajahallakshanâ*. When one part of the direct meaning of a sentence is given up and another part retained, it is a case of *Jahadajahallakshanâ*. As for instance, in "This is that Devadatta," the associations regarding time and place are eliminated, but the person called Devadatta is accepted. Similarly in the great vedic dictum, "Thou art That," the contradictory factors of remoteness and immediacy, omniscience and partial knowledge, etc., associated with "That" and "Thou" respectively, are given up and Pure Consciousness, which is common to both, is accepted. Therefore the real meaning of the sentence is derived by applying this last form of *Lakshanâ* or implication.]

("Hindi passage omitted here")

154. This is also called *Bhâgalakshanâ*.

("Hindi passage omitted here")

155. The literal meaning, in the manner of the sentence, "The blue lotus," does not fit in with the sentence, "Thou art That."

[For explanation see the next paragraph.]

("Hindi passage omitted here")

156. In the phrase ("The blue lotus"), the meaning of the word "blue" is the blue colour, and the meaning of the word "lotus" is the flower called lotus. They respectively exclude other colours such as white etc., and other objects such as white etc., and other objects such as cloth etc. Thus these two words mutually stand in the relation of qualifier and qualified. And this relation means their mutual qualification¹ or their unity. This interpretation of the sentence, since it does not contradict any other² means of knowledge, is admissible.

("Hindi passage omitted here")

157. But in this sentence ("Thou art That"), the meaning of the word "That" is Consciousness associated with remoteness etc., and the meaning of the word "Thou" is Consciousness associated with immediacy etc. If it is maintained that these two ideas, since they eliminate their mutual distinction, stand to each other in the relation of qualifier and qualified, meaning their mutual qualification or their unity, it involves a contradiction with

(continued from the previous page) direct perception and other means of knowledge, and therefore is inconsistent.

[The word “Thou” indicates Consciousness characterised by immediacy etc. The word “That” indicates Consciousness characterised by remoteness etc. Therefore there cannot be any mutual relationship of qualifier and qualified between them, as in the phrase, “The blue lotus,” because they are contradictory ideas, and their co-existence in the same individual is unthinkable.]

(“Hindi passage omitted here”)

158. Therefore it has been said: “In this sentence (“Thou art That”), the correct meaning is neither the union of the two ideas nor their mutual qualification. The real meaning of the sentence, according to scholars, is, an absolute homogeneous principle.¹” (Panchadasi 7.75).

(“Hindi passage omitted here”)

159. Again in the sentence (“Thou art That”), *Jahallakshanâ*¹ is not also admissible as in the sentence, “The cowherd village is on (literally *in*) the Ganges.”

("Hindi passage omitted here")

160. In that sentence, as it is altogether absurd to construe the words, "Ganges" and "cowherd-village", literally, in the sense of container and contained respectively, that meaning of the sentence must be entirely abandoned, and it should refer by implication to the *bank* of the Ganges. Hence in this case the application of *Jahallakshanâ* is admissible.

("Hindi passage omitted here")

161. But this sentence ("Thou art That") meaning the identity of Consciousness characterised by immediacy or remoteness involves contradiction in one part only. Therefore it is not proper to abandon the other part as well and indicate something else

(continued from the previous page) by implication (*Lakshanâ*). Hence in this case *Jahallakshanâ* is not admissible.

[The contradiction is involved in one part only, *viz.*, as regards immediacy or remoteness etc. But the other part, *viz.*, Pure Consciousness, is identical and does not involve any contradiction. So it should not be abandoned. Therefore it is not a case of *Jahallakshanâ*, where the direct meaning is *altogether* given up.]

("Hindi passage omitted here")

162. Nor can it be urged: Just as the word "Ganges" (in the sentence in question), gives up its direct meaning and implies the "bank", so may the words "That" and "Thou" (in the sentence, "Thou art That") give up their direct meaning and mean by implication the contents of "Thou" and "That" respectively. So why should it not be a case of *Jahallakshanâ*?

[This is the argument of the opponent: As in the sentence, "The cowherd village is in (*meaning, on*) the Ganges," the word "Ganges" is taken to imply the bank, similarly, in the sentence, "Thou art That," the word "That" may give up its direct meaning, namely, Divine Consciousness and mean individual consciousness, which is the direct meaning of "Thou," or *vice versa*. But this contention cannot stand on the following ground.]

("Hindi passage omitted here")

163. In that sentence the word "bank" is not mentioned, and therefore the meaning, which is not explicit, can only be derived through implication (*Lakshanâ*). But in the other sentence ("Thou art That"), the words "That" and "Thou" are mentioned and their meanings are explicit; therefore it is not proper to use *Lakshanâ* here in order to indicate through either of them the sense of the other (thou or That).

[In a sentence where the literal meaning of the words is contradictory, the meaning is obtained through *Lakshanâ*. But in the sentence, "Thou art That," the two words "That" and "Thou" are mentioned and mean *Iswara* and *Jiva* respectively. Therefore, it is not proper to apply *Lakshanâ* to either word, so as to mean the other.]

("Hindi passage omitted here")

164. Nor is *Ajahallakshanâ*¹ applicable in this sentence as in the sentence, "The red colour² is running."

("Hindi passage omitted here")

165. The literal meaning of that sentence, namely, the running of red colour, is absurd. This absurdity can be removed without abandoning the meaning of the word "Red", by interpreting it to imply a horse of that colour. Therefore in this case *Ajahallakshanâ* is admissible.

("Hindi passage omitted here")

166. But here (in the sentence, "Thou art That") the literal meaning, conveying an identical Consciousness associated with remoteness, immediacy, etc., is self-contradictory. If, without abandoning this meaning, any other idea connected with it be implied, still the contradiction¹ will not be reconciled. Therefore in this case *Ajahallakshanâ* is inadmissible.

("Hindi passage omitted here")

167. Nor can it be urged: Either of the words "That" or "Thou" may exclude that portion of its meaning which conflicts with the other word and imply a combination of the other portion with the meaning of the other word (thou or That). Therefore no necessity arises of admitting *Bhâgalakshanâ*.

[The opponent says: Why not construe the sentence as follows? Let the word "That" indicating *Iswara* give up the conflicting portion of its meaning, *viz.*, omniscience etc., retaining only the non-conflicting portion, *viz.*, Pure Consciousness. It can then combine with the import of the word "Thou," which is individual consciousness with all its limitations. Or let the word "Thou" give up the conflicting portion of its meaning, *viz.*, partial knowledge etc., and combine the non-conflicting portion, *viz.*, Pure Consciousness, with the import of the word "That," *i.e.* *Iswara*. Therefore, there is no necessity of explaining the sentence, "Thou art That," through *Bhâgalakshanâ*. But this contention is refuted by the following text.]

("Hindi passage omitted here")

168. Because it is impossible to conceive the same word as indicating a part of its own

(continued from the previous page) meaning as well as the meaning of another word. Moreover when the meaning is directly expressed by the other word, it does not require the application of *Lakshanâ* to the first word to indicate it.

[It is clear that the word "That" cannot simultaneously mean Pure Consciousness and individual consciousness. Therefore *Ajahallakshanâ* is not admissible here. Again, since the words "That" and "Thou" clearly express their respective meanings it is absurd to try to get the meaning of each from the other by resorting to *Lakshanâ*.]

("Hindi passage omitted here")

169. Therefore, as the sentence, "This is that Devadatta," or its meaning, on account of the contradictions involved in one part of their import, *viz.*, Devadatta as existing in the past and in the present, implies, by abandoning the conflicting portion which has reference to time, only the non-conflicting portion, *viz.*, the man Devadatta, – similarly, the sentence, "Thou art That," or its meaning, on account of the

(continued from the previous page) contradictions involved in one part of their import, *viz.*, Consciousness characterised by remoteness and immediacy, implies, by abandoning the conflicting portion which has relation to remoteness, immediacy etc., only Absolute Pure Consciousness which is common to both "Thou" and "That."

("Hindi passage omitted here")

170. Now is being described the meaning of the sentence, "I am Brahman" (Brih. Up. 1. 4. 10), expressive of intuitive experience.

("Hindi passage omitted here")

171. When the teacher in this way clears¹ the meaning of the words "That" and "Thou" by the refutation² of superimpositions, and makes the qualified student grasp the import of the sentence, "Thou art That," which is Absolute Unity, there arises in his mind a state of absolute Oneness in which he feels that he is Brahman, by nature eternal, pure,³ self-illuminated, free,⁴ real,⁵ supremely blissful,⁶ infinite⁷ and one without a second.

("Hindi passage omitted here")

172. That mental state, illumined¹ by the reflection of Pure Consciousness, makes² the Supreme Brahman, unknown but identical with the individual self, its object and destroys the ignorance pertaining³ to Brahman. Then, just as a cloth is burnt when the threads composing it are burnt, so all the effects of ignorance are destroyed when their cause, *viz.*, ignorance, is destroyed. Hence the mental state of absolute Oneness, which forms part of those effects, is also destroyed.

("Hindi passage omitted here")

173. As the light of a lamp cannot illumine the lustre of the sun but is overpowered by it, so Consciousness reflected in that state of the mind is unable to illumine the Supreme Brahman, self-effulgent and identical with the individual self, and is overpowered by it. And on the destruction of this state of absolute Oneness with which that Consciousness is associated, there remains only the Supreme Brahman, identical with the individual self, just as the image of a face in a looking-glass

(continued from the previous page) is resolved into the face itself when the looking-glass is removed.

("Hindi passage omitted here")

174. Such being the case, there is no contradiction between the following Sruti passages: "By the mind alone It is to be perceived" (Brih. Up. 4. 4. 19), and "That which cannot be thought of by the mind" (Kena. Up. 1. 5). We are to suppose that the unknown Brahman is brought into contact with only the mental state,¹ but not with the underlying² Consciousness.

("Hindi passage omitted here")

175. Thus it has been said:—“The authors of the scriptures have refuted the idea that the individual Consciousness can manifest the Brahman. But they admit that the Brahman associated with ignorance is brought into contact with the mental states only for the purpose of dispelling ignorance regarding It” (Panchadasi, 6. 90).

(“Hindi passage omitted here”)

176. “Brahman, being self-luminous, does not depend on the individual Consciousness for Its illumination” (Panchadasi, 6. 92).

(“Hindi passage omitted here”)

177. But there is a difference when the mental state assumes the form of material objects.

[See the next paragraph.]

(“Hindi passage omitted here”)

178. Because, in the case of the experience, “This is a jar,” the mental state assumes the form of the jar, makes the unknown jar its object, and dispels the ignorance

(continued from the previous page) regarding it. Then the Consciousness underlying the mental state manifests the material jar.

("Hindi passage omitted here")

179. Thus it has been said:—"Both the intellect and the Consciousness underlying it come into contact with the jar. The intellect destroys the ignorance (regarding the jar) and the underlying Consciousness manifests the jar" (Panchadasi, 7. 91).

("Hindi passage omitted here")

180. Just as the light of a lamp coming into contact with a jar or cloth existing in darkness, dispels the darkness which envelops them and through its own lustre manifests them as well.

("Hindi passage omitted here")

181. Till such realisation of the Consciousness which is one's own Self, it is necessary to practise hearing, reflection, meditation, and absorption (*Samâdhi*). Therefore these are also being explained.

("Hindi passage omitted here")

182. Hearing is the ascertainment through the six characteristic signs that the entire Vedanta philosophy establishes the one Brahman without a second.

[*Sravaṇa* does not mean only hearing about the truth from the teacher or the scriptures. To be really fruitful, it must be followed up by the above ascertainment.]

("Hindi passage omitted here")

183. The characteristic signs are, the beginning and the conclusion, repetition, originality, result, eulogy and demonstration.

("Hindi passage omitted here")

184. Thus it has been said:—"In ascertaining the meaning, the characteristic signs

(continued from the previous page) are, the beginning and the conclusion, repetition, originality, result, eulogy and demonstration."

("Hindi passage omitted here")

185. The beginning and the conclusion mean the presentation of the subject-matter of a section at its beginning and end. As, for instance, in the sixth chapter of the Chhandogya-Upanishad, Brahman, the One without a second, which is the subject-matter of the chapter, is introduced at the beginning in the words, "One only without a second" etc. (6. 2. 1), and again at the end in the words, "In It, all that exists has its Self" etc. (6. 8. 7).

("Hindi passage omitted here")

186. Repetition is the frequent presentation of the subject-matter in the section. As, for instance, in the same section, Brahman, the One without a second, is repeated nine times in the sentence, "Thou art That."

("Hindi passage omitted here")

187. Originality means that the subject-matter of a section is not available through any other source of knowledge. As, for instance, in that very section, Brahman, the One without a second, is not knowable through any other means except the Srutis.

[Comp.—"I ask you to teach me about that Being who is taught in the Upanishads alone" (Brih. Up. 3. 9. 26).]

("Hindi passage omitted here")

188. The result is the utility of the subject-matter of a section—*e.g.*, Self-knowledge—or its practice as mentioned at different places. As, for instance, in the same section, the words, "The man who has got a teacher knows the Brahman. He has to wait only till he is delivered from the body; then he becomes united with Brahman" (6. 14. 2). Here the utility of the knowledge of Brahman, the One without a second, is Its attainment.¹

("Hindi passage omitted here")

189. Eulogy is the praising of the subject-matter of the section at different places. As, for instance, in the same section the words, "Have you ever asked for that instruction by which one hears what has not been heard, one thinks what has not been thought, one knows what has not been known" (6. 1. 3), have been spoken in praise of Brahman, the One without a second.

[Eulogy usually recommends an injunction by stating either the good arising from its observance or the evil arising from its violation, and supplementing it by illustrations.]

("Hindi passage omitted here")

190. Demonstration is the reasoning in support of the subject-matter of a section

(continued from the previous page) adduced at different places. As, for instance, in the section in question, the words, "My dear, as by one lump of clay all that is made of clay is known,—every modification being but an effort of speech, a name, and the clay, the only reality about it" (6. 1. 4), furnish the argument that modifications are merely an effort of speech, to establish Brahman, the One without a second."

("Hindi passage omitted here")

191. Reflection is the constant¹ thinking of Brahman, the One without a second, already heard about from the teacher, by arguments agreeable to the purport of the Vedanta.

("Hindi passage omitted here")

192. Meditation is a stream of ideas of the same kind as those of Brahman, the One without a second, to the exclusion of such foreign ideas as those of the body¹ etc.

("Hindi passage omitted here")

193. Absorption¹ (*Samâdhi*) is of two kinds, *viz.*, that attended with self-consciousness and that without it.

("Hindi passage omitted here")

194. Absorption attended with self-consciousness (*Savikalpa Samâdhi*) is that in which the mental state, taking the form of Brahman, the One without a second, rests on It, but without the merging of the distinction of knower, knowledge and the object of knowledge.

[This is also called *Samprajnâta Samâdhi*.]

("Hindi passage omitted here")

195. In that state the knowledge of the Absolute manifests itself in spite of the consciousness of the relative, as when we know a clay elephant etc., the knowledge of the clay is also present.

[In this state both the phenomenon and the noumenon (or substratum) are present before the mind. The Reality peeps through the vesture of name and form.]

("Hindi passage omitted here")

196. Thus it has been said:—"I am that Brahman, the Intelligence¹ absolute, formless like ether, Supreme, eternally luminous, birthless, the One² without a second, immutable, unattached, all-pervading, ever-free" (Upadesha-sâhasri, 73. 10. 1).

("Hindi passage omitted here")

197. Absorption without self-consciousness (*Nirvikalpa Samâdhi*) is the total mergence in Brahman, the One without a second, of the mental state which has assumed Its form, the distinction of knower, knowledge and the object of knowledge being in this case obliterated.

[This is also called *Asamprajnâta Samâdhi*. The former kind of absorption deepens into this.]

("Hindi passage omitted here")

198. Then, just as when salt has been dissolved in water it is no longer perceived separately, and the water alone remains, similarly the mental state that has assumed the form of Brahman, the One without a second, is no longer perceived, and only the Self remains.

("Hindi passage omitted here")

199. Therefore there is no apprehension of its being identical with the state of deep sleep. For, though the mental state appears in neither, yet the difference between them lies in this that it exists¹ in the *Nirvikalpa Samâdhi*, but in deep sleep it does² not.

("Hindi passage omitted here")

200. The steps to the attainment of this¹ are general discipline, particular discipline, posture, control of the vital force, self-with-drawal, concentration, meditation, and absorption (with self-consciousness).

("Hindi passage omitted here")

201. General discipline (*Yama*) consists of non-injury,¹ truthfulness,² non-stealing, continence,³ and non-acceptance⁴ of gifts.

("Hindi passage omitted here")

202. Particular discipline (*Niyama*) consists of cleanliness,¹ contentment,² austerity, study³ of the scriptures and meditation on God.

("Hindi passage omitted here")

203. Posture (*Asana*) means the placing of the hands, feet, etc., in particular positions, such as *Padmâsana*, *Svastikâsana*, etc.

("Hindi passage omitted here")

204. Control of the vital force (*Prânâyâma*) refers to exhalation,¹ inhalation and retention of breath, which are means to the control of the vital force.

("Hindi passage omitted here")

205. Self-withdrawal (*Pratyâhâra*) is the withdrawing of the sense-organs from their respective objects.

("Hindi passage omitted here")

206. Concentration (*Dhâranâ*) means the fixing of the mind on Brahman, the One without a second.

("Hindi passage omitted here")

207. Meditation (*Dhyâna*) is the intermittent¹ resting of the mental state on Brahman, the One without a second.

("Hindi passage omitted here")

208. Absorption (*Samâdhi*) is what has already been described as attended with self-consciousness (*Savikalpa*).

[See paragraphs 194 and 195.]

("Hindi passage omitted here")

209. The *Nirvikalpa Samâdhi*, of which these are the steps, has four obstacles, viz., torpidity, distraction, attachment and enjoyment.

("Hindi passage omitted here")

210. Torpidity (*Laya*) is the lapse of the mental state into sleep because of the failure to rest on the Absolute.

[It is the result of laziness or fatigue.]

("Hindi passage omitted here")

211. Distraction (*Vikshepa*) is the resting of the mental state on things other than the Absolute, because of the failure to rest on It.

("Hindi passage omitted here")

212. Attachment (*Kashâya*) is the failure of the mental state to rest on the Absolute, owing to the numbness brought on by impressions¹ due to attachment even when there is no torpidity or distraction.

("Hindi passage omitted here")

213. Enjoyment (*Rasâsvâda*) is the tasting by the mental state of the bliss¹ of *Savikalpas*

(continued from the previous page) *Samâdhi* owing to the failure to rest on the Absolute. Or it may mean continuing² to taste the bliss of *Savikalpa Samâdhi* while taking up the *Nirvikalpa Samâdhi*.

("Hindi passage omitted here")

214. When the mind, free from these four obstacles, rests unmoved, like the flame of a lamp sheltered from the wind, as one with Absolute Consciousness, it is called the *Nirvikalpa Samâdhi*.

("Hindi passage omitted here")

215. Thus it has been said: “When the mind is torpid, rouse it; when it is distracted, bring¹ it back to calmness; when it becomes attached, be² aware of it; when it is controlled, do not distract it any more. Do not linger on the bliss that comes from the *Savikalpa Samâdhi*, but be unattached through discrimination” (Gaudapâda Kârikâ 3.44-45.). “As a lamp sheltered from the wind does not flicker, so is a Yogi’s controlled mind” (Gita 6.19).

(“Hindi passage omitted here”)

216. Now are being described the characteristics of a man who is liberated in this very life.

[The blessed soul whose ignorance has been destroyed by the realisation of Brahman in the *Nirvikalpa Samâdhi* becomes liberated at once from the body if there is no strong momentum of past actions (*Prârabdha Karma*) left. But if there is, it can only be worked out. Such a man is called a *Jivanmukta* or one liberated while living. Though associated with the body, he is ever untouched by ignorance or its effects. His ultimate liberation (*Videha* or *Kaivalya Mukti*) comes with the destruction of the body.]

(“Hindi passage omitted here”)

("Hindi passage omitted here")

217. A man liberated-in-life (*Jivanmukta*) is one who by the knowledge of the Absolute Brahman, his own Self, has dispelled the ignorance regarding It and has realised It, and who, owing to the destruction of ignorance and its effects such as accumulated¹ past actions, doubts,² errors,³ etc., is free from all bondage and is established in Brahman.

("Hindi passage omitted here")

218. Witness such Sruti passages as:—“The knot¹ of his heart is broken asunder, all his doubts are solved, and his past actions are neutralised when He who is high and low (cause and effect) has been realised” (Mund. Up. 2. 2. 8).

(“Hindi passage omitted here”)

219. Such a liberated man, while he is not in *Samâdhi*, sees actions not opposed to knowledge taking place under the momentum of past impressions – actions that have already begun to bear fruit, which he experiences¹ through the physical body composed of flesh, blood, and other things; through the sense-organs affected by blindness, weakness, in-capacity, etc., and through his mind subject to hunger, thirst, grief, delusion, etc. – yet he does not consider them as real, for he has already known their nothingness. As a man

(continued from the previous page) who is conscious that a magical performance is being given, even though he sees it, does not consider it as real.

("Hindi passage omitted here")

220. Witness such Sruti passages as:—"Though he has eyes, he is as one without eyes; though possessed of ears, he is as one without ears," etc.

("Hindi passage omitted here")

221. It has further been said:—"He who does not¹ see anything in the waking state as in sound sleep; who though seeing duality does not really see it as he sees only the Absolute; who though engaged in work² is really inactive;³ he, and none other is the knower of the Self. This is the truth" (Upadesha-sâhasri, 5).

("Hindi passage omitted here")

222. In the case of such a liberated soul, only good¹ desires persist, as do his habits of eating, moving, etc., which existed before the dawn of knowledge. Or he may become indifferent² to all good or evil.

("Hindi passage omitted here")

223. Thus it has been said:—“If a man who has known the truth of Oneness acts according to his whims, then where is the difference between a knower of Truth and a dog as regards eating impure stuff?” (Naishkarmya-siddhi, 4. 62).

Further, “One who has given up the conceit that he has realised Brahman is alone the knower of the Self and none else” (Upadesha-sâhasri, 115).

[Men of realisation are not whimsical, but spontaneously do only what is good. As Sri Ramakrishna said, “An expert dancer never makes a false step.”]

(“Hindi passage omitted here”)

224. After realisation, humility and other attributes which are steps to the attainment of knowledge, as also such virtues as non-injury etc., persist like so many ornaments.

[These precious qualities attend men of realisation as a matter of course.]

(“Hindi passage omitted here”)

225. Thus it has been said:—“Such qualities as non-violence etc. come spontaneously to a man who has got Self-knowledge. They have not to be sought after” (Naishkarmya-siddhi, 4. 69).

(“Hindi passage omitted here”)

226. In short, such a man’s soul remains as the illuminer¹ of the mental states and the Consciousness reflected in them, experiencing² solely for the maintenance³ of his body, happiness and misery, the results of past actions that have already begun to bear fruit (*Prârabdha*) and have been either brought on by his own will or by that of another or against his will. After the exhaustion⁴ of the *Prârabdha* work his vital force is absorbed in the Supreme Brahman, the Inward Bliss, and ignorance⁵ with its effects⁶ and their impressions is also destroyed. Then he is identified with the Absolute Brahman, the Supreme Isolation,⁷ the embodiment of Bliss, in which there is not even the appearance of duality.

("Hindi passage omitted here")

227. Compare such Sruti passages as:—"His sense-organs do not depart elsewhere (for transmigration)" (Brih. Up. 4. 4. 6); "They are absorbed in him" (Brih. Up. 3. 2. 11); "Already a liberated soul, he is freed (from further rebirths)" (Katha Up. 5. 1), etc.

[The essence of Vedanta is this: The *Jiva* or embodied soul is none other than Brahman and as such is always free, eternal, immutable, the Existence-Knowledge-Bliss Absolute. Because the *Jiva* does not know his own nature, he thinks himself bound. This ignorance vanishes with the dawn of Knowledge. When this happens he rediscovers his own Self. As a matter of fact, such terms as bondage and liberation cannot be used regarding one who is always free. The scriptures use the term "liberation" in relation to bondage which exists only in imagination. Compare—"This is the Supreme Truth:—(As regards the *Jiva*) there is neither destruction nor origin, neither bondage, nor aspirant (after breaking it), neither anyone hankering after liberation nor a liberated soul" (Gaudapâda Mând. Up. Kârîkâ 2. 32).]

Aparokshâubhuti or Self-Realization of Sri Sankaracharya

Text, with Word-for-word Translation, English Rendering and Comments

By

SWAMI VIMUKTANANDA

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MAYAVATI, ALMORA, HIMALAYAS

Published by
SWAMI PAVITRANANDA
ADVAITA ASHRAMA
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(another translation of this book is to be found in my “Sankara’s Select Works”)

(There are erroneous translations here, as “non-existent” for “unreal”)¹

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(There are erroneous translations here, as “non-existent” for “unreal”)” by hand

PREFACE

Such treatises as aim at serving as introductions to a more advanced study of a system of philosophy are generally known as 'Prakarana Granthas.' Besides giving an outline of the system, each of them emphasizes some one or other of the main features. *Aparokshâanubhuti* is one such little manual, which, while presenting a brief description of Vedanta, deals specially with that aspect of it which relates to the *realization* (Anubhuti) of the highest Truth. Such realization, unlike the knowledge of objects through sense-perception or inference, is an immediate and direct perception of one's own Self, which is here indicated by the word *Aparoksha*.

The central theme of the book is the identity of the Jivâtman (individual self) and Paramâtman (Universal Self). This identity is realized through the removal of the ignorance that hides the truth, by the light of Vichâra or enquiry alone (verse II). To enable the mind to embark on such an investigation into truth, certain disciplines are laid down, which are not peculiar to Vedanta, but are indispensable for all such enquiries into the highest Truth. The book then gives a description of one who has attained this realization and of the nature of his life. Then follows a discussion on Prârabdha, the momentum of past actions. The author contends that after realization, when ignorance with all its effects entirely disappears, the question of the survival of the body for working out Prârabdha is

(continued from the previous page) altogether out of place; and the Sruti sometimes speaks of it only to explain to the ignorant the apparent behaviour of a man of realization, who, so far as he himself is concerned, is ever immersed in the Supreme Truth.

Verses 100 to 129 deal specially with the fifteen stages through which the seeker after Truth passes—which, by the way, are similar to those experienced by a Râja-Yogin; but the two are entirely different. Then is the oneness of cause and effect—the Absolute and the manifested universe—which is wound up with the culminating thought of the Vedanta philosophy that all that is visible and invisible is in reality the one eternal Âtman, which is Pure Consciousness (verse 141).

The authorship of the book is generally attributed to Sri Sankarâchârya. Even if this be disputed, the teachings are undoubtedly Advaitic. To those, therefore, who have neither the time nor the opportunity to go through the classical works of Sankarâchârya, a treatise like the present one will be an invaluable guide in their quest after spiritual truths.

It may be mentioned here that verses 89 to 98 occur with slight variations also in the Nâdabindu Upanishad (21-29) and verses 102 to 136, 140 and 142, in the Tejabindu Upanishad (15-51).

Translations of the book into English and some Indian vernaculars have already been published. But the need having been expressed by some beginners for word-for-word equivalents and notes in English, a fresh attempt is being made to meet these requirements. The author acknowledges his indebtedness to the existing

(continued from the previous page) translations as well as to the commentary of Vidyâranya. It is hoped that the book will be of use to those for whom it is intended.

SWAMI VIMUKTANANDA

BELUR MATH,
10th September, 1938.

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APAROKSHÂNUBHUTI
OR
SELF-REALIZATION

("Hindi passage omitted here")

("Hindi passage omitted here") I ("Hindi passage omitted here") Supreme Bliss ("Hindi passage omitted here") the First Teacher ("Hindi passage omitted here") Iswara (the Supreme Ruler) ("Hindi passage omitted here") All-pervading ("Hindi passage omitted here") of all Lokas (worlds) ("Hindi passage omitted here") Cause ("Hindi passage omitted here") Him ("Hindi passage omitted here") to Sri Hari ("Hindi passage omitted here") bow down.

1. I¹ bow down to Him—to Sri Hari (the destroyer of ignorance), the Supreme Bliss, the First Teacher, Iswara, the All-pervading One and the Cause² of all Lokas (the universe).

("Hindi passage omitted here")

("Hindi passage omitted here") For the acquisition of final liberation (from the bondage of ignorance) ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") (the means of attaining to) Self-realization ("Hindi passage omitted here") by us ("Hindi passage omitted here") is spoken of in detail ("Hindi passage omitted here") by the pure in heart ("Hindi passage omitted here")

(continued from the previous page) only ("Hindi passage omitted here") this) ("Hindi passage omitted here") with all effort ("Hindi passage omitted here") again and again ("Hindi passage omitted here") should be meditated upon.

2. Herein is expounded (the means of attaining to) Aparokshâubhuti¹ (Self-realization) for the acquisition of final liberation. Only the pure in heart should constantly and with all effort meditate upon the truth herein taught.

("Hindi passage omitted here")

("Hindi passage omitted here") By the performance of duties pertaining to one's social order and stage in life ("Hindi passage omitted here") by austerity ("Hindi passage omitted here") by propitiating Hari (the Lord) ("Hindi passage omitted here") of men ("Hindi passage omitted here") Vairâgya (dispassion) and the like ("Hindi passage omitted here") the four-fold ("Hindi passage omitted here") means (to knowledge) ("Hindi passage omitted here") arises.

3. The four preliminary qualifications¹ (the means to the attainment of knowledge), such as Vairâgya (dispassion) and the like, are acquired by men by propitiating Hari (the Lord), through austerities and the performance of duties pertaining to their social order and stage in life.

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") to the excreta of a crow ("Hindi passage omitted here") indifference ("Hindi passage omitted here") in the same way) ("Hindi passage omitted here") to all objects of enjoyment from Brahmâloka to this world ("Hindi passage omitted here") ("Hindi passage omitted here") considering (their perishable nature) ("Hindi passage omitted here") ("Hindi passage omitted here") indifference ("Hindi passage omitted here") that ("Hindi passage omitted here") verily ("Hindi passage omitted here") pure ("Hindi passage omitted here") indifference).

4. The indifference with which one treats the excreta of a crow—such an indifference to all objects of enjoyment from the realm of Brahmâ to this world (in view of their perishable nature), is verily called pure Vairâgya.¹

("Hindi passage omitted here")

("Hindi passage omitted here") Âtman in itself ("Hindi passage omitted here") verily ("Hindi passage omitted here") permanent ("Hindi passage omitted here") the seen ("Hindi passage omitted here") going against that (i.e. opposed to Âtman) ("Hindi passage omitted here") thus ("Hindi passage omitted here") which ("Hindi passage omitted here") settled ("Hindi passage omitted here") conviction ("Hindi passage omitted here") that ("Hindi passage omitted here") truly ("Hindi passage omitted here") of thing ("Hindi passage omitted here") discrimination ("Hindi passage omitted here") is known).

5. Âtman¹ (the seer) in itself is alone permanent, the seen² is opposed to it (i.e. transient) – such a settled conviction is truly known as discrimination.

("Hindi passage omitted here")

("Hindi passage omitted here") At all times ("Hindi passage omitted here") abandonment of desires ("Hindi passage omitted here") this ("Hindi passage omitted here") as Sama (control of the mind) ("Hindi passage omitted here") is termed ("Hindi passage omitted here") of the external functions of the organs ("Hindi passage omitted here") restraint ("Hindi passage omitted here") as Dama ("Hindi passage omitted here") is called.

6. Abandonment of desires¹ at all times is called Sama and restraint of the external functions of the organs is called Dama.

("Hindi passage omitted here")

("Hindi passage omitted here") From objects (of the senses) ("Hindi passage omitted here") which ("Hindi passage omitted here") turning away ("Hindi passage omitted here") that ("Hindi passage omitted here") verily ("Hindi passage omitted here") the highest ("Hindi passage omitted here") Uparati ("Hindi passage omitted here") of all sorrow or pain ("Hindi passage omitted here") which ("Hindi passage omitted here") endurance ("Hindi passage omitted here") that ("Hindi passage omitted here") conducive to happiness ("Hindi passage omitted here") forbearance ("Hindi passage omitted here") is known.

7. Turning away completely from all sense-objects is the height of Uparati,¹ and patient endurance of all sorrow or pain is known as Titikshâ which is conducive to happiness.

("Hindi passage omitted here")

("Hindi passage omitted here") In the words of the Vedas and the teachers ("Hindi passage omitted here") faith ("Hindi passage omitted here") as Sraddhâ ("Hindi passage omitted here") is known ("Hindi passage omitted here") and ("Hindi passage omitted here") on the only object Sat ("Hindi passage omitted here") concentration of the mind ("Hindi passage omitted here") as Samâdhâna (deep concentration) ("Hindi passage omitted here") is regarded.

8. Implicit faith in the words of the Vedas and the teachers (who interpret them) is known as Sraddhâ, and concentration of the mind on

(continued from the previous page) the only object Sat (i.e. Brahman) is regarded as Samâdhâna.

("Hindi passage omitted here")

("Hindi passage omitted here") O Lord ("Hindi passage omitted here") when ("Hindi passage omitted here") how ("Hindi passage omitted here") my ("Hindi passage omitted here") the final liberation from the bonds of the world (i.e. births and deaths) ("Hindi passage omitted here") will be ("Hindi passage omitted here") such ("Hindi passage omitted here") strong ("Hindi passage omitted here") desire ("Hindi passage omitted here") that ("Hindi passage omitted here") Mumukshutâ (yearning for final liberation) ("Hindi passage omitted here") should be called.

9. When and how shall I, O Lord, be free from the bonds of this world (i.e. births and deaths)—such a burning desire is called Mumukshutâ.¹

[It is now an accepted principle even in the scientific world that a student in search of knowledge should free himself from all his predispositions and keep an unbiased mind ready to receive whatever is true. The four Sâdhanâs here inculcated are nothing but a course of discipline to attain to such a state of mind.]

("Hindi passage omitted here")

("Hindi passage omitted here") In possession of the said qualifications (as means to Knowledge) ("Hindi passage omitted here") of one's own ("Hindi passage omitted here") desiring good ("Hindi passage omitted here") by a person ("Hindi passage omitted here") only ("Hindi passage omitted here") with a view to attaining Knowledge ("Hindi passage omitted here") constant reflection ("Hindi passage omitted here") should be practised.

10. Only that person who is in possession of the said qualifications (as means to Knowledge) should constantly reflect¹ with a view to attaining Knowledge, desiring his own good.²

("Hindi passage omitted here")

("Hindi passage omitted here") Without an enquiry (into the Truth) ("Hindi passage omitted here") by other means ("Hindi passage omitted here") Knowledge ("Hindi passage omitted here") not ("Hindi passage omitted here") is produced ("Hindi passage omitted here") just as ("Hindi passage omitted here") anywhere ("Hindi passage omitted here") knowledge of objects ("Hindi passage omitted here") without light ("Hindi passage omitted here") is not produced).

11. Knowledge is not brought about by any other means¹ than Vichâra, just as an object is nowhere perceived (seen) without the help of light.

("Hindi passage omitted here")

(continued from the previous page) ("Hindi passage omitted here") ("Hindi passage omitted here") Who am I? ("Hindi passage omitted here") this (world) ("Hindi passage omitted here") how ("Hindi passage omitted here") created ("Hindi passage omitted here") who ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") of this ("Hindi passage omitted here") the creator ("Hindi passage omitted here") is ("Hindi passage omitted here") here (in this creation) ("Hindi passage omitted here") material ("Hindi passage omitted here") what ("Hindi passage omitted here") is ("Hindi passage omitted here") that Vichâra (enquiry) ("Hindi passage omitted here") like this ("Hindi passage omitted here") is).

12. Who am I?¹ How is this (world) created? Who is its creator? Of what material is this (world) made? This is the way of that Vichâra² (enquiry).

("Hindi passage omitted here")

("Hindi passage omitted here") I ("Hindi passage omitted here") combination of the elements ("Hindi passage omitted here") the (gross) body ("Hindi passage omitted here") not ("Hindi passage omitted here") am) ("Hindi passage omitted here") so also ("Hindi passage omitted here") I ("Hindi passage omitted here") not ("Hindi passage omitted here"): (an aggregate of) the senses (i.e. the subtle body)

(continued from the previous page) (“Hindi passage omitted here”) am; (“Hindi passage omitted here”) I) (“Hindi passage omitted here”) different from these (“Hindi passage omitted here”) something (“Hindi passage omitted here”) am) (“Hindi passage omitted here”), etc.

13. I am neither the body,¹ a combination of the (five) elements (of matter), nor am I an aggregate of the senses; I am something different from these. This is the way of that Vichâra.

(“Hindi passage omitted here”)

(“Hindi passage omitted here”) Everything (“Hindi passage omitted here”) produced by ignorance (“Hindi passage omitted here”) is) (“Hindi passage omitted here”) through Knowledge (“Hindi passage omitted here”) that) (“Hindi passage omitted here”) completely disappears (“Hindi passage omitted here”) various (“Hindi passage omitted here”) thought (“Hindi passage omitted here”) creator (“Hindi passage omitted here”) is) (“Hindi passage omitted here”), etc.

14. Everything is produced by ignorance,¹ and dissolves in the wake of Knowledge. The various thoughts (modifications of Antahkarana) must be the creator.² Such is this Vichâra.

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") of the pot and the like ("Hindi passage omitted here") material ("Hindi passage omitted here") earth ("Hindi passage omitted here") is, ("Hindi passage omitted here") so also ("Hindi passage omitted here") of these two ("Hindi passage omitted here") which ("Hindi passage omitted here") material ("Hindi passage omitted here") that ("Hindi passage omitted here") one ("Hindi passage omitted here") subtle ("Hindi passage omitted here") unchanging ("Hindi passage omitted here") Sat (Existence) ("Hindi passage omitted here") is ("Hindi passage omitted here"), etc.

15. The material (cause) of these two (i.e. ignorance and thought) is the one¹ (without a second), subtle (not apprehended by the senses) and unchanging Sat (Existence), just as the earth is the material (cause) of the pot and the like. This is the way of that Vichâra.

("Hindi passage omitted here")

("Hindi passage omitted here") Because) ("Hindi passage omitted here") I ("Hindi passage omitted here") also ("Hindi passage omitted here") one ("Hindi passage omitted here") the subtle ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") the Knower ("Hindi passage omitted here") the Witness ("Hindi passage omitted here") the Existent ("Hindi passage omitted here") the Unchanging ("Hindi passage omitted here") am, ("Hindi passage omitted here") therefore)

(continued from the previous page) ("Hindi passage omitted here") I ("Hindi passage omitted here") "That" ("Hindi passage omitted here") am) ("Hindi passage omitted here") here ("Hindi passage omitted here") doubt ("Hindi passage omitted here") not ("Hindi passage omitted here") is) ("Hindi passage omitted here") etc.

16. As I am also the One, the Subtle, the Knower,¹ the Witness, the Ever-Existent and the Unchanging, so there is no doubt that I am "That"² (i.e. Brahman). Such is this enquiry.

("Hindi passage omitted here")

("Hindi passage omitted here") Âtman ("Hindi passage omitted here") verily ("Hindi passage omitted here") one ("Hindi passage omitted here") without parts ("Hindi passage omitted here") is) ("Hindi passage omitted here") the body ("Hindi passage omitted here") by many (parts) ("Hindi passage omitted here") covered ("Hindi passage omitted here") is, ("Hindi passage omitted here") the ignorant) ("Hindi passage omitted here") of these two ("Hindi passage omitted here") identity ("Hindi passage omitted here") see (confound) ("Hindi passage omitted here") else than this ("Hindi passage omitted here") what ("Hindi passage omitted here") ignorance ("Hindi passage omitted here") is).

17. Âtman is verily one and without parts, whereas the body consists of many parts; and yet the people see (confound) these two as one! What else can be called ignorance but this?¹

("Hindi passage omitted here")

("Hindi passage omitted here") Âtman ("Hindi passage omitted here") the ruler ("Hindi passage omitted here") internal ("Hindi passage omitted here") and ("Hindi passage omitted here") is ("Hindi passage omitted here") the body ("Hindi passage omitted here") the ruled ("Hindi passage omitted here") external ("Hindi passage omitted here") is ("Hindi passage omitted here") etc.

18. Âtman is the ruler of the body and internal, the body is the ruled and external; and yet, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") Âtman ("Hindi passage omitted here") all consciousness ("Hindi passage omitted here") holy ("Hindi passage omitted here") is ("Hindi passage omitted here") the body ("Hindi passage omitted here") all flesh ("Hindi passage omitted here") impure ("Hindi passage omitted here") is ("Hindi passage omitted here") etc.

19. Âtman is all consciousness and holy, the body is all flesh and impure; and yet, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") Âtman ("Hindi passage omitted here") the Illuminator ("Hindi passage omitted here") pure ("Hindi passage omitted here") the body ("Hindi passage omitted here") of the nature of darkness ("Hindi passage omitted here") is said ("Hindi passage omitted here") etc.

20. Âtman is the (supreme) Illuminator and purity itself; the body is said to be of the nature of darkness; and yet, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") Âtman ("Hindi passage omitted here") eternal ("Hindi passage omitted here") since ("Hindi passage omitted here") Existence itself ("Hindi passage omitted here") the body ("Hindi passage omitted here") transient ("Hindi passage omitted here") because ("Hindi passage omitted here") non-existence in essence ("Hindi passage omitted here") etc.

21. Âtman is eternal, since it is Existence itself: the body is transient, as it is non-existence in essence;¹ and yet, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") Which ("Hindi passage omitted here") manifestation of all objects ("Hindi passage omitted here") that ("Hindi passage omitted here") of Âtman ("Hindi passage omitted here") illumination ("Hindi passage omitted here") not ("Hindi passage omitted here")

(continued from the previous page) ("Hindi passage omitted here") like the light of fire and the rest ("Hindi passage omitted here") of Âtman) ("Hindi passage omitted here") light ("Hindi passage omitted here") is) ("Hindi passage omitted here") for ("Hindi passage omitted here") at night ("Hindi passage omitted here") darkness ("Hindi passage omitted here") exists.

22. The luminosity of Âtman consists in the manifestation of all objects. Its luminosity is not¹ like that of fire or any such thing, for (in spite of the presence of such lights) darkness prevails at night (at some place or other).

("Hindi passage omitted here")

("Hindi passage omitted here") Alas ("Hindi passage omitted here") ignorant ("Hindi passage omitted here") person ("Hindi passage omitted here") like a person seeing a pot ("Hindi passage omitted here") that this is mine ("Hindi passage omitted here") ever ("Hindi passage omitted here") knowing ("Hindi passage omitted here") even ("Hindi passage omitted here") I ("Hindi passage omitted here") this ("Hindi passage omitted here") body ("Hindi passage omitted here") that ("Hindi passage omitted here") holding (the view) ("Hindi passage omitted here") rests (contented).

23. How strange is it that a person ignorantly rests contented with the idea that he is the body,¹ while he knows it as something belonging to him (and therefore apart from him) even as a person who sees a pot (knows it as apart from him)!

("Hindi passage omitted here")

("Hindi passage omitted here") I ("Hindi passage omitted here") Brahman ("Hindi passage omitted here") verily ("Hindi passage omitted here") am ("Hindi passage omitted here") because ("Hindi passage omitted here") I ("Hindi passage omitted here") equanimous ("Hindi passage omitted here") quiescent ("Hindi passage omitted here") by nature absolute Existence, Knowledge and Bliss ("Hindi passage omitted here") am) ("Hindi passage omitted here") non-existence itself ("Hindi passage omitted here") the body ("Hindi passage omitted here") never ("Hindi passage omitted here") am) ("Hindi passage omitted here") this ("Hindi passage omitted here") by the wise ("Hindi passage omitted here") (true) Knowledge ("Hindi passage omitted here") is called.

24. I am verily Brahman,¹ being equanimous, quiescent and by nature absolute Existence, Knowledge and Bliss. I am not the body² which is non-existence itself. This is called true Knowledge by the wise.

("Hindi passage omitted here")

("Hindi passage omitted here") I ("Hindi passage omitted here") without any change ("Hindi passage omitted here") without any form ("Hindi passage omitted here") free from all blemishes ("Hindi passage omitted here") undecaying ("Hindi passage omitted here") am ("Hindi passage omitted here") etc.

25. I am without any change, without any form, free from all blemish and decay. I am not, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") I ("Hindi passage omitted here") not subject to any disease ("Hindi passage omitted here") beyond all comprehension ("Hindi passage omitted here") free from all alteration ("Hindi passage omitted here") all-pervading ("Hindi passage omitted here") am ("Hindi passage omitted here") etc.

26. I am not subject to any disease, I am beyond all comprehension,¹ free from all alternatives and all-pervading. I am not, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") I ("Hindi passage omitted here") without any attribute ("Hindi passage omitted here") without any activity ("Hindi passage omitted here") eternal ("Hindi passage omitted here") ever free ("Hindi passage omitted here") imperishable ("Hindi passage omitted here") am) ("Hindi passage omitted here") etc.

27. I am without any attribute or activity, I am eternal, ever free and imperishable. I am not, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") I ("Hindi passage omitted here") free from all impurity ("Hindi passage omitted here") immovable ("Hindi passage omitted here") unlimited ("Hindi passage omitted here") holy ("Hindi passage omitted here") undecaying ("Hindi passage omitted here") immortal ("Hindi passage omitted here") etc.

28. I am free from all impurity, I am immovable, unlimited, holy, undecaying and immortal. I am not, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") O you ignorant one ("Hindi passage omitted here") ("Hindi passage omitted here") residing) in your own body ("Hindi passage omitted here") beyond the body ("Hindi passage omitted here") blissful ("Hindi passage omitted here") known as Purusha ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") established (by the Sruti as identical with Brahman) ("Hindi passage omitted here") ever-existent ("Hindi passage omitted here") Âtman ("Hindi passage omitted here") why ("Hindi passage omitted here") assert as absolutely non-existent?

29. O you ignorant one! Why do you assert the blissful, ever-existent Âtman, which resides in your own body and is (evidently) different from it, which is known as Purusha and is established (by the Sruti as identical with Brahman), to be absolutely non-existent?¹

("Hindi passage omitted here")

("Hindi passage omitted here") O you ignorant one ("Hindi passage omitted here") you ("Hindi passage omitted here") your own Self ("Hindi passage omitted here") with the help of Sruti ("Hindi passage omitted here") by reasoning ("Hindi passage omitted here") also ("Hindi passage omitted here") Purusha ("Hindi passage omitted here") beyond the body ("Hindi passage omitted here") the very form of existence ("Hindi passage omitted here") but) ("Hindi passage omitted here") by persons like you ("Hindi passage omitted here") very difficult to be seen ("Hindi passage omitted here") realize.

30. O you ignorant one! Try to know, with the help of Sruti¹ and reasoning, your own Self, Purusha, which is different from the body, (not a void but) the very form of existence, and very difficult for persons like you² to realize.

("Hindi passage omitted here")

("Hindi passage omitted here") Beyond the body ("Hindi passage omitted here") Purusha) ("Hindi passage omitted here") by the word 'I' ("Hindi passage omitted here") known ("Hindi passage omitted here") as only one ("Hindi passage omitted here") existing ("Hindi passage omitted here") is) ("Hindi passage omitted here") the gross (body) ("Hindi passage omitted here") on the other hand ("Hindi passage omitted here") manifoldness ("Hindi passage omitted here") obtained ("Hindi passage omitted here") so) ("Hindi passage omitted here") the body ("Hindi passage omitted here") how ("Hindi passage omitted here") Purusha ("Hindi passage omitted here") can be?

31. The Supreme (Purusha) known as "I" (ego) is but one, whereas the gross bodies are many. So how can this body be Purusha?

("Hindi passage omitted here")

("Hindi passage omitted here") I ("Hindi passage omitted here") as the subject of perception ("Hindi passage omitted here") established ("Hindi passage omitted here") am) ("Hindi passage omitted here") the body ("Hindi passage omitted here") as the object of perception ("Hindi passage omitted here") exists ("Hindi passage omitted here") this ("Hindi passage omitted here") (is) mine ("Hindi passage omitted here") on account of this description ("Hindi passage omitted here") etc.

32. 'I' (ego) is well established as the subject of perception whereas the body is the object. This is learnt from the fact that when we speak of the body we say, 'This is mine.'¹ So how can this body be Purusha?

("Hindi passage omitted here")

("Hindi passage omitted here") I ("Hindi passage omitted here") without any change ("Hindi passage omitted here") am) ("Hindi passage omitted here") the body ("Hindi passage omitted here") but ("Hindi passage omitted here") ever ("Hindi passage omitted here") undergoing changes ("Hindi passage omitted here") this ("Hindi passage omitted here") directly ("Hindi passage omitted here") is perceived ("Hindi passage omitted here") etc.

33. It is a fact of direct experience that the 'I' (Âtman) is without any change,¹ whereas the body is always undergoing changes. So how can this body be Purusha?

("Hindi passage omitted here")

("Hindi passage omitted here") By the wise ("Hindi passage omitted here") "(There is nothing) higher than He" etc. ("Hindi passage omitted here") this ("Hindi passage omitted here") by that Sruti text ("Hindi passage omitted here") the nature of the Purusha ("Hindi passage omitted here") is ascertained ("Hindi passage omitted here") etc.

34. Wise men have ascertained the (real) nature of Purusha from that Sruti text,¹ "(There is nothing) higher than He (Purusha)," etc. So how can this body be Purusha?

("Hindi passage omitted here")

("Hindi passage omitted here") Because ("Hindi passage omitted here") by the Sruti ("Hindi passage omitted here") in the pithy text known as the Purusha Sukta ("Hindi passage omitted here") also ("Hindi passage omitted here")

(continued from the previous page) ("Hindi passage omitted here") "All this is verily the Purusha" ("Hindi passage omitted here") thus ("Hindi passage omitted here") is declared ("Hindi passage omitted here") so ("Hindi passage omitted here") etc.

35. Again the Sruti has declared in the Purusha Sukta¹ that "All this is verily the Purusha." So how can this body be Purusha?

("Hindi passage omitted here")

("Hindi passage omitted here") So also ("Hindi passage omitted here") in the Brihadâraṇyaka Upanishad ("Hindi passage omitted here") Purusha ("Hindi passage omitted here") unattached ("Hindi passage omitted here") is said ("Hindi passage omitted here") so ("Hindi passage omitted here") besmeared with innumerable impurities ("Hindi passage omitted here") etc.

36. So also it is said in the Brihadâraṇyaka that "The Purusha is completely unattached."¹ How can this body wherein inhere innumerable impurities be the Purusha?

("Hindi passage omitted here")

(continued from the previous page) ("Hindi passage omitted here") There again ("Hindi passage omitted here") the Purusha ("Hindi passage omitted here") self-illuminated ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") is clearly stated ((("Hindi passage omitted here") so) ("Hindi passage omitted here") this ("Hindi passage omitted here") inert ("Hindi passage omitted here") illuminated by an external agent ("Hindi passage omitted here") etc.

37. There again¹ it is clearly stated that "the Purusha is self-illuminated." So how can the body which is inert (insentient) and illuminated by an external agent be the Purusha?

("Hindi passage omitted here")

("Hindi passage omitted here") Since ("Hindi passage omitted here") by the Karma-kânda ("Hindi passage omitted here") also ("Hindi passage omitted here") Âtman ("Hindi passage omitted here") from the body ("Hindi passage omitted here") different ("Hindi passage omitted here") permanent ("Hindi passage omitted here") and ("Hindi passage omitted here") is declared ((("Hindi passage omitted here") as) ("Hindi passage omitted here") after the fall of the body ("Hindi passage omitted here") the results of actions ("Hindi passage omitted here") undergoes.

38. Moreover, the Karma-kânda also declares¹ that the Âtman is different from the body and permanent, as it endures even after the fall of the body and reaps the fruits of actions (done in this life).

So not only the Jnâna-kânda (the Upanishads) but the Karma-kânda also asserts that âtman is different from the body.

("Hindi passage omitted here")

("Hindi passage omitted here") The subtle body ("Hindi passage omitted here") even ("Hindi passage omitted here") consisting of many parts ("Hindi passage omitted here") unstable ("Hindi passage omitted here") an object of perception ("Hindi passage omitted here") changeable ("Hindi passage omitted here") and ("Hindi passage omitted here") limited ("Hindi passage omitted here") non-existent by nature ("Hindi passage omitted here") so ("Hindi passage omitted here") how ("Hindi passage omitted here") this (subtle body) ("Hindi passage omitted here") Purusha ("Hindi passage omitted here") can be?

39. Even the subtle body¹ consists of many parts and is unstable. It is also an object of perception, is changeable, limited and non-existent by nature. So how can this be the Purusha?

("Hindi passage omitted here")

("Hindi passage omitted here") Thus ("Hindi passage omitted here") Âtman ("Hindi passage omitted here") from these two bodies ("Hindi passage omitted here") different ("Hindi passage omitted here") (the substratum of) 'I' (the ego) ("Hindi passage omitted here") immutable ("Hindi passage omitted here") Purusha ("Hindi passage omitted here") Iswara ("Hindi passage omitted here") the Self of all ("Hindi passage omitted here") having all forms ("Hindi passage omitted here") transcending everything ("Hindi passage omitted here") and.

40. The immutable Âtman, the substratum of the ego, is thus different from these two bodies, and is the Purusha, the Iswara (the Lord of all), the Self of all; It is present in every form and yet transcends them all.

("Hindi passage omitted here")

("Hindi passage omitted here") Thus ("Hindi passage omitted here") by (enunciating) the difference between the Âtman and the body ("Hindi passage omitted here") indeed the reality of the phenomenal world ("Hindi passage omitted here") as ("Hindi passage omitted here") by Tarkasâstra ("Hindi passage omitted here") is said, ("Hindi passage omitted here") in the same way ("Hindi passage omitted here") is ascertained) ("Hindi passage omitted here") so ("Hindi passage omitted here") what ends of human life are served?

41. Thus the enunciation of the difference between the Âtman and the body has (indirectly) asserted, indeed, after the manner of the Tarkasâstra,¹ the reality of the phenomenal world. But what ends of human life are served² thereby?

("Hindi passage omitted here")

("Hindi passage omitted here") Thus ("Hindi passage omitted here") by (the enunciation of) the difference between the Âtman and the body ("Hindi passage omitted here") the view that the body is the Âtman ("Hindi passage omitted here") denied ("Hindi passage omitted here") now ("Hindi passage omitted here") the difference between the body and the Âtman ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") unreality ("Hindi passage omitted here") clearly ("Hindi passage omitted here") is stated.

42. Thus the view that the body is the Âtman has been denounced by the enunciation of the difference between the Âtman and the body. Now is clearly stated the unreality of the difference¹ between the two.

("Hindi passage omitted here")

("Hindi passage omitted here") Of Consciousness ("Hindi passage omitted here") on account of uniformity ("Hindi passage omitted here") at any time ("Hindi passage omitted here") division ("Hindi passage omitted here") not ("Hindi passage omitted here") admissible (("Hindi passage omitted here") is); ("Hindi passage omitted here") just as ("Hindi passage omitted here") in the rope ("Hindi passage omitted here") perception of a snake ("Hindi passage omitted here") false, (("Hindi passage omitted here") so) ("Hindi passage omitted here") the individuality of the jiva ("Hindi passage omitted here") also ("Hindi passage omitted here") false ("Hindi passage omitted here") must be known.

43. No division in Consciousness is admissible at any time as it is always one and the same.¹ Even the individuality of the Jiva must be known as false, like the delusion of a snake in a rope.

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") through the ignorance of the rope ("Hindi passage omitted here") the very rope ("Hindi passage omitted here") in an instant ("Hindi passage omitted here") a (female) snake ("Hindi passage omitted here") appears ("Hindi passage omitted here") in the same way ("Hindi passage omitted here") pure ("Hindi passage omitted here") Consciousness ("Hindi passage omitted here") without undergoing any change ("Hindi passage omitted here") in the form of the phenomenal universe ("Hindi passage omitted here") appears).

44. As through the ignorance of the real nature of the rope the very rope appears in an instant as a snake, so also does pure Consciousness appear in the form of the phenomenal universe without undergoing any change.¹

("Hindi passage omitted here")

("Hindi passage omitted here") Of the phenomenal universe ("Hindi passage omitted here") other than Brahman ("Hindi passage omitted here") material (cause) ("Hindi passage omitted here") not ("Hindi passage omitted here") is ("Hindi passage omitted here")

(continued from the previous page) therefore ("Hindi passage omitted here") this ("Hindi passage omitted here") entire phenomenal universe ("Hindi passage omitted here") Brahman alone ("Hindi passage omitted here") is ("Hindi passage omitted here") not ("Hindi passage omitted here") anything else.

45. There exists no other material cause of this phenomenal universe except Brahman. Hence this whole universe is but Brahman¹ and nothing else.

("Hindi passage omitted here")

("Hindi passage omitted here") Everything ("Hindi passage omitted here") Âtman ("Hindi passage omitted here") from such declaration (of the Sruti) ("Hindi passage omitted here") the idea of the pervaded and the pervading ("Hindi passage omitted here") false ("Hindi passage omitted here") is ("Hindi passage omitted here") this ("Hindi passage omitted here") the supreme ("Hindi passage omitted here") truth ("Hindi passage omitted here") being realized ("Hindi passage omitted here") where ("Hindi passage omitted here") of distinction ("Hindi passage omitted here") room ("Hindi passage omitted here") is).

46. From such declaration¹ (of the Sruti) as "All this is Âtman," it follows that the idea of the pervaded and the pervading is illusory. This supreme truth being realized, where is the room for any distinction between the cause and the effect?

("Hindi passage omitted here")

("Hindi passage omitted here") Certainly ("Hindi passage omitted here") directly ("Hindi passage omitted here") by the Sruti ("Hindi passage omitted here") manifoldness ("Hindi passage omitted here") is denied ("Hindi passage omitted here") non-dual cause ("Hindi passage omitted here") remaining established ("Hindi passage omitted here") how ("Hindi passage omitted here") appearance ("Hindi passage omitted here") another ("Hindi passage omitted here") should be?

47. Certainly the Sruti has directly¹ denied manifoldness in Brahman. The non-dual cause being an established fact,² how could the phenomenal universe be different from It?

("Hindi passage omitted here")

("Hindi passage omitted here") The person ("Hindi passage omitted here") by Mâyâ (illusion) ("Hindi passage omitted here") being deceived ("Hindi passage omitted here") in this ("Hindi passage omitted here") variety ("Hindi passage omitted here") sees ("Hindi passage omitted here") he ("Hindi passage omitted here") from death ("Hindi passage omitted here") to death ("Hindi passage omitted here") goes ("Hindi passage omitted here") thus) ("Hindi passage omitted here") by the Sruti ("Hindi passage omitted here") blame ("Hindi passage omitted here") as well ("Hindi passage omitted here") is pronounced.

48. Moreover the Sruti has condemned (the belief in variety) in the words, "The person who," being deceived by Mâyâ, "sees variety in this (Brahman), goes from death to death."¹

("Hindi passage omitted here")

((("Hindi passage omitted here") As) ("Hindi passage omitted here") from Brahman ("Hindi passage omitted here") from the supreme Âtman ("Hindi passage omitted here") all beings ("Hindi passage omitted here") are born ("Hindi passage omitted here") therefore ("Hindi passage omitted here") they ("Hindi passage omitted here") Brahman ("Hindi passage omitted here") verily ("Hindi passage omitted here") are ("Hindi passage omitted here") this ("Hindi passage omitted here") clearly understand.

49. Inasmuch as all beings are born of Brahman,¹ the supreme Âtman, they must be understood to be verily Brahman.

("Hindi passage omitted here")

("Hindi passage omitted here") Brahman ("Hindi passage omitted here") verily ("Hindi passage omitted here") all names ("Hindi passage omitted here") various ("Hindi passage omitted here") forms ("Hindi passage omitted here") and ("Hindi passage omitted here") all ("Hindi passage omitted here") actions ("Hindi passage omitted here") also ("Hindi passage omitted here") sustains ("Hindi passage omitted here") this ("Hindi passage omitted here") the Sruti ("Hindi passage omitted here") has sung (clearly declared).

50. The Sruti has clearly declared that Brahman alone is the substratum¹ of all varieties of names, forms and actions.

("Hindi passage omitted here")

((("Hindi passage omitted here") As) ("Hindi passage omitted here") from gold ("Hindi passage omitted here") of (a thing) produced ("Hindi passage omitted here") the nature of gold ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") permanent ("Hindi passage omitted here") so also ("Hindi passage omitted here") from Brahman ("Hindi passage omitted here") of (a being) born ("Hindi passage omitted here") the nature of Brahman ("Hindi passage omitted here") is.

51. Just as a thing made of gold ever has the nature of gold, so also a being born of Brahman has always the nature of Brahman.

("Hindi passage omitted here")

("Hindi passage omitted here") Who ("Hindi passage omitted here") the ignorant one ("Hindi passage omitted here") between the Jivâtman and the Paramâtman ("Hindi passage omitted here") a little ("Hindi passage omitted here") even ("Hindi passage omitted here") distinction ("Hindi passage omitted here") making ("Hindi passage omitted here") rests ("Hindi passage omitted here") his ("Hindi passage omitted here") fear ("Hindi passage omitted here") by the Sruti ("Hindi passage omitted here") is spoken of.

52. Fear¹ is attributed to the ignorant one who rests² after making even the slightest distinction between the Jivâtman and the Paramâtman.

("Hindi passage omitted here")

("Hindi passage omitted here") When ("Hindi passage omitted here") through ignorance ("Hindi passage omitted here") duality ("Hindi passage omitted here") appears ("Hindi passage omitted here") then ("Hindi passage omitted here") one ("Hindi passage omitted here") another ("Hindi passage omitted here") sees ("Hindi passage omitted here") when ("Hindi passage omitted here") all ("Hindi passage omitted here") as Âtman ("Hindi passage omitted here") is ("Hindi passage omitted here") then ("Hindi passage omitted here") one ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") even a bit ("Hindi passage omitted here") not ("Hindi passage omitted here") sees).

53. When duality¹ appears through ignorance, one sees another; but when everything becomes identified with the Âtman, one does not perceive another even in the least.

("Hindi passage omitted here")

("Hindi passage omitted here") When ("Hindi passage omitted here") all ("Hindi passage omitted here") beings ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") as Âtman ("Hindi passage omitted here") of one who realizes ("Hindi passage omitted here") then ("Hindi passage omitted here") not ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") delusion ("Hindi passage omitted here") not ("Hindi passage omitted here") also ("Hindi passage omitted here") sorrow ("Hindi passage omitted here") arises ("Hindi passage omitted here") in consequence of the absence of duality.

54. In that state¹ when one realizes all as identified with the Âtman, there arises neither delusion nor sorrow, in consequence of the absence of duality.

("Hindi passage omitted here")

("Hindi passage omitted here") This ("Hindi passage omitted here") as the Self of all ("Hindi passage omitted here") existing ("Hindi passage omitted here") Âtman ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") Brahman ("Hindi passage omitted here") verily ("Hindi passage omitted here") this ("Hindi passage omitted here") by the Sruti ("Hindi passage omitted here") in the form of the Brihadâraṇyaka ("Hindi passage omitted here") declared.

55. The Sruti¹ in the form of the Brihadâraṇyaka has declared that this Âtman, which is the Self of all, is verily Brahman.

("Hindi passage omitted here")

("Hindi passage omitted here") This ("Hindi passage omitted here") world ("Hindi passage omitted here") experienced ("Hindi passage omitted here") though ("Hindi passage omitted here") fit for all practical purposes ("Hindi passage omitted here") though ("Hindi passage omitted here") being ("Hindi passage omitted here") as ("Hindi passage omitted here") dream (world) ("Hindi passage omitted here") so ("Hindi passage omitted here") in consequence of being contradicted in the next moment ("Hindi passage omitted here") of the nature of non-existence.

56. This world,¹ though an object of our daily experience and serving all practical purposes, is, like the dream world, of the nature of non-existence, inasmuch as it is contradicted the next moment.

("Hindi passage omitted here")

("Hindi passage omitted here") In waking ("Hindi passage omitted here") dream ("Hindi passage omitted here") unreal ("Hindi passage omitted here") in dream ("Hindi passage omitted here") also ("Hindi passage omitted here") waking ("Hindi passage omitted here") not ("Hindi passage omitted here") surely ("Hindi passage omitted here") is ("Hindi passage omitted here") both (i.e. waking and dream) ("Hindi passage omitted here") verily ("Hindi passage omitted here") in deep sleep ("Hindi passage omitted here") do not exist ("Hindi passage omitted here") deep sleep ("Hindi passage omitted here") also ("Hindi passage omitted here") verily ("Hindi passage omitted here") in both ("Hindi passage omitted here") not ("Hindi passage omitted here") also ("Hindi passage omitted here") is).

57. The dream¹ (experience) is unreal in waking, whereas the waking (experience) is absent in dream. Both, however, are non-existent in deep sleep which, again, is not experienced in either.

("Hindi passage omitted here")

("Hindi passage omitted here") Created by the three Gunas ("Hindi passage omitted here") the three states ("Hindi passage omitted here") thus ("Hindi passage omitted here") unreal ("Hindi passage omitted here") are ("Hindi passage omitted here") their (i.e. of the three states) ("Hindi passage omitted here") witness ("Hindi passage omitted here") beyond all Gunas ("Hindi passage omitted here") eternal ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") one ("Hindi passage omitted here") of the nature of consciousness ("Hindi passage omitted here") is).

58. Thus all the three states are unreal¹ in as much as they are the creation of the three Gunas; but their witness² (the reality behind them) is, beyond all Gunas, eternal one, and is Consciousness itself.

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") in earth ("Hindi passage omitted here") the illusion of a jar ("Hindi passage omitted here") or ("Hindi passage omitted here") in the nacre ("Hindi passage omitted here") the presence of silver ("Hindi passage omitted here") one ("Hindi passage omitted here") not ("Hindi passage omitted here") sees ("Hindi passage omitted here") in the same way ("Hindi passage omitted here") when realized ("Hindi passage omitted here") in Brahman ("Hindi passage omitted here") Jivahood ("Hindi passage omitted here") does not see).

59. Just as (after the illusion has gone) one is no more deluded to see a jar in earth or silver in the nacre, so does one no more see¹ Jiva in Brahman when the latter is realized (as one's own Self).

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") in earth ("Hindi passage omitted here") a jar ("Hindi passage omitted here") the name ("Hindi passage omitted here") in gold ("Hindi passage omitted here") the name ear-ring ("Hindi passage omitted here") in a nacre ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") the name 'silver' ("Hindi passage omitted here") is ("Hindi passage omitted here") so ("Hindi passage omitted here") in the supreme (Brahman) ("Hindi passage omitted here") the word Jiva.

60. Just as earth is described as a jar, gold as an ear-ring and a nacre as silver, so is Brahman described as Jiva.

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") in the sky ("Hindi passage omitted here") blueness ("Hindi passage omitted here") as ("Hindi passage omitted here") in the desert ("Hindi passage omitted here") water ("Hindi passage omitted here") as ("Hindi passage omitted here") in a post ("Hindi passage omitted here") human figure ("Hindi passage omitted here") so ("Hindi passage omitted here") in the Âtman which is Consciousness ("Hindi passage omitted here") the universe ("Hindi passage omitted here") is).

61. Just as blueness in the sky, water in the mirage and a human figure in a post (are but illusory), so is the universe in Âtman.¹

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") in empty space ("Hindi passage omitted here") a ghost ("Hindi passage omitted here") as ("Hindi passage omitted here") a castle in the air ("Hindi passage omitted here") as ("Hindi passage omitted here") in the sky ("Hindi passage omitted here") the vision of two moons ("Hindi passage omitted here") are ("Hindi passage omitted here") in the same way ("Hindi passage omitted here") in the supreme Truth (i.e. in Brahman) ("Hindi passage omitted here") the existence of the universe.

62. Just as the appearance of a ghost in an empty place, of a castle in the air, and of a second moon in the sky (is illusory), so is the appearance of the universe in Brahman.

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") as ripples and waves ("Hindi passage omitted here") water ("Hindi passage omitted here") alone ("Hindi passage omitted here") in the form of a vessel ("Hindi passage omitted here") copper ("Hindi passage omitted here") verily ("Hindi passage omitted here") surely ("Hindi passage omitted here") appears ("Hindi passage omitted here") so ("Hindi passage omitted here") as the whole universe ("Hindi passage omitted here") Âtmanhood ("Hindi passage omitted here") appears).

63. Just as it is water that appears as ripples and waves, or again it is copper that appears in the form of a vessel, so it is Âtman that appears as the whole universe.

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") earth ("Hindi passage omitted here") under the name of a jar ("Hindi passage omitted here") threads ("Hindi passage omitted here") verily ("Hindi passage omitted here") under the name of a cloth ("Hindi passage omitted here") appear, ("Hindi passage omitted here") so ("Hindi passage omitted here") Chit (Âtman) ("Hindi passage omitted here") under the name of the universe ("Hindi passage omitted here") appears ("Hindi passage omitted here") by negating those (names) ("Hindi passage omitted here") That (Brahman) ("Hindi passage omitted here") is to be known.

64. Just as it is earth that appears under the name of a jar, or it is threads that appear under the name of a cloth, so it is Âtman that appears under the name of the universe. This Âtman is to be known¹ by negating the names.

("Hindi passage omitted here")

("Hindi passage omitted here") By people ("Hindi passage omitted here") all ("Hindi passage omitted here") also ("Hindi passage omitted here") dealing ("Hindi passage omitted here") in and through Brahman ("Hindi passage omitted here") is performed ("Hindi passage omitted here") but ("Hindi passage omitted here") through ignorance ("Hindi passage omitted here") earth ("Hindi passage omitted here") alone ("Hindi passage omitted here") verily ("Hindi passage omitted here") the jars and other earthenwares ("Hindi passage omitted here") this ("Hindi passage omitted here") not ("Hindi passage omitted here") know ("Hindi passage omitted here") persons).

65. People perform all their actions in and through Brahman, (but on account of ignorance they are not aware of that), just as through ignorance¹ persons do not know that jars and other earthenwares are nothing but earth.

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") between a jar and earth ("Hindi passage omitted here") the relation of effect and cause ("Hindi passage omitted here") ever ("Hindi passage omitted here") exists ("Hindi passage omitted here") so ("Hindi passage omitted here") between the phenomenal world and Brahman ("Hindi passage omitted here") on the strength of scriptural texts and reasoning ("Hindi passage omitted here") here ("Hindi passage omitted here") that is established).

66. Just as there ever exists the relation of cause and effect between earth and a jar, so does the same relation¹ exist between Brahman and the phenomenal world; this has been established

(continued from the previous page) here on the strength of scriptural texts and reasoning.

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") when a jar is perceived ("Hindi passage omitted here") earth ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") perforce ("Hindi passage omitted here") accompanies ("Hindi passage omitted here") so ("Hindi passage omitted here") also ("Hindi passage omitted here") when the phenomenal world is seen ("Hindi passage omitted here") shining ("Hindi passage omitted here") Brahman alone ("Hindi passage omitted here") flashes.

67. Just as (the consciousness of) earth forces itself upon our mind while thinking of a jar, so also does (the idea of) ever-shining Brahman flash on us¹ while contemplating on the phenomenal world.

("Hindi passage omitted here")

("Hindi passage omitted here") Âtman ("Hindi passage omitted here") ever ("Hindi passage omitted here") pure ("Hindi passage omitted here") is ("Hindi passage omitted here") verily ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") always ("Hindi passage omitted here") impure ("Hindi passage omitted here") appears ("Hindi passage omitted here") just as ("Hindi passage omitted here") a rope ("Hindi passage omitted here") always ("Hindi passage omitted here") to a wise man

(continued from the previous page) ("Hindi passage omitted here") to an ignorant man ("Hindi passage omitted here") in two different ways ("Hindi passage omitted here" appears).

68. Âtman, though ever pure¹ (to a wise man), always appears to be impure (to an ignorant one), just as a rope always appears in two different ways² to a knowing person and an ignorant one.

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") a jar ("Hindi passage omitted here") made of earth ("Hindi passage omitted here") so ("Hindi passage omitted here") the body ("Hindi passage omitted here") also ("Hindi passage omitted here") all consciousness ("Hindi passage omitted here") by the ignorant ("Hindi passage omitted here") this ("Hindi passage omitted here") the division into the Self and non-Self ("Hindi passage omitted here") in vain ("Hindi passage omitted here") is made.

69. Just as a jar is all earth, so also is the body all consciousness. The division, therefore, into the Self and non-Self is made by the ignorant to no purpose.¹

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") a rope ("Hindi passage omitted here") as a snake ("Hindi passage omitted here") a nacre ("Hindi passage omitted here") as a piece of silver ("Hindi passage omitted here") is imagined ("Hindi passage omitted here")

(continued from the previous page) so ("Hindi passage omitted here") the nature of Âtman ("Hindi passage omitted here") by an ignorant person ("Hindi passage omitted here") as the body ("Hindi passage omitted here") is determined.

70. Just as a rope is imagined to be a snake and a nacre to be a piece of silver, so is the Âtman determined to be the body by an ignorant person.¹

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") earth ("Hindi passage omitted here") as a jar ("Hindi passage omitted here") threads ("Hindi passage omitted here") as a cloth ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") so, etc.

71. Just as earth is thought of as a jar (made of it) and threads as a cloth, so is Âtman, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") Gold ("Hindi passage omitted here") as an ear-ring ("Hindi passage omitted here") water ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") as waves ("Hindi passage omitted here") so, etc.

72. Just as gold is thought of as an ear-ring and water as waves, so is the Âtman, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") The stump of a tree ("Hindi passage omitted here") as a human figure ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") a mirage ("Hindi passage omitted here") as water ("Hindi passage omitted here") so, etc.

73. Just as the stump of a tree is mistaken for a human figure and a mirage for water, so is the Âtman, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") A quantity of wood ("Hindi passage omitted here") as a house ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") iron ("Hindi passage omitted here") as a sword ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") so, etc.

74. Just as a mass of wood work is thought of as a house and iron as a sword, so is the Âtman, etc.

[Stanzas 70 and 73 are illustrative of a set of false knowledge due to an error of judgment, whereas the other three stanzas deal only with imperfect knowledge in which forms are made much of in disregard of substance which is the reality behind them.]

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") on account of water ("Hindi passage omitted here") to some one ("Hindi passage omitted here") the illusion of a tree ("Hindi passage omitted here") arises ("Hindi passage omitted here") so ("Hindi passage omitted here") an individual soul ("Hindi passage omitted here") through the touch of ignorance ("Hindi passage omitted here") in Âtman ("Hindi passage omitted here") the physical form ("Hindi passage omitted here") sees.

75. Just as one sees the illusion¹ of a tree on account of water, so does a person on account of ignorance see Âtman as the body.

[How ignorance makes one think of the ever-pure Âtman as appearing in material forms is described in stanzas 75-86 through various illustrations culled from everyday experience.]

("Hindi passage omitted here")

("Hindi passage omitted here") By boat ("Hindi passage omitted here") going ("Hindi passage omitted here") to a person ("Hindi passage omitted here") everything ("Hindi passage omitted here") moving ("Hindi passage omitted here") as if ("Hindi passage omitted here") appears ("Hindi passage omitted here") so, etc.

76. Just as to a person going in a boat everything appears to be in motion, so does one, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") to one ("Hindi passage omitted here") owing to a defect ("Hindi passage omitted here") in a white thing ("Hindi passage omitted here") yellowness ("Hindi passage omitted here") verily ("Hindi passage omitted here") appears ("Hindi passage omitted here") so, etc.

77. Just as to a person suffering from a defect (jaundice) white things appear as yellow, so does one, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") Apt to see wrongly ("Hindi passage omitted here") through eyes ("Hindi passage omitted here") everything ("Hindi passage omitted here") defective ("Hindi passage omitted here") appears ("Hindi passage omitted here") so, etc.

78. Just as to a person with defective eyes everything appears to be defective, so does one, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") A firebrand ("Hindi passage omitted here") through mere rotation ("Hindi passage omitted here") like the sun ("Hindi passage omitted here") round ("Hindi passage omitted here") appears ("Hindi passage omitted here") so, etc.

79. Just as a firebrand, through mere rotation, appears circular like the sun, so does one, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") Of all things ("Hindi passage omitted here") in spite of largeness ("Hindi passage omitted here") owing to great distance ("Hindi passage omitted here") minuteness ("Hindi passage omitted here") indeed ("Hindi passage omitted here") appears ("Hindi passage omitted here") so, etc.

80. Just as all things that are really large appear to be very small owing to great distance, so does one, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") Of all objects ("Hindi passage omitted here") in spite of minuteness ("Hindi passage omitted here") through lenses ("Hindi passage omitted here") grossness ("Hindi passage omitted here") appears ("Hindi passage omitted here") so, etc.

81. Just as all objects that are very small appear to be large when viewed through lenses, so does one, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") In a surface of glass ("Hindi passage omitted here") the state of water ("Hindi passage omitted here") in a surface of water ("Hindi passage omitted here") or ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") the state of glass ("Hindi passage omitted here") appears ("Hindi passage omitted here") so, etc.

82. Just as a surface of glass is mistaken for water, or *vice versa*, so does one, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") a person ("Hindi passage omitted here") in fire ("Hindi passage omitted here") the state of being a jewel ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") or ("Hindi passage omitted here") in a jewel ("Hindi passage omitted here") the state of fire ("Hindi passage omitted here") sees ("Hindi passage omitted here") so, etc.

83. Just as a person imagines a jewel in fire or *vice versa*, so does one, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") While clouds move ("Hindi passage omitted here") the moon ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") is moving ("Hindi passage omitted here") thus ("Hindi passage omitted here") appears ("Hindi passage omitted here") so, etc.

84. Just as when clouds move, the moon appears to be in motion, so does one, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") through confusion ("Hindi passage omitted here") of one ("Hindi passage omitted here") mistake about different directions ("Hindi passage omitted here") arises ("Hindi passage omitted here") so, etc.

85. Just as a person through confusion loses all distinction between the different points of the compass, so does one, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") the moon ("Hindi passage omitted here") in water ("Hindi passage omitted here") as unsteady ("Hindi passage omitted here") to one ("Hindi passage omitted here") appears ("Hindi passage omitted here") so, etc.

86. Just as¹ the moon (when reflected) in water appears to one as unsteady, so does one, etc.

("Hindi passage omitted here")

("Hindi passage omitted here") Thus ("Hindi passage omitted here") through ignorance ("Hindi passage omitted here") in Âtman ("Hindi passage omitted here") the delusion of the body ("Hindi passage omitted here") verily ("Hindi passage omitted here") arises ("Hindi passage omitted here") that very delusion ("Hindi passage omitted here") again ("Hindi passage omitted here") through the realization of Âtman ("Hindi passage omitted here") in the supreme Âtman ("Hindi passage omitted here") disappears.

87. Thus through ignorance arises in Âtman the delusion of the body,¹ which, again, through Self-realization, disappears in the supreme Âtman.²

("Hindi passage omitted here")

("Hindi passage omitted here") When) ("Hindi passage omitted here") immovable and movable ("Hindi passage omitted here") whole ("Hindi passage omitted here") the universe ("Hindi passage omitted here") as Âtman ("Hindi passage omitted here") is known ("Hindi passage omitted here") then) ("Hindi passage omitted here") of all objects ("Hindi passage omitted here") in consequence

(continued from the previous page) of negation ("Hindi passage omitted here") of the body ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") where ("Hindi passage omitted here") appearance as Âtman?

88. When the whole universe, movable and immovable, is known to be Âtman, and thus the existence of everything else is negated, where is then any room¹ to say that the body is Âtman?

("Hindi passage omitted here")

("Hindi passage omitted here") O thou of great illumination ("Hindi passage omitted here") Âtman ("Hindi passage omitted here") ever ("Hindi passage omitted here") contemplating ("Hindi passage omitted here") all ("Hindi passage omitted here") the Prârabdha ("Hindi passage omitted here") experiencing ("Hindi passage omitted here") time ("Hindi passage omitted here") pass ("Hindi passage omitted here") worry ("Hindi passage omitted here") to feel ("Hindi passage omitted here") not ("Hindi passage omitted here") deserve.

89. O enlightened one, pass your time always contemplating on Âtman while you are experiencing all the results of Prârabdha;¹ for it ill becomes you² to feel distressed.

("Hindi passage omitted here")

("Hindi passage omitted here") The knowledge of Âtman ("Hindi passage omitted here") after the origination of ("Hindi passage omitted here") even ("Hindi passage omitted here") Prârabdha ("Hindi passage omitted here") a person ("Hindi passage omitted here") not ("Hindi passage omitted here") leave ("Hindi passage omitted here") verily ("Hindi passage omitted here") thus ("Hindi passage omitted here") which ("Hindi passage omitted here") in the scripture ("Hindi passage omitted here") is heard ("Hindi passage omitted here") that ("Hindi passage omitted here") now ("Hindi passage omitted here") is being refuted.

90. The theory one hears of from the scripture,¹ that Prârabdha does not lose its hold² upon one even after the origination of the knowledge of Âtman, is now being refuted.

("Hindi passage omitted here")

("Hindi passage omitted here") After the origination of the knowledge of Reality ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") of the body and the like ("Hindi passage omitted here") in consequence of non-existence ("Hindi passage omitted here") Prârabdha ("Hindi passage omitted here") not ("Hindi passage omitted here") verily ("Hindi passage omitted here") exists ("Hindi passage omitted here") just as ("Hindi passage omitted here") dream ("Hindi passage omitted here") on waking.

91. After the origination of the knowledge of Reality Prârabdha verily ceases to exist, inasmuch as the body¹ and the like become non-existent; just as a dream does not exist on waking.

("Hindi passage omitted here")

("Hindi passage omitted here") Acquired in a previous life ("Hindi passage omitted here") which ("Hindi passage omitted here") Karma ("Hindi passage omitted here") that ("Hindi passage omitted here") Prârabdha ("Hindi passage omitted here") as ("Hindi passage omitted here") is called ("Hindi passage omitted here") of the man (of knowledge) ("Hindi passage omitted here") in the absence of future birth ("Hindi passage omitted here") that (Prârabdha) ("Hindi passage omitted here") but ("Hindi passage omitted here") not ("Hindi passage omitted here") verily ("Hindi passage omitted here") at any time ("Hindi passage omitted here") exists.

92. That Karma which is done in a previous life is known as Prârabdha (with respect to this life which it has brought forth). But such a Prârabdha does not exist¹ (for a man of knowledge), as he has no other birth.

("Hindi passage omitted here")

("Hindi passage omitted here") Just as ("Hindi passage omitted here") the body in a dream ("Hindi passage omitted here") is superimposed ("Hindi passage omitted here") so ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") this ("Hindi passage omitted here") the body ("Hindi passage omitted here") is superimposed) ("Hindi passage omitted here") verily ("Hindi passage omitted here") of what is superimposed ("Hindi passage omitted here") birth ("Hindi passage omitted here") how ("Hindi passage omitted here") is possible) ("Hindi passage omitted here") in the absence of birth (of the body) ("Hindi passage omitted here") that (Prâabdha) ("Hindi passage omitted here") how ("Hindi passage omitted here") at all ("Hindi passage omitted here") is)?

93. Just as the body in a dream is superimposed (and therefore illusory), so is also this body.¹ How could there be any birth of the superimposed (body), and in the absence of birth² (of the body) where is the room for that (i.e. Prâabdha) at all?

("Hindi passage omitted here")

("Hindi passage omitted here") By the Vedânta texts ("Hindi passage omitted here") of a jar ("Hindi passage omitted here") earth ("Hindi passage omitted here") like ("Hindi passage omitted here") of the phenomenal world ("Hindi passage omitted here") ignorance ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") the material (cause) ("Hindi passage omitted here") verily ("Hindi passage omitted here") is declared ("Hindi passage omitted here") that being destroyed ("Hindi passage omitted here") the state of the universe ("Hindi passage omitted here") where ("Hindi passage omitted here") subsists)?

94. The Vedânta texts declare¹ ignorance to be verily the material (cause) of the

(continued from the previous page) phenomenal world, just as earth is of a jar. That (ignorance) being destroyed,² where can the universe subsist?

("Hindi passage omitted here")

("Hindi passage omitted here") Just as (("Hindi passage omitted here") a person) ("Hindi passage omitted here") out of confusion ("Hindi passage omitted here") the rope ("Hindi passage omitted here") leaving aside ("Hindi passage omitted here") the snake ("Hindi passage omitted here") indeed ("Hindi passage omitted here") perceives ("Hindi passage omitted here") so ("Hindi passage omitted here") an ignorant person ("Hindi passage omitted here") truth ("Hindi passage omitted here") without knowing ("Hindi passage omitted here") the phenomenal world ("Hindi passage omitted here") sees.

95. Just as a person out of confusion perceives only the snake leaving aside the rope, so does an ignorant person see only the phenomenal world without knowing the reality.

("Hindi passage omitted here")

("Hindi passage omitted here") (On) the real nature of the rope ("Hindi passage omitted here") being known ("Hindi passage omitted here") the appearance of the snake ("Hindi passage omitted here") not ("Hindi passage omitted here") remains ("Hindi passage omitted here") so ("Hindi passage omitted here") the substratum (the reality behind) being known ("Hindi passage omitted here") the phenomenal world ("Hindi passage omitted here") extinction ("Hindi passage omitted here") attains.

96. The real nature of the rope being known, the appearance of the snake no longer persists; so the substratum being known,¹ the phenomenal world disappears completely.

("Hindi passage omitted here")

("Hindi passage omitted here") Of the body ("Hindi passage omitted here") also ("Hindi passage omitted here") on account of phenomenality ("Hindi passage omitted here") the existence of Prâabdha ("Hindi passage omitted here") how ("Hindi passage omitted here") is ("Hindi passage omitted here") the Sruti ("Hindi passage omitted here") for the understanding of the ignorant folk ("Hindi passage omitted here") only ("Hindi passage omitted here") Prâabdha ("Hindi passage omitted here") speaks.

97. The body also being within the phenomenal world (and therefore unreal), how could Prâabdha exist? It is, therefore, for the understanding of the ignorant¹ alone that the Sruti speaks of Prâabdha.

("Hindi passage omitted here")

("Hindi passage omitted here") (On) that which is both the higher and the lower ("Hindi passage omitted here") being realized ("Hindi passage omitted here") his ("Hindi passage omitted here") all actions ("Hindi passage omitted here") and ("Hindi passage omitted here") are destroyed ("Hindi passage omitted here") thus ("Hindi passage omitted here") by the Sruti ("Hindi passage omitted here") the use of the plural number ("Hindi passage omitted here") which ("Hindi passage omitted here") clearly ("Hindi passage omitted here") is declared ("Hindi passage omitted here") that ("Hindi passage omitted here") also ("Hindi passage omitted here") for the negation of that (Prârabdha).

98. "And all the actions¹ of a man perish when he realizes that (Âtman) which is both the higher and the lower." Here the clear use of the plural² by the Sruti is to negate Prârabdha as well.

("Hindi passage omitted here")

("Hindi passage omitted here") By the ignorant ("Hindi passage omitted here") perforce ("Hindi passage omitted here") this ("Hindi passage omitted here") is maintained ("Hindi passage omitted here") still ("Hindi passage omitted here") then ("Hindi passage omitted here") room for two

(continued from the previous page) absurdities ("Hindi passage omitted here") will be) ("Hindi passage omitted here") abandonment of the Vedântic conclusion ("Hindi passage omitted here") also ("Hindi passage omitted here") therefore ("Hindi passage omitted here") from which ("Hindi passage omitted here") knowledge ("Hindi passage omitted here") arises) ("Hindi passage omitted here") that ("Hindi passage omitted here") Sruti ("Hindi passage omitted here") should be accepted).

99. If the ignorant still arbitrarily¹ maintains this,² they will not only involve themselves into two absurdities³ but will also run the risk of forgoing the Vedântic conclusion.⁴ So one should accept those Srutis alone⁵ from which proceeds true knowledge.

("Hindi passage omitted here")

("Hindi passage omitted here") Now ("Hindi passage omitted here") of the aforesaid (knowledge) ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") for the attainment ("Hindi passage omitted here") fifteen steps ("Hindi passage omitted here") I ("Hindi passage omitted here") shall expound ("Hindi passage omitted here") by the help of them all ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") profound meditation ("Hindi passage omitted here") verily ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") always ("Hindi passage omitted here") should be practised.

100. Now, for the attainment¹ of the aforesaid (knowledge) I shall expound the fifteen steps by the help of which one should practise profound meditation at all times.

("Hindi passage omitted here")

("Hindi passage omitted here") Without constant practice ("Hindi passage omitted here") of the Âtman that is absolute existence and knowledge ("Hindi passage omitted here") realization ("Hindi passage omitted here") not ("Hindi passage omitted here") arises ("Hindi passage omitted here") so ("Hindi passage omitted here") the seeker after knowledge ("Hindi passage omitted here") for the highest good ("Hindi passage omitted here") Brahman ("Hindi passage omitted here") long ("Hindi passage omitted here") should meditate.

101. The Âtman that is absolute existence and knowledge cannot be realized without constant practice. So one seeking after knowledge should long meditate upon Brahman¹ for the attainment of the desired goal.

("Hindi passage omitted here")

("Hindi passage omitted here") Control of the senses ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") control of the mind ("Hindi passage omitted here") renunciation ("Hindi passage omitted here") silence ("Hindi passage omitted here") place ("Hindi passage omitted here") time ("Hindi passage omitted here") and ("Hindi passage omitted here") posture ("Hindi passage omitted here") the root that restrains ("Hindi passage omitted here") and ("Hindi passage omitted here") equipoise of the body ("Hindi passage omitted here") steadiness of vision ("Hindi passage omitted here") and ("Hindi passage omitted here") control of the vital forces ("Hindi passage omitted here") also ("Hindi passage omitted here") self-withdrawal ("Hindi passage omitted here") concentration ("Hindi passage omitted here") and ("Hindi passage omitted here") meditation on Âtman ("Hindi passage omitted here") complete

(continued from the previous page) absorption ("Hindi passage omitted here") and ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") the steps ("Hindi passage omitted here") in order ("Hindi passage omitted here") are described.

102-103. The steps,¹ in order, are described as follows: the control of the senses, the control of the mind, renunciation, silence, space, time, posture, the restraining root (Mulabandha), the equipoise of the body, the firmness of vision, the control of the vital forces, the withdrawal of the mind, concentration, self-contemplation, and complete absorption.

("Hindi passage omitted here")

("Hindi passage omitted here") All ("Hindi passage omitted here") Brahman ("Hindi passage omitted here") is) ("Hindi passage omitted here") from such knowledge ("Hindi passage omitted here") the restraint of all the senses ("Hindi passage omitted here") this ("Hindi passage omitted here") as Yama ("Hindi passage omitted here") is rightly called ("Hindi passage omitted here") this) ("Hindi passage omitted here") repeatedly ("Hindi passage omitted here") should be practised.

104. The restraint of all the senses by means of such knowledge as "All this is Brahman" is rightly called Yama,¹ which should be practised again and again.

("Hindi passage omitted here")

("Hindi passage omitted here") The continuous flow of one kind of thought ("Hindi passage omitted here") the rejection of all that is foreign to it ("Hindi passage omitted here") and ("Hindi passage omitted here") this ("Hindi passage omitted here") Niyama ("Hindi passage omitted here") is called ("Hindi passage omitted here") this ("Hindi passage omitted here") verily ("Hindi passage omitted here") the supreme bliss ("Hindi passage omitted here") this ("Hindi passage omitted here") by the wise ("Hindi passage omitted here") regularly ("Hindi passage omitted here") is practised.

105. The continuous flow of only one kind of thought,¹ to the exclusion of all other thoughts, is called Niyama,² which is verily the supreme bliss and is regularly practised by the wise.

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("Hindi passage omitted here") Realizing it as the all-conscious Âtman ("Hindi passage omitted here") of the illusory universe ("Hindi passage omitted here") abandonment ("Hindi passage omitted here") verily ("Hindi passage omitted here") of the great ("Hindi passage omitted here") honoured ("Hindi passage omitted here") renunciation ("Hindi passage omitted here") is ("Hindi passage omitted here") because ("Hindi passage omitted here") this ("Hindi passage omitted here") immediately ("Hindi passage omitted here") of the nature of liberation ("Hindi passage omitted here") is).

106. The abandonment of the illusory universe by realizing it as the all-conscious Âtman is the real¹ renunciation honoured by the great, since it is of the nature of immediate liberation.

("Hindi passage omitted here")

("Hindi passage omitted here") Words ("Hindi passage omitted here") that ("Hindi passage omitted here") without reaching ("Hindi passage omitted here") with the mind ("Hindi passage omitted here") from which ("Hindi passage omitted here") turn back ("Hindi passage omitted here") which ("Hindi passage omitted here") silence ("Hindi passage omitted here") by the Yogins ("Hindi passage omitted here") attainable ("Hindi passage omitted here") the wise ("Hindi passage omitted here") always ("Hindi passage omitted here") that ("Hindi passage omitted here") should be.

107. The wise should always be one with that silence¹ wherefrom words² together with the mind turn back without reaching it, but which is attainable by the Yogins.³

("Hindi passage omitted here")

("Hindi passage omitted here") From which ("Hindi passage omitted here") words ("Hindi passage omitted here") turn back ("Hindi passage omitted here") that ("Hindi passage omitted here") by whom ("Hindi passage omitted here") to be described ("Hindi passage omitted here") is capable ("Hindi passage omitted here") if ("Hindi passage omitted here") the phenomenal world ("Hindi passage omitted here") to be spoken of ("Hindi passage omitted here") even that ("Hindi passage omitted here") devoid of words ("Hindi passage omitted here") is or this ("Hindi passage omitted here")

(continued from the previous page) ("Hindi passage omitted here") or this ("Hindi passage omitted here") which ("Hindi passage omitted here") among the sages ("Hindi passage omitted here") called congenital ("Hindi passage omitted here") that ("Hindi passage omitted here") silence ("Hindi passage omitted here") is ("Hindi passage omitted here") by (restraining) speech ("Hindi passage omitted here") silence ("Hindi passage omitted here") by the teachers of Brahman ("Hindi passage omitted here") for children ("Hindi passage omitted here") ordained.

108-109. Who can describe That (i.e. Brahman) whence words turn away? (So silence is inevitable while describing Brahman). Or if the phenomenal world were to be described, even that is beyond words.¹ This,² to give an alternate definition, may also be termed silence known among the sages as congenital.³ The observance of silence by restraining speech, on the other hand, is ordained by the teachers of Brahman for the ignorant.

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("Hindi passage omitted here") In the beginning ("Hindi passage omitted here") in the end ("Hindi passage omitted here") and ("Hindi passage omitted here") in the middle ("Hindi passage omitted here") as also ("Hindi passage omitted here") in which ("Hindi passage omitted here") people (i.e. the universe) ("Hindi passage omitted here") not ("Hindi passage omitted here") exists ("Hindi passage omitted here") by which ("Hindi passage omitted here") this (universe) ("Hindi passage omitted here") always ("Hindi passage omitted here") is pervaded ("Hindi passage omitted here") that ("Hindi passage omitted here") solitude ("Hindi passage omitted here") space ("Hindi passage omitted here") is known.

110. That solitude¹ is known as space, wherein the universe does not exist in the

(continued from the previous page) beginning, end or middle, but whereby it is pervaded at all times.

("Hindi passage omitted here")

("Hindi passage omitted here") In the twinkling of an eye ("Hindi passage omitted here") beginning with Brahmâ ("Hindi passage omitted here") of all beings ("Hindi passage omitted here") on account of producing ("Hindi passage omitted here") undivided bliss ("Hindi passage omitted here") non-dual ("Hindi passage omitted here") (verily) ("Hindi passage omitted here") by the word time ("Hindi passage omitted here") is denoted.

111. The non-dual (Brahman) that is bliss indivisible is denoted by the word 'time,' since it brings into existence,¹ in the twinkling of an eye, all beings from Brahmâ downwards.

Not only the power of creation but also that of preservation and destruction is also meant.

("Hindi passage omitted here")

("Hindi passage omitted here") Where ("Hindi passage omitted here") easily ("Hindi passage omitted here") verily ("Hindi passage omitted here") unceasingly ("Hindi passage omitted here") meditation of Brahman ("Hindi passage omitted here") becomes ("Hindi passage omitted here") that ("Hindi passage omitted here") to be posture ("Hindi passage omitted here") should know; ("Hindi passage omitted here") destroying happiness ("Hindi passage omitted here") any other ("Hindi passage omitted here") not.

112. One should know that¹ to be real posture in which the meditation of Brahman

(continued from the previous page) flows spontaneously and unceasingly, and not any other² that destroys one's happiness.

("Hindi passage omitted here")

("Hindi passage omitted here") Which ("Hindi passage omitted here") the origin of all beings ("Hindi passage omitted here") the support of the whole universe ("Hindi passage omitted here") immutable ("Hindi passage omitted here") thus ("Hindi passage omitted here") well known ("Hindi passage omitted here") in which ("Hindi passage omitted here") Siddhas (the enlightened) ("Hindi passage omitted here") completely absorbed ("Hindi passage omitted here") that ("Hindi passage omitted here") alone ("Hindi passage omitted here") the wise ("Hindi passage omitted here") as Siddhâsana ("Hindi passage omitted here") know.

113. That which is well known as the origin of all beings and the support of the whole universe, which is immutable and in which the enlightened are completely merged – that alone is known as Siddhâsana.¹

("Hindi passage omitted here")

("Hindi passage omitted here") Which ("Hindi passage omitted here") of all existence ("Hindi passage omitted here") the root ("Hindi passage omitted here") the restraint of the mind ("Hindi passage omitted here") on which is rooted ("Hindi passage omitted here") that ("Hindi passage omitted here") the restraining root ("Hindi passage omitted here") is called

(continued from the previous page) ("Hindi passage omitted here") of the Râja-yogins ("Hindi passage omitted here") fit ("Hindi passage omitted here") this ("Hindi passage omitted here") always ("Hindi passage omitted here") should be adopted.

114. That (Brahman) which is the root of all existence and on which the restraint of the mind¹ is based is called the restraining root (Mulabandha)² which should always be adopted since it is fit for Râja-yogins.

("Hindi passage omitted here")

("Hindi passage omitted here") Homogeneous ("Hindi passage omitted here") in Brahman ("Hindi passage omitted here") absorption ("Hindi passage omitted here") of the limbs ("Hindi passage omitted here") equipoise ("Hindi passage omitted here") should know ("Hindi passage omitted here") otherwise ("Hindi passage omitted here") like a dried-up tree ("Hindi passage omitted here") straightness ("Hindi passage omitted here") not ("Hindi passage omitted here") verily ("Hindi passage omitted here") equipoise ("Hindi passage omitted here") is).

115. Absorption in the uniform Brahman should be known as the equipoise of the limbs (Dehasâmya). Otherwise mere straightening of the body like that of a dried-up tree is no equipoise.

("Hindi passage omitted here")

("Hindi passage omitted here") The vision ("Hindi passage omitted here") full of knowledge ("Hindi passage omitted here") making ("Hindi passage omitted here") the world ("Hindi passage omitted here") to be Brahman itself ("Hindi passage omitted here") should view

(continued from the previous page) ("Hindi passage omitted here") that ("Hindi passage omitted here") vision ("Hindi passage omitted here") noble ("Hindi passage omitted here") is ("Hindi passage omitted here") not ("Hindi passage omitted here") that which sees the tip of the nose.

116. Converting the ordinary vision into one of knowledge one should view the world as Brahman Itself. That is the noblest vision,¹ and not that which is directed to the tip of the nose.

("Hindi passage omitted here")

("Hindi passage omitted here") Or ("Hindi passage omitted here") of the seer, sight and the seen ("Hindi passage omitted here") where ("Hindi passage omitted here") cessation ("Hindi passage omitted here") happens ("Hindi passage omitted here") there alone ("Hindi passage omitted here") vision ("Hindi passage omitted here") should be directed ("Hindi passage omitted here") not ("Hindi passage omitted here") seeing the tip of the nose.

117. Or, one should direct one's vision to That¹ alone where all distinction of the seer, sight and the seen ceases and not to the tip of the nose.²

("Hindi passage omitted here")

("Hindi passage omitted here") In all mental states such as Chitta ("Hindi passage omitted here") as Brahman ("Hindi passage omitted here") verily ("Hindi passage omitted here") through the faculty of remembrance ("Hindi passage omitted here") of all modifications of the mind ("Hindi passage omitted here") which ("Hindi passage omitted here") restraint ("Hindi passage omitted here") that ("Hindi passage omitted here") Prânâyâma (control of the vital forces) ("Hindi passage omitted here") is called.

118. The restraint of all modifications of the mind by regarding all mental states like the Chitta as Brahman alone, is called Prânâyâma.

("Hindi passage omitted here")

("Hindi passage omitted here") Of the phenomenal world ("Hindi passage omitted here") negation ("Hindi passage omitted here") known as Rechaka (inhalation) ("Hindi passage omitted here") breath ("Hindi passage omitted here") is ("Hindi passage omitted here") I ("Hindi passage omitted here") Brahman ("Hindi passage omitted here") alone ("Hindi passage omitted here") am ("Hindi passage omitted here") that ("Hindi passage omitted here") which ("Hindi passage omitted here") thought ("Hindi passage omitted here") that ("Hindi passage omitted here") Puraka (inhalation) ("Hindi passage omitted here") breath ("Hindi passage omitted here") is called ("Hindi passage omitted here") thereafter ("Hindi passage omitted here") the steadiness of that thought ("Hindi passage omitted here") Kumbhaka (holding the breath) ("Hindi passage omitted here") is called ("Hindi passage omitted here") this ("Hindi passage omitted here") also ("Hindi passage omitted here") of the enlightened ("Hindi passage omitted here") the control of the vital force (i.e. Prânâyâma) ("Hindi passage omitted here") is ("Hindi passage omitted here") of the ignorant ("Hindi passage omitted here") pressing of the nose ("Hindi passage omitted here") is)

119-120. The expulsion² of the phenomenal world from consciousness³ is known as Rechaka (breathing out), the firm⁴ thought, "I am verily Brahman," is called Puraka (breathing in), and the steadiness of that thought thereafter is called Kumbhaka (restraining the breath). This is the real course of

² The original editor changed "negation" to "expulsion" by hand

³ The original editor inserted "from consciousness" by hand

⁴ The original editor inserted "firm" by hand

(continued from the previous page) Prânâyâma¹ for the enlightened, whereas the ignorant only torture the nose.

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("Hindi passage omitted here") In all objects ("Hindi passage omitted here") selfhood ("Hindi passage omitted here") realizing ("Hindi passage omitted here") of the mind ("Hindi passage omitted here") in the supreme Consciousness ("Hindi passage omitted here") absorption ("Hindi passage omitted here") this ("Hindi passage omitted here") Pratyâhâra ("Hindi passage omitted here") is to be known ("Hindi passage omitted here") that ("Hindi passage omitted here") by the seekers after liberation ("Hindi passage omitted here") should be practised.

121. The absorption of the mind in the supreme Consciousness by realizing Âtman in all objects is known as Pratyâhâra¹ (withdrawal of the mind) which should be practised by the seekers after liberation.

("Hindi passage omitted here")

("Hindi passage omitted here") Wherever ("Hindi passage omitted here") the mind ("Hindi passage omitted here") goes ("Hindi passage omitted here") there ("Hindi passage omitted here") of Brahman ("Hindi passage omitted here") by realization ("Hindi passage omitted here") of the mind ("Hindi passage omitted here") fixing ("Hindi passage omitted here") that ("Hindi passage omitted here") alone ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") supreme ("Hindi passage omitted here") Dhâranâ ("Hindi passage omitted here") is known.

122. The steadiness of the mind through realization of Brahman wherever the mind goes, is known as the supreme Dhâranâ¹ (concentration).

("Hindi passage omitted here")

("Hindi passage omitted here") I) ("Hindi passage omitted here") Brahman ("Hindi passage omitted here") alone ("Hindi passage omitted here") am ("Hindi passage omitted here") by such unassailable thought ("Hindi passage omitted here") depending on nothing ("Hindi passage omitted here") remaining ("Hindi passage omitted here") by the word Dhyâna ("Hindi passage omitted here") well known ("Hindi passage omitted here") this) ("Hindi passage omitted here") productive of supreme bliss ("Hindi passage omitted here") is).

123. Remaining independent of everything as a result of the unassailable thought, "I am verily Brahman," is well known by the word Dhyânâ¹ (meditation), and is productive of supreme bliss.

("Hindi passage omitted here")

("Hindi passage omitted here") Of thought ("Hindi passage omitted here") through changelessness ("Hindi passage omitted here") again ("Hindi passage omitted here") through identification with Brahman ("Hindi passage omitted here") complete ("Hindi passage omitted here") forgetfulness of all mental activity ("Hindi passage omitted here") this ("Hindi passage omitted here") Samâdhi ("Hindi passage omitted here") is called ("Hindi passage omitted here") this ("Hindi passage omitted here") called knowledge.

124. The complete forgetfulness of all thought by first making it changeless and then identifying it with Brahman is called Samâdhi known also as knowledge.¹

("Hindi passage omitted here")

("Hindi passage omitted here") The aspirant ("Hindi passage omitted here") this ("Hindi passage omitted here") (manifestor of) uncreated bliss ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") so long ("Hindi passage omitted here") perfectly ("Hindi passage omitted here") should practise ("Hindi passage omitted here") till ("Hindi passage omitted here") of the person ("Hindi passage omitted here") being under control ("Hindi passage omitted here") being called into action ("Hindi passage omitted here") in an instant ("Hindi passage omitted here") spontaneously ("Hindi passage omitted here") arises.

125. The aspirant should carefully practise this (meditation) that reveals his natural bliss until, being under his full control, it arises spontaneously, in an instant when called into action.

("Hindi passage omitted here")

("Hindi passage omitted here") Then ("Hindi passage omitted here") the best among Yogis ("Hindi passage omitted here") (("Hindi passage omitted here")) being perfected ("Hindi passage omitted here") free from all practices ("Hindi passage omitted here") becomes ("Hindi passage omitted here") of this (man of realization) ("Hindi passage omitted here") that ("Hindi passage omitted here") the real nature ("Hindi passage omitted here") of the mind ("Hindi passage omitted here") of speech ("Hindi passage omitted here") also ("Hindi passage omitted here") object ("Hindi passage omitted here") not ("Hindi passage omitted here") becomes).

126. Then he, the best among Yogis having attained to perfection, becomes free from all practices.¹ The real nature of such a man² never becomes an object of the mind or speech.

("Hindi passage omitted here")

("Hindi passage omitted here") While Samâdhi (concentration) is being practised ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") lack of inquiry ("Hindi passage omitted here") idleness ("Hindi passage omitted here") desire for sense-enjoyment ("Hindi passage omitted here") sleep ("Hindi passage omitted here") dullness ("Hindi passage omitted here") distraction ("Hindi passage omitted here") tasting of joy ("Hindi passage omitted here") blankness ("Hindi passage omitted here") also ("Hindi passage omitted here") obstacles ("Hindi passage omitted here") indeed ("Hindi passage omitted here") perforce ("Hindi passage omitted here") appear ("Hindi passage omitted here") such ("Hindi passage omitted here") which ("Hindi passage omitted here") multiplicity of obstacles ("Hindi passage omitted here") that ("Hindi passage omitted here") by the seeker after Brahman ("Hindi passage omitted here") slowly ("Hindi passage omitted here") should be avoided.

127-28. While practising Samâdhi there appear unavoidably many obstacles, such as lack of inquiry, idleness, desire for sense-pleasure, sleep, dullness, distraction, tasting of joy,¹ and the sense of blankness.² One desiring the knowledge of Brahman should slowly get rid of such innumerable obstacles.

("Hindi passage omitted here")

("Hindi passage omitted here") By the thought of an object ("Hindi passage omitted here") verily ("Hindi passage omitted here") identification with the object ("Hindi passage omitted here") arises ("Hindi passage omitted here") by the thought of a void ("Hindi passage omitted here") verily ("Hindi passage omitted here") indentification with the void ("Hindi passage omitted here") arises ("Hindi passage omitted here") by the thought of Brahman ("Hindi passage omitted here") perfection ("Hindi passage omitted here") verily ("Hindi passage omitted here") arises ("Hindi passage omitted here") so ("Hindi passage omitted here") perfection ("Hindi passage omitted here") should practise ("Hindi passage omitted here") a person).

129. While thinking of an object the mind verily identifies itself with that, and while thinking of a void it really becomes blank, whereas by the thought of Brahman it attains to perfection. So one should constantly think of¹ (Brahman to attain) perfection.

("Hindi passage omitted here")

("Hindi passage omitted here") Who ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") this ("Hindi passage omitted here") supremely ("Hindi passage omitted here") purifying ("Hindi passage omitted here") the thought of Brahman ("Hindi passage omitted here") give up ("Hindi passage omitted here") those ("Hindi passage omitted here") persons ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") in vain ("Hindi passage omitted here") live ("Hindi passage omitted here") to beasts ("Hindi passage omitted here") also ("Hindi passage omitted here") equal ("Hindi passage omitted here") are).

130. Those who give up this supremely purifying thought of Brahman, live in vain and are on the same level with beasts.¹

("Hindi passage omitted here")

("Hindi passage omitted here") Who ("Hindi passage omitted here") virtuous persons ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") the consciousness (of Brahman) ("Hindi passage omitted here") know ("Hindi passage omitted here") knowing ("Hindi passage omitted here") and ("Hindi passage omitted here") who ("Hindi passage omitted here") that) ("Hindi passage omitted here") develop ("Hindi passage omitted here") those ("Hindi passage omitted here") indeed

(continued from the previous page) ("Hindi passage omitted here") blessed ("Hindi passage omitted here") are) ("Hindi passage omitted here") they ("Hindi passage omitted here") in the three worlds ("Hindi passage omitted here") respected ("Hindi passage omitted here") are).

131. Blessed indeed are those virtuous persons who at first have this consciousness of Brahman¹ and then develop it more and more. They are respected everywhere.

("Hindi passage omitted here")

("Hindi passage omitted here") Whose ("Hindi passage omitted here") consciousness (of Brahman) ("Hindi passage omitted here") same ("Hindi passage omitted here") developed ("Hindi passage omitted here") that ("Hindi passage omitted here") also ("Hindi passage omitted here") again ("Hindi passage omitted here") mature ("Hindi passage omitted here") they ("Hindi passage omitted here") alone ("Hindi passage omitted here") the state of ever-existent Brahman ("Hindi passage omitted here") have attained to ("Hindi passage omitted here") others ("Hindi passage omitted here") those who dabble in words ("Hindi passage omitted here") not.

132. Only those in whom this consciousness¹ (of Brahman) being ever present grows into maturity, attain to the state of ever-existent Brahman; and not others who merely deal with words.²

("Hindi passage omitted here")

("Hindi passage omitted here") Those ("Hindi passage omitted here") in discussing about Brahman ("Hindi passage omitted here") clever ("Hindi passage omitted here") devoid of the consciousness (of Brahman) ("Hindi passage omitted here") but) ("Hindi passage omitted here") very much attached to (worldly pleasures) ("Hindi passage omitted here") they ("Hindi passage omitted here") also ("Hindi passage omitted here") on account of their ignorance ("Hindi passage omitted here") surely ("Hindi passage omitted here") again and again ("Hindi passage omitted here") come ("Hindi passage omitted here") go ("Hindi passage omitted here") and.

133. Also those persons who are only clever in discussing about Brahman but have no realization, and are very much attached to worldly pleasures, are born and die again and again in consequence of their ignorance.

("Hindi passage omitted here")

("Hindi passage omitted here") The aspirants) ("Hindi passage omitted here") imbued with Brahman ("Hindi passage omitted here") thought ("Hindi passage omitted here") without ("Hindi passage omitted here") half an instant ("Hindi passage omitted here") not ("Hindi passage omitted here") stay ("Hindi passage omitted here") just as ("Hindi passage omitted here") Brahmâ and others ("Hindi passage omitted here") Sanaka and others ("Hindi passage omitted here") Suka and others ("Hindi passage omitted here") not) ("Hindi passage omitted here") remain.

134. The aspirant after Brahman should not remain¹ a single moment without the thought of Brahman, just like Brahmâ, Sanaka, Suka and others.

("Hindi passage omitted here")

("Hindi passage omitted here") In the effect ("Hindi passage omitted here") the nature of the cause ("Hindi passage omitted here") inheres ("Hindi passage omitted here") in the cause ("Hindi passage omitted here") the nature of the effect ("Hindi passage omitted here") not ("Hindi passage omitted here") verily ("Hindi passage omitted here") therefore ("Hindi passage omitted here") through reasoning ("Hindi passage omitted here") in the absence of the effect ("Hindi passage omitted here") the causality ("Hindi passage omitted here") disappears.

135. The nature of the cause inheres in the effect and not *vice versa*; so through reasoning it is found that in the absence of the effect¹ the cause, as such, also disappears.

("Hindi passage omitted here")

("Hindi passage omitted here") Then ("Hindi passage omitted here") which ("Hindi passage omitted here") indeed ("Hindi passage omitted here") pure ("Hindi passage omitted here") of words ("Hindi passage omitted here") beyond the range ("Hindi passage omitted here") reality ("Hindi passage omitted here") that ("Hindi passage omitted here") remains ("Hindi passage omitted here") of earth and the pot ("Hindi passage omitted here") through the illustration ("Hindi passage omitted here") verily ("Hindi passage omitted here") that ("Hindi passage omitted here") again and again ("Hindi passage omitted here") should be understood.

136. Then that pure reality (Brahman) which is beyond speech alone remains. This should be understood again and again verily through the illustration of earth and the pot.¹

("Hindi passage omitted here")

("Hindi passage omitted here") In this very way ("Hindi passage omitted here") of the pure-minded ("Hindi passage omitted here") a state of awareness (of Brahman) ("Hindi passage omitted here") arises ("Hindi passage omitted here") thereafter ("Hindi passage omitted here") that ("Hindi passage omitted here") mental state ("Hindi passage omitted here") imbued with Brahman ("Hindi passage omitted here") becomes.

137. In this way alone¹ there arises in the pure-minded a state of awareness (of Brahman), which is afterwards merged into Brahman.

("Hindi passage omitted here")

("Hindi passage omitted here") A person ("Hindi passage omitted here") at first ("Hindi passage omitted here") by the negative method ("Hindi passage omitted here") the cause ("Hindi passage omitted here") should examine ("Hindi passage omitted here") again ("Hindi passage omitted here") that (i.e. cause) ("Hindi passage omitted here") verily ("Hindi passage omitted here") by the positive method ("Hindi passage omitted here") in the effect ("Hindi passage omitted here") ever ("Hindi passage omitted here") understands.

138. One should¹ first look for the cause by the negative method and then find it by the positive method, as ever inherent in the effect.

("Hindi passage omitted here")

("Hindi passage omitted here") In the effect ("Hindi passage omitted here") the cause ("Hindi passage omitted here") verily ("Hindi passage omitted here") should see ("Hindi passage omitted here") afterwards ("Hindi passage omitted here") the effect ("Hindi passage omitted here") should dismiss ("Hindi passage omitted here") then ("Hindi passage omitted here") the causality ("Hindi passage omitted here") goes away ("Hindi passage omitted here") the sage ("Hindi passage omitted here") the residue ("Hindi passage omitted here") becomes.

139. One should verily see the cause in the effect, and then dismiss the effect altogether. What then remains,¹ the sage himself becomes.

[An alternative method is suggested here.]

("Hindi passage omitted here")

("Hindi passage omitted here") With firm conviction ("Hindi passage omitted here") most energetically ("Hindi passage omitted here") that ("Hindi passage omitted here") thing ("Hindi passage omitted here") is meditated upon ("Hindi passage omitted here") a person ("Hindi passage omitted here") that ("Hindi passage omitted here") verily ("Hindi passage omitted here") quickly ("Hindi passage omitted here") becomes ("Hindi passage omitted here") this ("Hindi passage omitted here") from the illustration of the wasp and the insect ("Hindi passage omitted here") should be understood.

140. A person who meditates upon a thing with great assiduity and firm conviction, becomes that very thing. This may be understood¹ from the illustration of the wasp and the worm.

("Hindi passage omitted here")

("Hindi passage omitted here") The wise ("Hindi passage omitted here") the invisible ("Hindi passage omitted here") the substantial (i.e. the visible) ("Hindi passage omitted here") also ("Hindi passage omitted here") everything ("Hindi passage omitted here") of the nature of consciousness ("Hindi passage omitted here") as one's own Self ("Hindi passage omitted here") verily ("Hindi passage omitted here") with great care ("Hindi passage omitted here") always ("Hindi passage omitted here") should think of.

141. The wise should always think with great care of the invisible, the visible and everything else, as his own Self which is consciousness itself.

("Hindi passage omitted here")

("Hindi passage omitted here") The wise ("Hindi passage omitted here") the visible ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") to invisibility ("Hindi passage omitted here") reducing ("Hindi passage omitted here") as Brahman ("Hindi passage omitted here") should think of ("Hindi passage omitted here") then) ("Hindi passage omitted here") full of consciousness and bliss ("Hindi passage omitted here") with the mind ("Hindi passage omitted here") in eternal felicity ("Hindi passage omitted here") should abide in.

142. Having reduced the visible¹ to the invisible, the wise should think of the universe as one with Brahman. Thus alone will he abide in eternal felicity with the mind full of consciousness and bliss.

("Hindi passage omitted here")

("Hindi passage omitted here") With these steps ("Hindi passage omitted here") fitted ("Hindi passage omitted here") Râja-Yoga ("Hindi passage omitted here") has been described ("Hindi passage omitted here") for those whose worldly desires are partially consumed ("Hindi passage omitted here") with Hatha-Yoga ("Hindi passage omitted here") this) ("Hindi passage omitted here") combined ("Hindi passage omitted here") should be).

143. Thus has been described Râja-Yoga consisting of these steps¹ (mentioned above). With this is to be combined Hatha-Yoga² for (the benefit of) those whose worldly desires are partially attenuated.

("Hindi passage omitted here")

("Hindi passage omitted here") Whose ("Hindi passage omitted here") mind ("Hindi passage omitted here") completely mature, i.e. free from impurities ("Hindi passage omitted here") for them) ("Hindi passage omitted here") this alone ("Hindi passage omitted here") (expletive) ("Hindi passage omitted here") productive of the highest result (i.e. perfection) ("Hindi passage omitted here") is) ("Hindi passage omitted here") to those devoted to the teacher and the Deity ("Hindi passage omitted here") of all ("Hindi passage omitted here") that) ("Hindi passage omitted here") speedily ("Hindi passage omitted here") easy to achieve ("Hindi passage omitted here") becomes).

144. For those whose mind is completely purified this (Rāja-Yoga) alone is productive of perfection. Purity of the mind, again, is speedily accessible to those who are devoted¹ to the teacher and the Deity.

[¹ *Paramahamsa Yogins*—The Yogins are those who have controlled all the outgoing faculties of the mind and attained concentration by the practice of the eightfold means of Yoga, viz., Yama, Niyama, Asana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi. The Paramahamsas are those who have attained the superconscious state in which all illusion of the world has vanished in the direct realisation of Truth, the Oneness of existence. They belong to the highest order of Sannyāsins. The word is put here to qualify Yogins because they are sometimes seen to apply their powers or Siddhis to worldly ends, which brings on their downfall. The Paramahamsas however having realised the hollowness of all earthly vanities through Knowledge renounce them.

² *Is accessible &c.*—because this Paramahamsa path called Turīyāsrama (the fourth order) is reached through the merits acquired by the strenuous exertions of many previous births.

³ *One such*—at any time in any country.

⁴ *Rests &c.*—is firmly established in the consciousness of "I am the Brahman."

⁵ *The great one*—not conditioned by anything, though living in the body.

⁶ *Me*—the Paramātmā.

⁷ *Reside &c.*—in My own essence, there being no distinction between him and Me; but not in those devoid of Knowledge.

⁸ *Having &c.*—with a view to attaining the perfect and undisturbed peace of mind, without having anything to identify his self with.

⁹ *Etc.*—implies servants, cattle, home and fields, indeed all worldly possessions.

¹⁰ *Sikhā*—the tuft of hair on the crown of the head.

¹¹ *The holy thread*—which marks one as belonging to the Three Varnas, and entitled to the performance of Vedic rites.

¹² *Study &c.*—which is useful only so long as Truth is not realised. Mark, it is only the Veda of all the Scriptures of the world, which calls upon its believers to go beyond it.

¹³ *All works*—such as secular, Vaidic, obligatory, ceremonial, forbidden, and those performed with a motive to gain prosperity either here or hereafter.

¹⁴ *This universe*—which by its various threads of desire binds the soul and charms it by its endless deceitful sports of Māyā.

¹⁵ *Use*—accept, but not with the idea "These are mine."

¹⁶ *Kaupina &c.*—the Kaupina, for decency's sake; the Danda or staff, to ward off wild cows, snakes, and the like; clothes, just to protect himself from heat and cold.

¹⁷ *Etc.*—implies shoes, to protect the feet from the thorns or to avoid directly touching unclean spots.

¹⁸ *For the good &c.*—Though he does not care for those things for himself yet he may use them for the good of those who are devoted to their Svadharma, who by seeing the outward signs of the Danda &c. will recognise him as a Sannyâsin, and approaching him with reverence, will earn religious merit, by the gift of Bhikshâ (food) (i.e., by the cultivation of the faculty of charity), and dispel their Ajnânam (nescience) by hearing his words of wisdom.

¹⁹ *Final*—Using those things are not, however, for the Paramahamsa of the highest stage.]

[¹ *He feels &c.*—Why he stands in no need of carrying the Danda &c. is told in this sentence. He being a Yogi rests absorbed in the Paramâtman and has no consciousness of heat and cold, like a child absorbed in play and because of his seeing no other self but his own in all, he does not feel elated by honour paid to him, nor grieved by being disrespectfully treated.

² *Etc.*—Implies all the dual throngs.

³ *Six billows*—hunger, thirst, grief, delusion, decay (by bodily disease) and death. Of these the first two belong to the Prâna, the next two to the mind, and the last two to the body. It is but natural that the Yogi should not be affected by these changes as his aim is the knowledge of the Atman which is bereft of all qualities.

⁴ *Calumny*—from others.

⁵ *Ostentation*—display of one's own spiritual practices before others to please them, or to gain name and fame.

⁶ *Egoism*—thinking the aggregate of the body and the senses &c. as the Self.

⁷ *The like*—such as the idea of mine-ness in objects of enjoyment.

⁸ *Regards &c.*—because of the absence of the idea of egoism in it. Just as men for fear of pollution by touching a corpse look at it from a distance, so the Yogin for fear of having the error of self-identity with the body again aroused, looks upon it as a mass of inert matter only, quite distinct from the Self.

⁹ *Eternally*—negates the reappearance of Avidyâ once it is destroyed by knowledge of the Atman.

¹⁰ *Cause &c.*—is Nescience, Avidyâ, with everything connected with it, such as desire, attachment &c.

¹¹ *Doubt*—as whether a thing seen in a mist is a stump or a man: as whether the Atman is the doer and enjoyer or not.

¹² *Misconceived knowledge*—as mistaking the mother-of-pearl for silver: as mistaking the body and the aggregate of the senses as the Atman.

¹³ *False knowledge*—as believing the Atman to be the doer and enjoyer. Doubt and misconceived knowledge also come under this category.

¹⁴ *Undivided*—being devoid of dual perception, as that of good and evil, which does not exist in the Atman.

¹⁵ *That (Jnânam) &c.*—Though such a Paramahamsa has no outward signs of a Brâhmana, as the Sikhâ and the holy thread, and does not perform any Sandhyâ according to Vedic injunctions, yet he is to be regarded as higher than a Brâhmana, for he performs, by night and day, the true import of the Sandhyâ—the union of the individual soul with the Supreme Soul.]

[¹ *All desires*—of enjoying the objects of the senses, here and hereafter, as they only taint the mind-stuff and bring on misery and bondage in the end.

² *Rest &c.*—i.e., rests in the essence of Pure Bliss without knowing any break.

³ *Staff*—Danda: Generally, it is a symbol of authority and punishment. It is given to a twice-born man at the time of investiture with the sacred thread, signifying his admission into the Brahmachâri (student) life. It is also received from the hands of the Guru at the time of one's taking Sannyâsa, not only to ward off physical dangers, but as a symbol to constantly remind the bearer of the great duties and responsibilities of his exalted position. Among the various orders of Sannyâsins there are Tridandins and Ekdandins; the former carry in the right hand three long staves tied together so as to form one. The

three staves are meant to represent Vâgdanda or control of speech, Kâyadanda or control of (bodily) desires, and Manodanda or control of mind by Prânâyâma.

⁴ *Staff of Knowledge*: The one staff of the Ekadandin represents Jñanam or the consciousness of "I am Brahman," and it is conceived as a Danda because it kills the deadly animals of attachment, hate &c., which are the offspring of duality or diversity.

⁵ *He*—who is Paramahamsa in name only.

⁶ *Hells*—i.e., experiences various states of awful pain and misery in the after-life for his having been false to the ideals of the Order, his Svadharma.

⁷ *Knowing &c.*—Knowing the vast difference between the Pravritti and Nivritti paths, he shuns the one fraught with pain, and follows the other full of bliss, and thus reaches the highest Turiya stage beyond both of them.]

[¹ *None*—No Devas or the like.

² *Offers &c.*—He is not required to perform the Srâddha ceremony.

³ *Independent will*—By his successful practice of detachment of self from all objects, and his relinquishing both good and evil, the Paramahamsa is not dominated by the will of gaining anything for himself, but rests ever content with whatever comes to him of itself.

⁴ *Invocation to God*—in any image.

⁵ *Valedictory ceremony*—Prayers offered to the chosen Deity. at the end of worship, to retire to His Supreme Abode.

⁶ *Phenomenal world*—in its gross and subtle aspects as conceived by the senses and the mind.

⁷ *Neither sees &c.*—for he has become the Absolute.

⁸ *'I' nor 'thou'*—He sees not the Self as individualised in himself, or in others but in Its true essence.

⁹ *All this*—the universe as existing in Brahman, as he has no separate idea of This and That.

¹⁰ *The Sannyâsin &c.*—Having dwelt thus far on the nature of the illuminated Paramahamsas, the Upanishad speaks now of the duties of those Sannyâsins who are yet striving to reach the goal.

¹¹ *Has no home*—builds no home (Math) for himself, lest he becomes attached to it; and consequently he does not live in the same place. In fact he should not know where he will sleep next.

¹² *Wealth*—such as, oxen, fields, rest-houses for travellers and pilgrims, &c.

¹³ *Harm*—according to the Sâstras.

¹⁴ *Killer of Brahman &c.*—i.e., by his denying Brahman as the only Reality and all else as unreal, he makes Brahman a nonentity to him.

¹⁵ *Chandâla*—a person of the untouchable castes.

¹⁶ *Killer of the Atman*—By his attachment to gold and thinking himself as its enjoyer he kills the true nature of the Self in him, which is unattached, infinite, and is ever the non-enjoyer. Says the Smriti: "Who thinks the Atman as being otherwise than what It really is, what sin is there which is not done by that thief, the killer of the Self."

¹⁷ *With longing*—Which implies that the Sannyâsin should not likewise hear and talk about gold, or extol it, or make use of it, in any way, for his self-created needs.

¹⁸ *All desires &c.*—The great results which follow one after another by the renunciation of gold are now stated.

¹⁹ *Neither hates &c.*—neither hates his enemies, nor is elated by any friend's treating him with the utmost consideration, because he has risen above the ideas of "friend and foe," "likes and dislikes."

²⁰ *Rests &c.*—The Smriti thus extols the bliss such a one possesses: "The happiness enjoyed by the king of the gods, or by the sovereign ruler of all men, is nothing compared with that which belongs to the Yogin who is devoid of attachment and is steadfast in the Knowledge of the Self."

²¹ *End of his desires*—He has nothing more to desire, no want to satisfy, no duty unperformed. The Smriti says: "The Yogin who is satisfied with the nectar of Self-knowledge, who has reached the end of desires, has no more any duty which is yet to be performed. If he feels the reverse he is not a knower of Truth."]

[¹ *The Purusha*—The dweller in the body.

² *Is threefold*—Though the distinction usually made in the Sâstras is fourfold viz.—the body, the mind, the Jivâtman and the Paramâtman, still considering the identity of the two last, the distinction is spoken of as threefold here.

³ *Nails*—The repetition of the word is for distinguishing the nails of the hand from those of the toes.

⁴ *That which &c.*—i.e. the human body.

⁵ *Is born and dies*—implies that it also undergoes the four intermediate stages of modification as enumerated by Yâska, viz., that it exists, it changes, it develops, and it decays.

⁶ *The Outer-Atman*—Because the Atman is identified, in its gross aspect, with the body, as in the case of one who feels “*I am hurt*,” “*I enjoy*,” according as one meets injury or feels pleasing sensations in it.]

[¹ *Inner-Atman*—This comprehends the whole range of material phenomena, gross, and subtle (i.e. mental), with which the individual soul concerns himself. It may be well to point out here that according to Hindu Philosophy, the mind is nothing but subtle matter.

² *Earth &c.*—Gross matter, coming under Cognition.

³ *Desire &c.*—The pairs of opposites, coming under Feeling.

⁴ *Lust*—implies the other passions—anger, avarice, pride and envy.

⁵ *Delusion*—which arises out of blind attachment to worldly objects and sense-enjoyments, and prevents one from discerning the Truth.

⁶ *Acute and grave (accents)*—By mentioning the Udâtta (high) and the Anudâtta (low) in the series of tones, intermediate mixed tone, the Svarita, is also implied.

⁷ *Short &c.*—These are the three kinds of vowel sounds used in Sanskrit prosody.

⁸ *Faltered &c.*—These are the defects in pronunciation of syllables, or in speech.

⁹ *Loss of consciousness*—considered as one of the thirty-three subordinate feelings.

¹⁰ *Memory*—It is the chief characteristic of the individual self, for without it he should forget in youth what he experienced in boyhood, the body having undergone a thorough change. Here Chitta or the mind-stuff comes into play, storing up all the past impressions in a subtle form and bringing them to the surface when stimulated.

¹¹ *Mimâmsâs*—The Purva Mimâmsâ of Jaimini, and the Uttara Mimâmsâ, or the Vedanta, of Vyâsa.

¹² *Dharmasâstras*—The codes of Laws compiled by the Rishis.]

[¹ *Worshipped*—realised in His true essence.

² *According &c.*—The Paramâtman is to be sought only through the Vedas, or the Revealed Knowledge Eternal, by means of a duly perfected mind.

³ *Yoga*—i.e., Râja-Yoga.

⁴ *Prânâyâma*—Lit. Control of the Prâna or the sum total of the Cosmic Energy. This is gradually effected by the proper control of breath, the most tangible manifestation of Prâna in the body. This is the fourth step in the course of Yoga practice, coming after Yama and Niyama or control of external and internal organs, and Asana (posture).

⁵ *Praiyaâhâra*—The drawing in of organs into the Chitta or mind-stuff, by detaching them from their objects. This follows Prânâyâma.

⁶ *Samâdhi*—including in it its two preceding stages of Dhâranâ (concentration) and Dhyâna (meditation). When concentration is perfect the Yogi attains Samâdhi and realises the Absolute.

⁷ *Through Reasoning*—i.e., through Jnâna-Yoga, or the process of analysing the real and the unreal, till the ultimate entity is reached.

⁸ *Adhyâtma*—The reality underlying the innermost individual Self. According to Sridhara, the relation between the Jivâtman and the Paramâtman.

⁹ *Banyan seed*—Just as this tiny seed brings forth the huge tree; so from the most subtle Atman emanates the whole universe.

¹⁰ *Syâmâka grain*—which, though very small, shoots forth long stems. The analogy with the Atman is the same as the above.

¹¹ *Grasped or perceived*—Grasped by the external organs and perceived by the internal organs.
¹² *Not born &c.*—By all these negations, every possible action in Him or upon Him is denied,—hence He experiences no sorrow.

¹³ *Beyond all qualities*—by this every limiting adjunct is denied of Him.

¹⁴ *Pure*—by nature, hence devoid of inborn impurity.

¹⁵ *Indivisible*—hence devoid of all diversity within Himself.

¹⁶ *Taint*—acquired impurity.

¹⁷ *Egoism*—all defects arising from Ahamkāra.

¹⁸ *Sound &c.*—defects arising from the functions of the external organs.

¹⁹ *Doubt*—the defect of the Manas.

²⁰ *Expectation*—defects of the Buddhi, such as hoping &c.

²¹ *All-pervading*—Being subtler than the subtlest and greater than the greatest, He pervades everything by His own majesty, and cannot be measured by any means.

²² *Unthinkable, indescribable*—All thought is a limitation. How can therefore the Atman, the one eternal Subject, be made the object of thought?

²³ *Unclean*—by birth, such as the untouchables &c.

²⁴ *Defiled*—by sin.

²⁵ *He has no Samskāras*—Samskāras being the impression of works done previously, are impossible in the Absolute Atman. The repetition marks the close of the discourse.]

[¹ *Two kinds*—Though the mind has various other states, such as, mixed, insane &c., two are especially pointed out here.

² *Pure*—Purified by countless good deeds in past incarnations as well as by practices of self-control in this.

³ *Possessed of desire*—i.e. entirely dominated by the resolve of gaining the full measure of enjoyment from all sense-objects.]

[¹ *Liberation*—The manifestation of the Self as Existence-knowledge-Bliss Absolute, after the removal of Ignorance.

² *They*—the wise.]

[¹ *Devoid of desire &c.*—Hence, a mere witness of things seen and perceived.]

[The result of such control of mind is given in this Sloka.

¹ *Heart—the seat* of pure consciousness.

² *Its own essence*—The Consciousness of the oneness of the individual soul with the Universal Soul, as “I am He.”]

[The control of the mind and its concentration is the first step towards gaining any knowledge be it about the Atman or of the outside world. It is the only key to the treasure-house of all knowledge.

¹ *Merged &c.*—i.e., by the realisation of “I am Brahman,” the consciousness of Subject and Object is destroyed.

² *And*—The two (“Hindi passage omitted here”) in the text imply other means of Realisation

³ *Argumentation and verbiage*—by which no real purpose is served in the path of Mukti. Even scriptures are useless when concentration of the mind is gained.]

[¹ *Brahman*—unconditioned by time, space and causation.

² *Free from all partiality*—being equally present in all objects.

³ *In that state*—when the mind is perfectly controlled, and thus free from such activities as draw it out to the world of senses.]

[* *Unthinkable*—being beyond all phenomenal existence.

† *Thinkable*—the objective world that is capable of being thought of.

‡ *Excluded*—to be shunned as being unreal.

[§] *Becomes free &c.* – i.e., ceases to think that this is reality and therefore to be thought of, and this is unreality and therefore to be shunned, and thus recognises no duality.]

[The means to be adopted to attain such restraint is given in this Sloka.

¹ *Duly*—according to the instruction of the Guru.

² *Letters*—A(“Hindi passage omitted here”),U(“Hindi passage omitted here”),M(“Hindi passage omitted here”), of which Om is composed; that is to say, meditate first on what each of these sound-symbols stands for.

³ *On Om &c.*—On the true meaning or the idea only that this sacred word-symbol represents, i.e., the Supreme Essence beyond the pale of words.

In the Māndukya Upanishad it is said that Om is all that which has been, all that which is, and is to be, that all is Om, only Om.

⁴ *Realisation*—‘I am Brahman.’

⁵ *Non-entity*—of the Avidyâ or Nescience with its effects viz., the world of name and form.

⁶ *Entity*—in the absence of Avidyâ and all its effects is seen the essence of Brahman free from all limitations and accepted, i.e., Brahman alone remains.]

[This Sloka describes the Brahman with the ‘Neti Neti’ or negative method.

¹ *That alone*—which reveals Itself on the realisation of the non-entity of Nescience.

² *Without doubt*—That which does not cogitate as to whether it is this or that; or it may mean. ‘That which is beyond the conception of things unreal.’

³ *Taint*—of Avidyâ.]

[¹ *Endless*—not limited by time, causation and finite matter.

² *Reason and analogy*—Two of the processes of logical inference. Brahman cannot be proved by inference.

³ *Beyond all proofs*—Undemonstrable by any mode of proof.

⁴ *Causeless*—Hence, Unaffected by any effect or modification.]

[¹ *There is neither &c.*—All these forms of mental consciousness which are negated here, are unreal from the standpoint of the highest spiritual knowledge. This notion is the intuitive conviction of Consciousness and is the real Truth.

² *Worshipper*—One who devotes himself to religious practices by adhering to the vows of Brahmacharya and the like.

³ *Liberation*—The ideas such as worshipper, liberation &c. presuppose bondage which has no place in the eternally free Atman.]

[¹ *Atman*—the self-luminous witness of Buddhi—the Ego consciousness in every one.

² *The same*—Immutable and devoid of distinction.

³ *Wakefulness*—When impressions of the objective world are directly received by the senses.

⁴ *Dreaming*—When objects are perceived on the subconscious plane through the desire-nature only; i.e. By impressions of past sense-perceptions on the mind.

⁵ *Dreamless sleep*—When there is a complete cessation of differentiation in impressions and knowledge, and what remains is consciousness alone.

A doubt may be raised that states are due to birth and hence that which has states must also be subject to birth. The second half of the sloka negates such an idea.

⁶ *Transcended*—That is, attained the Turiya or superconscious state in which Brahman is realised. The three states enumerated above are unreal, being superimposed upon the Atman through ignorance of its true nature.

⁷ *No more re-birth*—than that which It once seemed to have owing to nescience.]

[¹ *One*—without any differentiation whatsoever.

² *Beings*—human or divine, animate or inanimate.

³ *Moon &c.*—Just as the one moon appears as many by reflection in different water-vessels.]

[¹ *Akâsa*—The all-pervading space.

² *So is the Jiva*—So does the Self-in-the-individual experience no change at all, though the Linga Sarira or the subtle body of man may be taken after death to various regions, good or bad, according to past Karma.

³ *Resembles*—in its aspect of immutability, and in that of all pervasiveness only, just as the all-pervading Akâsa does not perish when the jars which held it are broken, so it is with the all-pervading Self at the destruction of the body, its Upâdhi, again and again. The resemblance is only thus far, but not as regards consciousness where there is a difference between the two as the next sloka deals.]

[¹ *He*—the ever-manifest, all-knowing, blissful Self.

² *Knows perfectly*—that He is ever unborn and deathless.]

[This Sloka explains why it is that the Atman which is omniscient is not always aware of Its true nature which is Bliss.

¹ *Mâyâ &c.*—(a) Mâyâ which is a mere word having no real (unending) existence; or (b), Mâyâ which is the cause of the phenomenal world composed of sound &c.

² *Itself only*—there being utter absence of the differentiation between the subject and the object.

³ *Unity*—of the individual soul with the Universal Soul.

The purport of the Sloka is this: (a) Just as a man, though possessed of his senses and faculties, cannot find a particular thing, however near it may be, if he is blinded by darkness, so the Atman does not know Its own nature as Existence-Knowledge-Bliss through the covering of Mâyâ. Or (b), just as the Akâsa shut up within the jar the knows not that it is the same as the infinite Akâsa, so the individual soul being covered by the darkness of Mâyâ does not know its real nature. When the jar is broken, there remains the one infinite Akâsa; similarly, when the covering of Mâyâ is rent asunder by Jnânam, the Atman shines in Its own essence of One-only-without-a-second.]

[The Upanishad continues the topic of the means to the realisation it had commenced in Sloka 7.

¹ *Meditate &c.*—as “I am Brahman.”

² *Peace*—in the form of the annihilation of all misery caused by Avidyâ, i.e., the state of Moksha.]

[¹ *Two kinds of Vidyâ*—the Aparâ or lower, and the Parâ or the higher. Realisation of the Self is Parâ-vidyâ, and all other forms of knowledge are Aparâ-vidyâ, The latter are also Vidyâ because they dispel Avidyâ or ignorance in a way—but they are subsidiary to the former.

² *Word-Brahman*—The Vedas with the Upavedas &c. With each of the four Vedas is attached an Upaveda; thus we have the sciences of medicine, warfare, music and mechanics.

³ *Mastered &c.*—Nishnâta—Lit., plunged deeply into. Assimilated the spirit of the Vedas by proper study, discipline and contemplation. It helps the realisation of the Highest Brahman and hence its importance.]

[¹ *Knowledge and Realisation*—Knowledge, by a study of the Scriptures, and Realisation, the perception of Brahman (Brahma Sâkshâtâkâra), by a practical application of the highest truths thereof, through the instructions of the Guru.

² *Discard &c.*—When he knows that a mere study of the Vedas and the performance of the Karma-kânda inculcated therein cannot bring on the utter annihilation of Samsâra, and that the end of the Vedas is the realisation of the Self, he gives up the former as no more needful and exclusively devotes himself to the latter.]

[If the mind is not controlled, the Knowledge “That thou Art” does not manifest itself in it.

¹ *Hidden*—pervades every particle of the milk in the jar, in the unmanifested form, before being churned.

² *Pure Consciousness*—The Atman, the essence of Knowledge and Bliss.

³ *Churned out*—should be made manifest by means of constant meditation and discrimination (“Neti, Neti” process).]

[¹ *Like fire*—Just as fire is produced by churning at a sacrifice.

Here, the mind is the rod, the knowledge which sees the unity of the Jiva and Brahman is the rope, and the constant meditation is the churning, the friction, which brings out the “fire,” i.e., leads to the realisation of the Paramâtman.

² *Thought of*—by men of Realisation.]

[¹ *I am that &c.*—Hence dawns the Realisation that all beings reside in me and I in them. The repetition indicates the close of the Upanishad.]

[¹ *The Effulgent Point*—The in-dwelling Atman is meant. *Effulgent*. Because of Its being the Light of lights, physical and spiritual, It illumines the whole Universe and dispels all darkness of the mind. *Point*—denoting Its extreme subtleness; hence It cannot be grasped by the mind which is not purified and concentrated.

² *Super-mundane*—Beyond the phenomenal.

³ *Anava &c.*—These are the three ways of initiation mentioned in the Scriptures. The first, the Anava, is the ordinary mode in which the Guru communicates to his disciple a Mantram (a sacred formula, which the latter is called upon to regularly repeat and meditate upon), and instructs him in the ways of worship, posture and meditation. The second, the Sâkta, is much higher and is imparted by perfected souls who by their own power can instil the higher spiritual consciousness in the disciple without his having had to go through any external modes of worship to attain to it. But the third, the Sâmbhava, is the highest mode in which the greatest Teachers of humanity whose mercy knows no reason, raise the disciple at once to the highest stage of Realisation.

⁴ *Cross &c.*—These three meditations correspond respectively to the above three modes of initiation. Transcendental, i.e., so subtle in its working that it cannot be accounted for by human reasoning.]

[¹ *Difficult to cross*—Whose end is difficult to be reached.]

[¹ *Abstentious in food*—i.e., to be moderate in food, and take only such as is good for his body and conducive to mental purity.

² *Pairs of opposites*—viz., heat and cold, good and bad, pleasure and pain, success and failure. All that can be classed under (“Hindi passage omitted here”) or (“Hindi passage omitted here”)

³ *Free from possession*—Aparigraha: or it may mean, one who does not receive gifts. This non-receiving is one of the several kinds of Yamas, or mental restraints, mentioned in the YogaSâstra by Patanjali, for the acquirement of independence and purity of thought.]

[¹ *One &c.*—i.e., he must be a person of indomitable energy and perseverance, who undaunted by difficulties on the path, however great, will reach the goal.

² *Serve the Guru &c.*—Gurumânârthamânasah of the text may also be explained as,—one whose whole end and aim is the worship of the Supreme Spirit.

³ *Three gates*—three means of attainment viz., Vairâgyam, dispassion (as implied in verse 3), and Utsâha, zeal, and Gurubhakti, devotion to the Guru (as stated in the preceding part of this Sloka).

⁴ *Three resorts*—Tridhâmâ—Three accesses. Or, three states of walking, dreaming and dreamless sleep in which the soul resides.]

[This and the succeeding six Slokas set forth the nature of That which is to be mediated upon, viz., Brahman or Atman.

¹ *Without support*—Brahman being bigger than the biggest, cannot have anything to support it.

² *Atomic*—indivisible and incomprehensively minute.

³ *Abode*—Padam: State.

⁴ *Vishnu*—Derived from its root-meaning Vish, it means That which pervades or in-dwells all.]

[¹ *Tryambaka*—Lit., having three eyes. The Father of the three worlds, or the Revealer of the three Vedas.

² *The three Gunas*—viz., Sattva, Rajas and Tamas.

³ *The three worlds*—viz., (“Hindi passage omitted here”) and (“Hindi passage omitted here”),—the universe, the etherial space, and the heaven.]

[¹ *State*—real nature free from all false identifications with the self.

² *Abandoned &c.*—because of their inability to express Its real nature.

The original text may also be explained as, —Inaccessible to one who has made the body and the senses his all-in-all.]

[¹ *Beyond &c.*—Being Bliss itself, nothing external can impart bliss to Brahman.]

[¹ *Adhyâtman*—The Reality which makes up the innermost individual self.

² *Extreme limit*—the perfection to which anything can reach.

³ *Knowledge &c.*—Lit., it is that Chitta which is not-Chitta, i.e., which is not identified with its modifications, but remains in its own pure essence of knowledge self-manifest.

⁴ *Established (in all actions)*—as their efficient guide.]

[¹ *Not void*—being the Whole by Itself.

² *Thought of*—erroneously, by the ignorant and the materialistic.

³ *As void*—As absolutely non-existent.

⁴ *Firm-fixed*—being the Whole.

⁵ *There is &c.*—because of Its being the Absolute, above cause and effect.

⁶ *Meditated upon*—as conferring upon men final liberation.]

[¹ *Nature &c.*—being unattached.

² *Truth*—as stated in the preceding Slokas.]

[¹ *Sin—kilbisham*: It may also mean, disease.

² *(Possessed of) heat and cold*—unable to bear heat and cold, &c., with equanimity.

³ *Birth &c.*—Realisation is not dependent on birth or book-learning, as has been repeatedly demonstrated in the lives of saints, from the very earliest times to our own day.]

[¹ *(Sensitive to) fear*—Who are afraid of adverse criticism from others about their conduct. The proper spirit consists in doing what one thinks to be right, irrespective of the opinion of others.

² *Highest refuge &c.*—Who is absorbed in, or intent on the contemplation of Brahman.]

[¹ *The master of Self*—The Paramâtman dwelling in the body, as its lord or controller.

² *This egoism*—This misconception which makes one think, “I am a Brâhmana,” “I am beautiful in appearance,” “I am the doer of actions,” and so on.

³ *Turned back*—towards the Self as the real Ego.

⁴ *Knowledge*—Spiritual illumination.

⁵ *Four and ten organs*—The four “inner” organs, viz., mind (Manas), intellect (Buddhi), memory (Chitta) and egoism (Ahamkâra); the five organs of perception, viz., hearing, touch, sight, taste and smell; and the five organs of action, such as the tongue, the hand, the leg etc.

⁶ *Influenced*—in the matter of resolve Perseverance, Perception and egoism.

⁷ *Sun &c.*—the Moon, Vishnu, Siva, the Creator, the Quarters, Air, the Sun, Varuna, the Asvins, Fire, Indra, Upendra, Mitra and Brahmâ, who are held to be, respectively, the Adhidevas, or presiding deities, of the fourteen organs of sense enumerated above.

⁸ *Sound &c.*—i.e., objects that can be heard, touched, seen, tasted, smelt, accepted, rejected, and enjoyed.

⁹ *Absence of sound &c.*—i.e., though the other organs of sense are inactive.

¹⁰ *Not divested &c.*—*Tadvâsanârahitah*—(“Hindi passage omitted here”) The thinking in dream come from desire or attachment to sense-objects, caused by impressions unconsciously left on the mind

by the accumulated Karma, good or bad, in past lives, or from current experiences of the waking state. There is said to be another class of dreams which are caused by the instrumentality of the Devas.

¹¹ *Four organs*—the four “inner” organs, viz., mind &c.

¹² *Differentiated Knowledge*—That is to say, when even the mind and the other inner organs do not function, consciousness by itself alone remains without any object for support.]

¹ *Turiyam*—which is the Absolute, devoid of duality.

² *The six sheaths*—viz., those pertaining to the nerves, bones, marrow, skin, flesh and blood, which compose all living bodies.

³ *Annamaya-kosa*—The Kosas beginning with the Annamaya, the grossest of the series, are the vestures (sheaths or cases), which make the body enshrining the soul, and as such, are the different states or forms in which the soul resides.

⁴ *The fourteen kinds of Vâyus*—called Prâna, Apâna, Vyâna, Udâna, and Samâna; Nâga, Kurma, Krikara, Devadatta, and Dhananjaya; and Vairambhana, Sthânamukhya, Pradyota, and Prakrita. These different *Vâyus* or vital airs, are the forces that carry on the different functions of the body, by directing all the various motions within it, and are variations of the Prâna. Prâna is not the breath, but that subtle force or life-principle which causes the motion of the breath.

⁵ *Thereof*—Pertaining to the desire &c.

⁶ *Seat &c.*—That is to say, when the self feels that happiness may be its and not pain, thinking, out of ignorance, the gross and the subtle body as its attributes.

⁷ *Conforming &c.*—That is to say, has taken up the present body on its giving up the last body, as a result of past good and bad Karma.

⁸ *Is seen &c.*—That is, acts as if it will continue in another body on leaving this one.

The word (“Hindi passage omitted here”)(as it were), is to be connected with both the former and the latter part of the sentence, implying that all these ideas of its possessing and giving up a body, in the past, present, and future, are, from the absolute standpoint, untrue to the Atman.

⁹ *Limited by Upâdhis*—Its imagining that it has a body, and had, and will get, many bodies is the Atman’s Upâdhi which makes it Jiva.

¹⁰ *Mind group*—consisting of mind, Buddhi, Chitta, and Ahamkâra.

¹¹ *Prâna group*—consisting of the five vital airs in the body.

¹² *Sattva group*—The Triguna group, consisting of Sattva, Rajas and Tamas.

¹³ *Will group*—The Ichchhâ group, consisting of will, desire, resolve, doubt, longing, unbelief, satisfaction, want of satisfaction, shyness, fear and imagination.

¹⁴ *Merit group*—or the Punya group, consisting of merit, demerit, knowledge and Samakâras.

¹⁵ *Attributed to Atman*—Is thought of as Atman, by its superimposition on the Self.

¹⁶ *Kshetra*—Lit., field; the body is defined as such because of the fruits of action being produced and reaped in it as in a field.]

[¹ *Manifestation*—into name and form.

² *Disappearance*—Merging into the unmanifested state.

³ *Self-luminous*—because of his being unmodified by the above two states, and having nothing to obstruct his knowledge.

⁴ *Undifferentiated*—i.e. as pure consciousness.

⁵ *Kutastha*—Lit., that which resides in the unreal, such as the intelligence is.

⁶ *Differentiations &c.*—This implies that any idea of duality, however attenuated it may be as in the case of the Kulastha, is a form of superimposition on the Self.

⁷ *The Entity of ‘Thou’*—i.e., the purified ‘Thou.’ Unpurified ‘Thou’ represents the individual soul, the Jiva with Upâdhis.

⁸ *Dies not*—i.e., remains absolutely changeless in the midst of every possible cause of change.]

[¹ *Antecedent*—Existing prior to effects or Creation of the Universe.

² *All-pervading*—Pervading the whole of the manifested universe as its essence.

³ *The essence &c.*—which comes only from Jnânam.

⁴ *Undifferentiated happiness*—The happiness which is not dependent on the senses, such as sight, hearing and touch &c.

⁵ *Fourfold nature*— viz., Reality, Knowledge, Infinity, and Bliss.

⁶ *An indication*— A faint approach towards expressing the Brahman.

⁷ *Permanent*— Invariably present in Its changeless nature.

⁸ *The Entity of 'not-That'*—That which is different from the Entity of 'That,' by its pertaining to Upâdhis. The drift of the whole is to convey the abstract idea 'Thou art That,' Tat Tvam Asi, that there is no difference, in reality, between the Atman and the Paramâtman, all the seeming difference being due to Adhyâsa. or superimposition of Upâdhis or attributes which do not really belong to the Atman.

⁹ *Fruitful*— Lit., pregnant. Containing within herself the seeds of action, capable of producing the phenomenal universe.

¹⁰ *Neither real*— It has no reality considered apart from Brahman.

¹¹ *Nor unreal*— because it is perceived by all.

¹² *Nor real-unreal*— It is not both real and unreal at the same time, but it is something different from Sat (existence) and Asat (non-existence), or in other words, it is inexpressible ("Hindi passage omitted here")

¹³ *The cause of change*— Avidyâ or Nescience.

¹⁴ *Is ascertained*— When Mâyâ is perceived to have the changeless Brahman as its substratum, and consequently when the cause of all modification or change in the phenomenal Universe is ascertained in its true aspect, in the state of highest realisation, — then Mâyâ becomes non-existent, as then whatever is, is perceived as One Existence, — Brahman only.

¹⁵ *Not so ascertained*— When such is not the case, it exerts its own powers of illusion and bondage on the unenlightened souls.]

[¹ *Mahâsâla*: Householder — Lit. having extensive residential halls, i.e. providing in his household maintenance and shelter to many. Compare, Chhândogya, V — II.

² *Bhagavân Pippalâda*—Bhagavân: Lit. means one having the six supreme acquirements: all lordliness, Dharma, fame, all prosperity, wisdom and renunciation. Of the ten major Upanishads, the Prasnopanishad, comprises the six discourses of this great Rishi Pippalâda given in reply to the six Rishis who came as enquirers, each of whom asked him a question.

³ *Divya*—radically means pertaining to the Shining Ones, the Devas, and hence 'divine.'

⁴ *Brahmapuram*—is a term used in the Upanishads to mean the human body. One Vedic Mantram (Atharva-veda, 10-4-9) seems to have started this idea, though we find there only the human face (according to the Nirukta and Brihadâraanyaka II—2) represented as the abode of the seven Deva-rishis. Compare also the use of this term in the Chhândogya, VIII — 1, and a parallel idea in Chhândogya, III — 13.

⁵ These creative or manifesting agencies represent the functions of the organs such as speech etc. The whole question may be stated plainly as follows: How did the sense-functions come to be installed in man? How do they project this sense-world? Of whom do they form the manifestation? What this manifestation is in reality? The Kenopanishad opens with a similar question.]

[¹ *Prâna*, is generally, but often loosely, translated as "vital breath;" the "life-force" or the "vital force" would be better. The term is applied both to the transcendental principle, the subtle cause, as well as to its effects, the forces moving to activity the organs, physical and mental. In Prasnopanishad Pippalâda unfolds the whole philosophy of this Prâna.

² *Atman*—Prâna is here expressly identified with the Atman, so that there may not be any misconception about the former being limited in meaning only to the manifested aspect of the latter. This manifested aspect, Prâna, is in reality the same as the Atman, however much distinguished for the sake of intellectual comprehension, that is, for the sake of making out a *process* of manifestation or creation. In the Upanishads therefore, Prâna is often used as synonymous with Brahman or Atman. Compare, Brahmasutras, I—23; and 28—31. This gives a general answer to the questions put; for all the questions really refer to the Atman.

³ *Prâna*—is here said to be the glory or Mahimâ of the Atman, just as the external developments of the innate genius of a man belong to him as his glory or Mahimâ. Still the inapplicability of this word in the case of the Atman is confessed in Chhândogya, VI—14. This and the former statement in Pippalâda's reply meet the last part of Saunaka's question.

⁴ *Prâna* is the life of the Devas, (Indriyas) because the latter embody only its manifested functions which go to make up the macrocosm and the microcosm, the external and the internal world. It is also their death, because their dissolution means nothing but resolution into it.

⁵ *Nishkalam*, means 'devoid of Kalas.' Now Kalas are the products of the manifesting or creative process. In the sixth discourse of the Prasnopanishad, Pippalâda explains how through the sixteen Kalas Brahman or the Purusha seems to reproduce himself as man and how when these sixteen Kalas merge like rivers in the ocean of the Purusha, only the Akala or Nishkala remains.

⁶ Akshara may mean the undecaying one, but taking the root to be *ash*, it means the all-pervading one. The term is applied to Brahman, as well as to Its aspect as the material cause of creation, as in Mundakopanishad, II—2.

⁷ Here we have the reply to the first part of Saunaka's question. This spiritual or transcendental control over organs and elements is fully dealt with in Brihadâranyaka, 7th Brâhmana. Here we have it put collectively by the mention of Jiva.

⁸ *Like a spider, etc.*—This comparison is explained in the next passage. The reference to the king of bees (Madhukarârâjanam) caught in a spider's web implies the idea of the human being with his constituent organs of sense and activity. In Saunaka's question this human personality is not brought forward, so also in the next passage which develops the comparison.

⁹ *Just as etc.*—Here also *Prâna* is to be taken both as the Atman and as its aspect of being the manifesting principle or *Prâna* proper. The Atman is here compared to the spider, the *Prâna* to the single thread let off from the spider, and the complex of organs and elements as the web which the thread inweaves. While *Prâna* itself is but the self-projection of the Atman as Its own principle of manifestation, it is in and through this one *Prâna* again that sense-functions and sense-products become evolved as well as involved. This is the meaning. It may be pointed out that the human personality (Jiva) is not separately mentioned here, simply because it is nothing but a mere reflection, on the wave of sense-functions, of the reality of the Atman, and therefore, it is only the wave that practically counts.

¹⁰ How is the relation maintained between *Prâna* and the senses? Through the *Nâdis*. What is the relation between *Prâna* and the *Nâdis*? The Sruti answers it next. The *Nâdis* are the channels developed by *Prâna* for its manifestation and function, and just as this functioning ranges from the gross to the subtle, so also these channels or chords. The ancient Vedic mind by its introspective method traced the evolution of *Prâna* from above downwards, and so the results of its analysis are couched in terms which cannot exactly correspond to those used by the modern scientific synthesis which proceeds on generalisation of facts observed by the senses. For example, Sushumna is the name of the *Nâdi* or channel, as expressed in the terms of Vedic analysis, for the descent of *Prâna* to the plane of its physiological manifestation, and as scientific synthesis does not yet rise beyond this plane with its sense-observations or material instruments, it is possible to represent only very imperfectly and indirectly the location of this *Nâdi*, and so also in the case of many *Nâdis*.

¹¹ *Prâna* is the devatâ of the *Nâdis*, because they represent its functions. We have been told in the foregoing texts that *Prâna* evolves the complex of man's psychophysical activities. The *Nâdis* are here stated to form the media for such evolution as well as for involution. We have therefore the conception of one *Prâna* becoming many and then functioning through determinate channels built up with matter,—Brahman in its self-manifesting process becoming determined as action and reaction, as *Prâna* and Akasa, force and matter.

¹² Sushupti (or as here, *sushnvapa*) comes in for a marked attention and analysis in Vedic philosophisings, for in this unique phenomenon the subject-object consciousness which gives us everything we call real in this life becomes attenuated beyond itself. In such dreamless sleep this relative consciousness vanishes, but consciousness in itself does not die, for otherwise there could have been no resurrection for the former. This fact of potential resolution of ordinary consciousness into absolute

consciousness is described as the return of the former to its own abode. But though this return offers the closest analogy to Samadhi, or actual unification barring even the potentiality for reverting to the illusory relative existence, we must remember that the difference, for purposes other than purely theoretical, counts as much as any other difference. Just as moon-light does not make day, though it is the very sun-light that makes it, so the bliss of dreamless sleep is not Samādhi although a little analysis shows that it is the same Supreme Bliss. Here it is the reflecting medium, as it were, of potential reversion, mentioned just now, (or the seed of Avidyā), which makes this difference. To us, therefore, in dreamless sleep, the Supreme Bliss comes infected with ignorance and impotence, but it is far more recognisable in this form than in those in which it pervades ordinary life. (Compare for this idea of return to Brahman, Chhândogya, VIII–3, VI–8, etc.; for its deficiency from real self-realisation, Chhândogya, VIII–11).

¹³ How is it known that it goes to its own abode? Because when one gets up from sleep one makes such statements as “I had good sound sleep” which shows he had been to the abode of Bliss and has returned from there. This Anandam is Brahman.

¹⁴ How can one enjoy Bliss when there are good and evil deeds with their effects? The Sruti negates the existence of good and evil in the following passage. The law of causation operates on us only so long as we distinguish ourselves as subjects from objects of thought or activity. One in dreamless sleep is not caused to run off by the application of a stick as he fails to objectify the situation. Similarly, being beyond the law of causation, one in dreamless sleep becomes detached from enjoying the fruits of his actions of the wakeful state. Being free from causation, from good and evil he enjoys Bliss.

¹⁵ Literally, “the good and evil belonging to sacrificial and other works prescribed for man in the scriptures.” The *ishtâ* comprises all the sacrifices performed for the sake of worldly possessions, other-worldly possessions and progeny, and *purta* comprises works of civic utility, such as planting trees, excavating water-tanks, etc., ordained in the scriptures.

¹⁶ If there is no evil, the cause of misery, there can be also no cause of happiness; then whence is this experience of Bliss? Anticipating this the Sruti says, though there is no experience of Bliss as is caused yet there is the eternally existing Bliss itself which is enjoyed. The proof of its existence is direct perception. Without motive i.e. without setting before itself some end to be pursued through definite means.

¹⁷ How can the Bliss be experienced in Sushupti in the absence of knowledge or relative consciousness? The Sruti says—he knows.

¹⁸ Here the enjoyment of dreamless sleep is characterised by a new factor other than Bliss, namely that of Light Supreme. Ordinary consciousness has the threefold aspect of knowing, feeling and willing. So to describe the supreme state of consciousness in the terms of these aspects, the terms, —light, the enjoying of light, the desiring of light, —are introduced.

¹⁹ How can he, bereft of desires, experience the Bliss? The Sruti answers that he is desirous of the Jyotis and not altogether desireless.

²⁰ The movement of the leech affords a favourite example in the Upanishadic teaching for the self-transference of consciousness from one object-world to another, as experienced in the transition through death or through the three states of dreamless sleep, dream and wakefulness. The point emphasised is that each state is complete by itself, no one overlapping the other, so that there is a peculiar one-pointedness in our consciousness when just it enters into any of these states, followed by an unconscious withdrawal from contact with the last state.

²¹ Just as in particular sacrifices the libation of butter is offered from eight different cups or pans and the deity invoked accepts them all at once in his undivided individuality though in divided capacity, so the self, supports the three states of consciousness, this dividedness by its transcendent oneness.

²² The prefix *nir* in *niruklam* conveys the sense of ‘particularly.’ For the scriptures are seen to speak also of good and evil even in the dream-state of man and prescribe purificatory ceremonies. But really man in his wakeful state whether here on earth or hereafter forms the essential theme of all Vedic ordinances and injunctions. It is man, wide-awake, who projects out of himself and for himself all rules of conduct, all conceptions of rewarding or punishing agents as Devatās, and so on.

²³ All plans of existence, gross or subtle, mundane or supra-mundane, consist of the self-extension of man's selfhood. The distinction of the subjective and objective, we must remember, is intellectual and does not therefore operate beyond that limit.

²⁴ *Khaga* is literally 'going in the sky,' i.e. a bird. The self in man is 'the bird,' because it moves in space without any support other than itself. Consciousness is beyond space and appears to move therein borne on itself. (The idea of time may be taken as included here in that of space).

²⁵ *Karkataka* is literally 'the crab.' The self in man is said to be the crab, because moved by desire it moves at all angles with the help of its sense-organs.

²⁶ *Pushkara* bears many meanings. But we prefer it to mean 'lotus' in keeping with the symbolism of the foregoing words. Man's self like the lotus blooms in space, time, and causation, but draws its sustenance and substance from beyond them. The causal sphere of being is symbolised by waters. It also means pure like the sky.

²⁷ The Purusha is literally one 'lying in the abode of body,' i.e., the person behind embodied existence, or seen through it as such.

²⁸ *Hinsâ* literally means 'the killing propensity.' Man's self in its aspect of sustaining itself through hunger and food (Brihadâraṇyaka 1, 2, 3) appears to impersonate the above-named propensity. Or the aspect of self-dissolution inseparable from self-creation may seem to impart to self this characteristic of 'killing.'

²⁹ *Parâ* and *Aparâ* may mean both 'the unmanifest or transcendent and the manifest or immanent' or 'the cause and effect.'

³⁰ *Atmâ* or Self has been perhaps specifically mentioned here to bring to clearer view the essential identity of all the substantives variously referred to under the various epithets with the real Self of man.

³¹ This term *Devatâ* is evidently being used in the texts quite freely. We had it to mean the indwelling deity of a sense-organ or *Nâdi*, and now twice here, we find it used in the general sense of 'the glorious or shining one.'

³² Because of its ("Hindi passage omitted here")—it being of the nature of Intelligence itself.

³³ The reader may be referred here also to the *Kshetrajna* of the Gita (Chap. 13). In more ancient literature, we meet with this term, as in one *Brahmana*, in the sense of subjective knower, "*Upadrashtâ*," as man. But here also this sense of the subjective principle inclines more towards the background of Supreme Self than towards the foreground of embodied existence. In the Gita Sri Krishna speaks of himself as the one knower-principle or *Kshetrajna* in all individualised existences. *Brihadâraṇyaka* has the well-known text. "No other knower there is except That One."

[¹ *Purusha*.—That is, this central being or entity who as *Prâna* projects the web of sense-functions and intellectual relations and who proceeds like the leech from one state of consciousness to another.

² *Four seats &c.*—It is noteworthy that already in some of the Upanishads we find mention made of special centres or seats of consciousness in the body forming stages of spiritual realisation for the process of Yoga or mental concentration. Patanjali speaks of seven planes in the ascent of mind towards perfection in concentration. But specification of centres and nerves in the human body in connection with the process of Yoga had been going on since the Upanishadic age, till this scheme of localisation matured into the *Tâṇtrik Shatchakra* [i.e. the six centres, *Mulâdhâra* (somewhere in the sacral plexus), *Swâdhisthân* (about half-way above the last centre), *Manipura* (navel), *Anâhata* (heart), *Visuddha* (throat), *Ajnâ* (junction of eyebrows), penetrating beyond which the mind loses itself in the supreme centre of *Sahasrâra* in the crown of the head.] Here we find only four seats or centres mentioned, of which the navel is substituted by the eye in one of the concluding verses later on. In that verse, the eye is associated with the waking state, the throat with the dreaming state, the heart with state of dreamless sleep and the head with the fourth or transcendental state. This order of correspondence apparently differs in significance from what we find maintained in the science of mental concentration. But the four states of consciousness are treated here not as they belong to individual man but as they belong to his universal self. It is the *Purusha* in His undifferentiated being who is said to manifest Himself in these four centres, and man has to concentrate on His manifestations in these centres in order to experience the four states of consciousness corresponding to them in all their reality.

³ *Brahmâ*.—Because in this state the objects of desire become kinetic or actual in the sense of imposing their own law on the desiring agents. Brahmâ is, here, the Divinity in man as the creator; in our wakeful state, this Divinity *creates*, or has all objects of desire realised, so that the force of desire becomes transmuted into the force inherent in created objects.

⁴ *Vishnu*.—Because in this state the objects of desire are still potential in the sense of being acted upon by the desiring agents instead of being completely free to act upon them; in other words, the objects of desire are being preserved in this state in view of their being realised as experiences of the wakeful state. This function of preserving them belongs to Vishnu, who is the Divinity in man in its aspect of the Preserver of the creative process.

⁵ *Rudra*.—Because in this state all objects of desire vanish into dissolution, and we have here the Divinity in man manifesting itself as Rudra, the God of dissolution.

⁶ The Indestructible One or Aksharam is the fourth state. It is the Reality beyond all states of consciousness—immutable, undecaying; and so the term Aksharam is appropriate.

⁷ *He again &c.*—After relating the manifestations of the Purusha in the three planes of consciousness as Rudra, Vishnu and Brahmâ (which manifestations, by the bye, are differently conceived of in later Vedanta philosophy as Virâta in the ordinary gross plane, Hiranyagarbha in the subtle plane and Iswara in the causal plane), other well-known manifestations within the sphere of Mâyâ are being enumerated. The name, Iswara or Lord, has been twice mentioned in this enumeration. (In Sankarananda's version it is used once). In a Vedic sense, the Sun and Vishnu are synonymous. The term Purusha used here may refer to the Sâmkhyan conception.

⁸ *In Itself &c.*—The text here takes us again beyond the plane of manifestation.

⁹ *There neither &c.*—The mode of expression is peculiar, and amounts to declaring that neither any affirmations nor any negations of the human intellect serve to describe what the state of Brahman is. We even do not express it when we proceed with the negative method of “(“Hindi passage omitted here”)” (Brihadâraṇyaka, 3-9-26) “He is the ‘not this not this’ Atman,” or when we proceed with the positive method of “(“Hindi passage omitted here”)” “All this indeed is Brahman.” They are only methods of attaining to that state and not its descriptions. Just as we cannot say of our mind or consciousness that it is extended, that it measures so many feet or so many inches, so neither can we say that it is not extended seeing that it holds all extension in itself; just as this consciousness implies another order of reality, to which the units or standards of physical reality do not apply; so Brahman is the Reality beyond all intellectual relations or standards which give us our Vedas, or our gods, our rewards, or give us our domestic relationships and social distinctions. It is clear that these religious functions, domestic relations and social distinctions do not exist in the state of Brahman, but neither can we say that they do not exist there *so long as we have to affirm their existence anywhere*.

¹⁰ *Within the recess &c.*—The idea of the Supreme State, realisable within the recess of the heart and having the characteristic of Akâsa (ether or space) in that it holds the whole universe of evolving and evolved objects, receives ample treatment in Chhândogya, 8th Prapâthaka. The expression, *Tatvijnanamâkâsam*, stands for the *chidâkâsam* of more modern literature.

¹¹ *With many openings.*—This conception is amplified in Chhândogya, 3rd Prapâthaka, 13th part. The openings or points of access into the Akâsa or supreme state are represented by the gods or objects of worship, —being, in the texts referred to, the five Prâṇas.

¹² *Is warped and woofed.*—That is, supported as threads in a cloth. Both the idea and symbolism occur more explicitly in Brihadâraṇyaka, 3rd Chap. 8th Brâhmana.

¹³ *There the Devas &c.*—The Devas, the Rishis and the Pitris comprise the threefold objects of Vedic sacrificial worship. But though they have control over the destinies of the Vedic worshipper owing to the limitedness of his desire and knowledge of truth, they have none over one who transcends all desires by his knowledge of the whole truth as in Brahman “by knowing which all things are known.”]

[¹ It is better to explain the meaning according to the thirteenth chapter of the third part of the Chhândogya Upanishad. The Devas specifically mentioned there as dwelling within the heart are: Aditya (the Sun), Chandramâ (the Moon), Agni (the Fire), Parjanya (the Rain) and Vâyû (the Air). The Nirukta makes all the Vedic Devas combine and coalesce into three, the Sun, the Air, the fire. In

Brihadâraṇyaka, IX–3, the number of Devas is reckoned on various principles, representing it to be 33, 6, 3, 1/2, 1 etc. When the number is represented as one, the name of that one Deva is Prâna, i.e. the supreme Prâna which the present Upanishad speaks of from the beginning.

² The Prânas established in the heart are also specified in Chhândogya, III–13, namely the five well-known Prânas.

³ The word Prâna here refers to the supreme Prâna described in the beginning of the texts.

⁴ The Light refers to the same Jyoti or Light mentioned in the Chhândogya III–13. Brahmasutra I–1–24 explains this Light to be identical with Brahman.

⁵ Trivrit-sutram literally means “the thread with tripartite sections,” and hence the ordinary sacred thread worn on the body. But Sutram figuratively means the material cause inasmuch as threads constitute the material cause of a piece of cloth. The cause of creation is said to be Trivrit or tripartite either because it is (Prakriti) composed of Sattva, Rajas and Tamas according to Sâṅkhya philosophy or because it is made up of Tejas (the fire principle), Ap (the water principle) and Anna (the matter principle) according to Vedanta, as in Chhândogya VI–2, 3, 4.

⁶ The Mahat as is well known, is one of the twenty-five principles of Sâṅkhya (Sâṅkhya-kârikâ 3). Vedanta explains it to be the Cosmic Intelligence holding in itself in subtle essence the whole gross creation.

⁷ The argument developed here is: Since we have seen in the foregoing text that it is in the heart that the real Trivrit-sutram or tripartite thread exists, we easily understand the real significance of the Mantram uttered when one is invested in common life with the sacrificial Holy thread, (this Mantram being then quoted in the text). And when it is once understood that the sacrificial thread worn outside the heart is only an external symbol of the real tripartite thread existing within the heart, we easily realise the true import of the custom of discarding the external symbol as formulated in the following ordinance about initiation into Sannyâsa.]

[¹ The word “Aksharam” may literally mean either the ‘undecaying’ or the ‘all-pervading.’ From some texts of Mundakopanishad, I–7, II–1 and 2, we find the term to signify Brahman in its aspect of the manifesting principle. Brahman in Itself, of course, transcends this aspect, but as the latter is identical with Prakriti or the material cause which has been spoken of above as the tripartite thread, Brahman as the Aksharam is specifically mentioned in the present text.

² To put on the all-pervading Brahman means, of course, ‘to keep the mind fixed thereon in constant contemplation,’ and this practice is to supersede that of wearing the sacrificial thread on the body.]

[¹ (“Hindi passage omitted here”) &c.—The word Sutram is here being traced to its root sũch, which has both the sense of “piercing through” like a needle and of “starting” or “indicating” a fact. The term, therefore, is quite appropriate as used of the material cause of creation.]

[¹ *Contaminated nor unclean.*—The word Uchchhishta refers to the digestive processes which corrupt the body they build up with accretions, just as the food left on the plate already eaten from is considered contaminated. Besides this, the human body becomes unclean (Asuchi) by contact with impure things or thoughts.]

[¹ The word Pavitra means a purifying agent. In the scriptures we find the highest knowledge characterised as the greatest purifying agent, as in the Gita: (“Hindi passage omitted here”)]

² The flame is also called Sikhâ. As the fire is one with its Sikhâ, so the Jnânin is one with his Sikhâ of Jnâna. “The knower of Brahman becomes Brahman Itself.”]

[¹ This verse admits that though the ordinary sacrificial thread is a mere external symbol that may be discarded by those who put on the real girdle of Jnâna, it cannot be dispensed with in the performance of Vedic works as it is a part of it; so its putting off presupposes the giving up of such works. Compare the Vedic injunction: (“Hindi passage omitted here”)]

[¹ *Knowers of the Vedas.* – Here “Brahman” should mean the Vedas; for the contention implied here is that those who understand the real spirit of the Vedas recognise a Jnâni, who has even cast off the Vedic symbol of the three higher castes, as being still a Brâhmana in a real sense.]

[¹ Here “Yajna,” which in its sense of Vedic works justifies the use of a sacred thread, is used four times in its higher sense for the sake of effect.]

[¹ Now the texts rise to the theme of that Reality which releases us from the bondage of all codes.]

[¹ *Arani.* – A piece of wood of the Sami tree used for kindling the sacred fire by friction.

The analogy is simple in this Mantram: – Self-consciousness is the lower wood, the Pranava or the syllable Om, is the upper wood. The process of rubbing is meditation which produces the fire of ‘the knowledge of Atman.’ It is called (“Hindi passage omitted here”) i.e. hidden or unmanifested, because just as prior to the process of rubbing fire is hidden in the wood, so is the Self or the Atman hidden in men.]

[¹ The text here reverts to the old simile with which the whole discussion in the treatise started.]

[¹ Cf. Swami Vivekananda’s lectures on Microcosm and Macrocosm in Jnâna-Yoga pp. 146-169, Third Edition.]

[¹ This assignment of different centres in the body for different states of consciousness does not tally with the first specification of the centres as made just after the close of the first text in this Upanishad. We have already referred to this fact there and have pointed out how the later Yogic psychology developed this theory of the centres more fully and consistently.]

[¹ *Sandhatte* (holds): Sandhyâ (a form of worship in morning, noon and evening) and Dhyâna (meditation) are derivatives from the same root, meaning “to hold,” and hence the propriety of the above definition.]

[This and the next verse seek to show how the daily worship called Sandhyâ, compulsory for all, becomes transmuted into the worship of meditation in the case of Sannyâsins. The root meaning of Sandhyâ is emphasized to the exclusion of its external form. This root means “holding together” as Sandhyâ is essentially that which holds together or unifies the human self and the Supreme Self.

¹ *Ekadandins* are one-staffed Sannyâsins the staff being the symbol of self-control. The triple-staffed Sannyâsins have three sticks tied together, as symbolising control of mind, speech and body. See Paramahamsopanishad sloka 2 note 15.]

[¹ *Scriptures.* – The Karmakânda or ritualistic portion of the Vedas is meant, not the Upanishads, or the knowledge-portion.

² These seven spheres are enumerated here in the ascending order, beginning with the Bhurloka, which is this earth. Satyaloka is the same as Brahmaloka.

³ These nether spheres have been named promiscuously without regard to their gradation. ‘Giving up all these spheres’ means ‘giving up the desire to go to these places for enjoyment.’

⁴ The repetition signifies earnestness of appeal.]

[Now it is being shown who are entitled to Sannyâsa.

¹ *Vânaprasthin.* – Lit. one who betakes himself to the forest. A married man who in old age retires to forest-life either alone or in company with his partner, if she be living, is called by this name.

² *The fires &c.* – The Srutis and Smritis speak of certain fires which properly tended since boyhood lead to particular spheres. It was obligatory on every recognized member of the Vedic community, so long as he lived the life of Vedic works, to keep up these fires as the living emblem thereof. The Sannyâsin must give up all such fires uttering the appropriate Mantram, and give himself wholly up to meditation.

³ *The fire in the stomach.* – The fire or heat that digests the food we eat. According to Brihadâraṇyaka Upanishad (V. 9) this digestive heat is the same as Vaisvânara, whom the Brahma-sûtras (1, 2, 24) explain as the Paramâtman.

⁴ Agni or Fire is considered to be the presiding deity of speech.

⁵ *Kutichara*—or Kutichaka, is the lowest rank of Sannyâsins, the other three being Bahudaka, Hamsa and Paramahamsa, who are wandering Sannyâsins. The Kutichara is a monk who begs in the house of his son.

⁶ *Union &c.*—i.e. this union should stand, in his case, for the religious observances which signalise the three conjunctions of the day-time.

⁷ *The Aranyakas*.—Lit. portions used to be read in the forests, hence the Upanishads. The meaning is that the Sannyâsin should try to realise the oneness of the Brahman as inculcated in the Upanishads, leaving aside the ritualistic portion as having no significance for him.]

[¹ *Sûtram*.—Lit. that which originates something. The word commonly means thread, as it is thread that forming the material cause of a fabric gives the idea of a new thing being made, which really is not the case. So Brahman also appears as this universe, which in reality is nothing distinct from it. Hence the term is applied to Brahman also. This negates the difference between Brahman and the world as it has already negated the difference between the individual self and the Brahman or Supreme Self.

² The repetition is explained thus: Each is repeated before the Beings of each of the three worlds. It is repeated in higher and yet higher pitch to tell them that he has renounced everything. Having thus renounced any future return to such desires made him liable to be censured and condemned by the three worlds. Never is he to entertain such desires again.

³ *The Thunder &c.*—i.e., something which strikes terror into the heart of the enemies. The Mantram has been quoted in part only.

⁴ *As if &c.*—i.e., he should eat merely to live, and not hanker after the delicacies of taste. He is also not to discard it completely and thus cause injury and harm to his body which would prevent him from attaining the supreme goal. Sannyâsa does not mean that.

⁵ The omission of this word is to be supplied from the word (“Hindi passage omitted here”) in the text.

⁶ Even at the cost of your lives. Prajâpati repeats it so as to declare it to everybody.]

[¹ *Sit and lie down*.—These two words also suggest mindfulness of the Self and taking no thought for sense-objects respectively. For without these, mere giving up of luxuries externally will not entitle him to be a true wandering monk.

² *Falsehood*.—Speaking words displeasing, harmful and not provable and about facts not seen.

³ *Like*.—Excessive joy, sorrow, etc.

⁴ *Four months &c.*—Beginning from the month of Ashâdha (or June-July).

⁵ Many give rise to quarrels, two spend time in talk; so the wise should go alone, just as a single bracelet on a maiden’s hand which makes no noise nor is liable to be broken.

⁶ Guru and disciple or disciples of the same Guru or two of a similar ideal and turn of mind.]

[¹ For one full of Vairâgyam and knowledge these injunctions as regards the sequence or order of the Asramas and ceremonies have no hold.

² *Place this Mantram....body*—according to the instructions of the Guru. In making *Nyâsa* he may use only this Mantram, the most sacred of all Mantrams, and use none other.

³ *Realise*—as their own innermost Self. “*Surayah*” is literally “the spiritual heroes.”

⁴ *Like the eye &c.*—Just as eyes clearly see the whole bright sky which is unobstructed by limiting objects, so is the Supreme State of Vishnu realised by sages.

⁵ It is the instructions from such Gurus that produce the knowledge of the Truth in the ignorant.

⁶ The repetition marks the close of the Upanishad.]

[¹ *Then*—That is, after having duly qualified himself by possessing the fourfold requisites for the highest knowledge.

² *Higher than the high*.—Prakriti, the Mother of all manifestation, is called high. Purusha is higher than Prakriti even.]

[¹ *The Grandsire (Brahmâ)*—a common epithet of the Creator, who is the father of the Prajâpatis, from whom all beings have proceeded.

² *Faith &c.*—As knowledge of Brahman cannot be given through words these methods are prescribed.

³ *Work*—Sakâma Karma or work done with the motive of gaining sense-gratifications is meant here, not selfless work, which helps to remove bondage.

⁴ *Renunciation*—just as the three means mentioned above are the means to Brahman, so also Sannyâsa is a fourth means to Brahman.]

[¹ *The reality*—which is the identity of the individual self with Brahman.

² *Cosmic dissolution &c.*—This portion of the stanza speaks of those who through some obstacle or other fail to realise Brahman in this life. They remain in Brahmaloaka, and at the time of Pralaya become merged in Brahman along with everything else. Up to this point they can attain to various grades of authority, lasting for durations which from the human standpoint would be very long and would be considered as tantamount to immortality, but which can never be absolute immortality, being connected with the manifested universe. This explains the last two lines in the translation of this stanza. The last four lines in the text are quoted almost verbatim from the Mundakopanishad, Ch. VI., 6th verse.]

[¹ *The last of the orders &c.*—The Paramahansa order of Sannyâsins is meant here.]

[¹ *Allied to Umâ*—This and the subsequent epithets of ‘three-eyed’ and ‘dark-necked’ point to the Lord Siva who is to be meditated upon in His Saguna aspect when the aspirant is incapable of meditating on His Nirguna aspect, as a means to attaining the highest state, Umâ-Bhavâni as associated with Siva as half man and half woman or, ‘Umâ’ may stand for the Brahnavidyâ or the knowledge of Brahman, (which protects Siva from passion, love, etc.), ‘Trilochana’ may mean ‘who as the Turiya is the eye of the three lower states Viswa, Taijasa and Prâjna or Virât, Hiranyagarbha and Isvara—for all these shine after Brahman who alone is self-effulgent. ‘Nilakantha’ may likewise be explained thus: Brahman being of the essence of knowledge darkness or Nescience lies subjugated in what may be called only a part of It; in other words, It transcends Avidyâ.

² *Darkness*—Avidyâ.]

[Compare Svetâswatara I. 14 and Brahmopanishat p. 79.

If the knowledge of Brahman is not obtained by the meditation spoken of above the meditation on the Pranava is prescribed.

¹ *Arani*.—One of the two pieces of wood used in ancient times for kindling the sacred fire by friction. As by constant friction fire is produced from the Arani, so by constant meditation on the unity of the Jiva and Brahman the fire of realisation is produced, which burns off the bond of Nescience and restores the aspirant to his pristine freedom.]

[¹ *Satisfaction*: Implying also the opposite, viz., pain due to undesirable experiences.

The (“Hindi passage omitted here”) after (“Hindi passage omitted here”) is Vedic.]

[¹ Ignorance and bliss—these are the two characteristics of the experience in the state of Sushupti or profound sleep. This element of ignorance makes this state of Sushupti the opposite pole of Samâdhi, the highest illumination. It prevents the Jiva from being conscious of his having attained the state of inherent Bliss. Vide Chhândogya, viii, 11.]

[This identical Sloka occurs also in Mundaka, ii. 3.

¹ *Supports all*—that is, sentient and insentient objects.]

[¹ *Three abodes*—the ‘three cities’ or states mentioned in Sloka 14.]

[¹ Compare Svetâswatara, iii. 19-20.

² All—Buddhi etc.]

[This part prescribes an easier mode of Sâdhanâ or practice for those who are not adepts in the meditation of the Oneness of Brahman. It is meant for purifying the mind to make it fit for higher meditations.

¹ *Satarudriya*.—The hundred Slokas in praise of Rudra, that form a part of the Yajurveda. They are considered very holy and are daily recited by thousands of Hindus as it causes purity of heart and produces Vairâgyam. According to the commentator Nârâyana by Satarudriya is meant the 1st part of this Upanishad which he terms as Brahma-Satarudriya.

² *Fires*—that is, the sacrificial fires enjoined for daily tending and care by the Srutis and Smritis. They used to form a life-long companion of every Vedic householder in India ever since his investiture with the holy thread.

³ *Siva or the Supreme Self*—In this Upanishad the meditation on Siva has been recommended in several previous Slokas, of course regard being had to His Supreme or Nirguna aspect. The word Avimukta in the text, which is a common epithet of Siva, literally means one never deviating from his inmost essence of oneness, never mixing up with the phantasm of Mâyâ. Avimukta also means a place in Benares which it is believed is not deserted by Siva and Pârvati even at the time of Pralaya—hence a place of Bliss.

⁴ *Highest order of life*—viz., Sannyâsa.]

[¹ *Self*—It means here the Highest Self or the *Paramâtman*. The word Atman is also used to denote the individual self or *Jiva* which in essence is identical with Brahman.

² *Substratum of all*—Comp. (“Hindi passage omitted here”)—“That from Which have evolved all these beings” etc. (Taitt. Up. 3. 1.).

³ *Cherished desire*—The *summum bonum*, or it may mean the fulfilment of the particular desire of the author, viz., the right expounding of the subject according to the scriptures.]

[¹ *Justifies etc.*—The name of the spiritual guide of the author is Advayânanda which literally means the embodiment of unity and bliss. The Guru fully justified the name on account of his highest realisation. The word also signifies Brahman. Thus by this couplet the author salutes both Brahman and his Guru.]

[¹ *Vedanta*—It literally means the concluding portion of the Vedas. The real meaning is the best or the philosophical portion of the Vedas.

² *Evidence*—The Sanskrit word *Pramâna* literally means the instrument of *Pramâ* or Knowledge. The Vedanta philosophy acknowledges the following six classes of evidence: (a) *Pratyaksha* (Direct Perception), (b) *Anumāna* (Inference), (c) *Upamâna* (Analogy), (d) *Shabda* (Scriptural statement), (e) *Arthâpatti* (Presumption), (f) *Anupalabdhi* (Privation). The evidence furnished by the Upanishads falls under the *Shabda Pramâna*.

³ *Shâriraka Sûtras*—Literally the words signify the body of aphorisms by Bâdarâyana which rightly determine the nature of the ‘embodied Self.’

⁴ *Other books*—The commentaries on the Upanishads and the Gita etc.]

[¹ *Its*—The *Vedântasâra*.

² *Prakarana treatise*—A book which being connected with a particular part of a scripture serves a special purpose of it.

³ *Anubandhas*—See next para.]

[¹ *Student*—It is connected with ‘*Pramâtâ*,’ the last word of the text. By *Pramâtâ* (aspirant) is meant the man who is infallible in scriptural or worldly conduct.

² *Prescribed method*—By practising *Brahmacharya* and other austerities of the student life.

³ *Vedângas*—These are six in number:—(a) *Shikshâ* (The science of proper articulation and pronunciation), (b) *Kalpah* (Rituals or ceremonies), (c) *Vyâkaranam* (Grammar), (d) *Niruktam* (Etymological explanation of difficult Vedic words), (e) *Chhandas* (The science of prosody), (f) *Jyotisham* (Astronomy).

⁴ *General etc.*—Otherwise there will be no necessity for his further study of the scriptures.

⁵ *Previous birth*—This is an explanation of the cases of Vidura and other sages who, though not endowed with scriptural knowledge etc., were yet said to have attained the highest realisation. These sages were born with purity and other requisites of realisation as a result of their having undergone the required discipline in a past life.]

[¹ *Jyotishtoma etc.*—Comp. the scriptural passage, (“Hindi passage omitted here”)—“With a view to go to heaven perform the *Jyotishtoma* sacrifice.”

² *Kâmya Karma*—Those ceremonies which are performed with a definite motive or desire.]

[¹ *Slaying of a Brahmin etc.*—Drinking and other vices are included.

² *Going to hell etc.*—Additional punishments include worldly afflictions etc.]

[¹ *Sandhyâ-vandana etc.*—The morning, noon and evening prayers of the three higher castes. *Pancha Mahâyajna* or the five daily sacrifices of a householder are also included.

² *Harm*—According to the Vedantist the non-performance of *Sandhyâ* does not produce a new sin. The performance of *Sandhyâ* only checks the propensity to new sin. But according to the *Mimâmsakas*, the non-performance of *Sandhyâ* produces new sin. Therefore according to the Vedantist the performance of *Sandhyâ* is not obligatory on a man immersed in *Samâdhi*. *Sandhyâ* means the invocation of God by the recital etc. of certain Vedic Mantras as well as the purification of mind.]

[¹ *Jâteshti*—Comp. Tait. Samh. 2. 2. 5. 3, (“Hindi passage omitted here”)]

² *Naimittika Karma*—The performance of these is obligatory for a householder.]

[¹ *Chândrâyana etc.*—Regarding the four varieties of these penences see Manu XI. 217-220. The *Krichchhras* and other austerities are also included. Comp. Manu XI. 212-216.]

[¹ *Mental activities*—As distinguished from real knowledge. The *Upâsanâ* is distinct from *Jnânâ* or Knowledge as in the latter case all differences between the meditator and the object of meditation are obliterated.

² *Saguna Brahman*—Brahman with attributes such as power of creation etc. The word *Saguna* is used to make a distinction between mental activities (“Hindi passage omitted here”) and complete absorption in the Highest Self in which case all ideas of the object are entirely effaced.

³ *Shândilya Vidyâ*—This is the famous chapter of the Chhândogya Upanishad beginning with (“Hindi passage omitted here”)—“All this is verily Brahman etc.” (3. 14. 1). *Dahara Vidyâ etc.* (Chh. Up. 8. 1) are also included.]

[¹ *Other works*—The *Naimittika* and *Prâyashchitta* works are included. Comp. Smriti, (“Hindi passage omitted here”)—“Destroying sins by the performance of the *Nitya* and the *Naimittika* works.” Comp. Gita 18. 45, (“Hindi passage omitted here”)—“Devoted each to his own duty, man attains the highest perfection.”

The following passage from the Naishkarmya-Siddhi (1. 52) shows how the performance of the *Nitya Karma* leads to the highest Knowledge.

“The performance of the daily obligatory rites leads to the acquisition of virtue; this leads to the destruction of sin, which in turn results in the purification of the mind. This purification of the mind leads to the comprehension of the true nature of *Samsâra* or relative existence; from this results *Vairâgyam* (renunciation), which arouses a desire for liberation; from this desire results a search for its means; from it comes the renunciation of all actions; thence the practice of *Yoga*, which leads to an habitual tendency of the mind to settle in the Self, and this results in the knowledge of the meaning of such Sruti passages as ‘Thou art That,’ which destroys ignorance, thus leading to the establishment in one’s own Self.”

² *But*—The word distinguishes the *Upâsanâ* from works. The mind can practise concentration or understand the subtle meaning of the *Shâstras* only when it is purified by the performance of the *Nitya* and other works. It is the purified mind that can realise Brahman.

³ *Sacrifice*—The concluding portion of the passage is “by gifts, by penance, and by fasting.”]

[¹ *Nitya etc.*—The *Prâyashchitta* rites or penances have been excluded as they do not produce any result after death. But in the cases of the *Nitya* and the *Naimittika* works additional results, besides purification of heart, have been mentioned in the scriptures.

² *Pitriloka*—It belongs to the *Bhuvarloka*. See para. 104.]

[Discrimination has been pointed out as the first *Sâdhana* as without it renunciation is impossible.

¹ *Permanent*—Unlimited by time, space, etc.

² *Transient*—What is opposed to permanent.]

[¹ *Immortality*—The word here means abode in heaven which is as impermanent as the mundane existence. When the merit that has earned it is exhausted, the soul returns to the earth for a new birth.

² *Transitory*—Abode in heaven is impermanent because it is the result of sacrifices etc. Comp. (“Hindi passage omitted here”) — “And as here on earth, whatever has been acquired by exertion perishes, so perishes whatever is acquired for the next world by sacrifices and other good actions

performed on earth" (Chh. Up. 8. 1. 6). A thing which has an origin cannot be permanent. Therefore dispassion should be practised for *all* things, even for the highest that man may attain, the position of Brahmâ, which is also as impermanent as any earthly object.

³ *Earthly*—What is related to the existing body.

⁴ *Utter*—This is a particular tendency of the mind which dissuades the aspirant from such enjoyments.

Renunciation has been enumerated as the second *Sâdhana* as without it the practice of the third one is not possible.]

[¹ *Curbing etc.*—*Shama* is that particular *Vritti* or function of the mind which keeps it in check from the pursuit of worldly pleasures.

² *Hearing etc.*—Hearing of the scriptures, thinking of their meaning and meditating on it. See para. 182.]

[¹ *External organs*—These are of two kinds, *viz.*, of action and of knowledge. The five acting organs are those of speaking, grasping, going, evacuating and generating. The five perceiving organs are those of hearing, touch, sight, taste and smell. Mind is called the inner-organ. Here the word *Dama* implies that particular function of the mind which turns away the external organs from such objects as are other than hearing etc.

² *That*—Hearing etc. See note ante.]

[¹ *Cessation etc.*—*Uparati* is that function of the mind which keeps the restrained organs from drifting back to the objects of the senses.

² *That*—Hearing etc. See note 2 on para. 19.

³ *Or it may mean*—As the word *Uparati* according to the first definition differs very little from *Shama* and *Dama*, the alternative definition is given to make the meaning precise.

⁴ *Abandonment*—According to this definition the word *Uparati* means *Sannyâsa* or entering into the fourth order. Like the practice of *Shama* etc., the aspirant must accept the vow of monasticism as the essential *Sâdhana* for the attainment of Knowledge. Comp. "By renunciation alone some attained immortality" (Mahânâr. Up. 10. 5), "Purified through the practice of *Sannyâsa*" (Mund. Up. 3. 2. 6), "He attains the supreme perfection by renunciation" (Gita, 18, 49). So Srutis and Smritis support the view, and that reason supports it is quite obvious.

⁵ *Prescribed works*—Such obligatory works as *Sandhyâ*, *Agnihotra* sacrifice, etc.

⁶ *According to etc.*—This is to warn against the abandonment of works through laziness or other *tâmasik* propensities.]

[¹ *Endurance etc.*—Being unruffled by pleasure and pain, arising from heat and cold which are the inevitable associates of the body, by meditating on the Pure Self, which is always free from these dual throngs.

² *Other pairs*—They include respect and contumely, gain and loss, weal and woe, etc. Comp.]

[¹ *Other objects*—Such virtues as modesty, humility, etc. are meant. Or they may mean the service of the Guru, compiling of the Vedantic books, their preservation, etc.]

[¹ *Faith*—Gita, Mahabharata and other scriptures enjoin that a spiritual practice without faith does not produce the requisite effect.]

[¹ Such—Endowed with qualifications mentioned above, such as *Shama*, *Dama*, etc. One commentator opines that a monk alone is qualified to receive the highest Knowledge, as the householder has no leisure for the study of Vedanta etc., on account of his being preoccupied with various ritualistic functions.

² *Quiet etc.*—The Sruti is cited as a scriptural evidence of *Shama* etc. being considered as prerequisites of Knowledge. The complete passage is, ("Hindi passage omitted here")— "He, therefore, that knows it after having become quiet, subdued, satisfied, patient and collected sees self in Self." From this passage have been taken *Shama*, *Dama*, *Uparati*, *Titikshâ* and *Samâdhâna* of the text. The above quotation of the Brih. Up. is according to the *Kânva* recension. The *Mâdhyandina* recension substitutes ("Hindi passage omitted here") in place of ("Hindi passage omitted here"). Therefore the author of the

Vedântasâra has combined the two recensions and enumerated the six qualifications mentioned as *Shama, Dama*, etc.

³ *Faults*—Passions etc.

⁴ *Obedient*—Or the word in the text may mean one who relinquishing the *Kâmya* and the *Nishiddha* works performs only the daily obligatory duties and that also for the satisfaction of the Lord.

⁵ *Virtues*—Such as discrimination, renunciation, forbearance, etc.

⁶ *Submissive*—Always devoted to the service of the Guru which is one of the greatest requisites for the attainment of Knowledge.

⁷ *Upadesha-Sâhasri*—A treatise ascribed to Sankara.]

[¹ *Subject*—After dealing with the first *Anubandha*, viz., the qualifications of the aspirant, the text proceeds with the other three *Anubandhas*.

² *Identity etc.*—The identity of *Jîva* and Brahman is the essential doctrine of the Advaita Vedanta.

³ *Pure Intelligence*—The state of homogeneity wherein all attributes are transcended. The point to be realised, which is also the object of the Vedanta, is the identity of Brahman (*Saguna*) and *Jîva* by the elimination of their respective attributes, such as omniscience, or limited knowledge etc., superimposed by ignorance. The result will be a state of Pure Intelligence wherein all ideas of separation and variety are effaced. The word “Pure Intelligence” is mentioned in the text in order to refute the contention that the *Jîva* and Brahman which are essentially different in nature may yet remain in a state of unity like milk and water.

⁴ *Such etc.*—Kapila, Kanâda and other philosophers conclude that the object of Vedanta is to prove the existence of *Pradhâna* etc. But when considered in its entirety it becomes clear that the object of Vedanta is to establish Brahman. Comp. (“Hindi passage omitted here”) — “That goal which all the Vedas declare,” (Katha. Up. 1. 2. 15).]

[¹ *Connection*—Is the third *Anubandha*.

² *Identity*—The unity of the *Jîva* and the Brahman. Though the existence of Pure Intelligence can never be directly proved or explained, it can be done by an indirect method as the subsequent text shows.]

[¹ *Necessity*—This is the fourth *Anubandha*.

² *Attainment etc.*—The text lays stress on the realisation, as that is the only way to attain bliss and end sorrow.

³ *Grief*—Which is produced by contact with worldly objects.

It may be objected that the identity of *Jîva* and Brahman is an established fact; therefore it cannot be acquired afresh as a result of human endeavour. But though such identity is always present, it remains unrealised in the state of ignorance. As a man forgetting all about his jewel which he has on his neck suffers grief and sorrow thinking it is lost, but finds it when somebody points it out, so is the condition of the *Jîva* in ignorance.]

[¹ *Such etc.*—Endowed with the fourfold prerequisites of Knowledge.

² *Etc.*—Diseases and other worldly torments are included.

³ *Should repair*—Instruction from a proper teacher is absolutely necessary for the Knowledge of Brahman. Sankara in his commentary on the Mund. Up. (1. 2. 12) says, (“Hindi passage omitted here”) — “One though versed in the scriptures, should not search independently after the Knowledge of Brahman.”

⁴ *Presents*—The disciple should always go to his teacher with suitable presents in hand.

⁵ *Learned etc.*—This includes the other two qualifications of a spiritual teacher, viz., desirelessness (“Hindi passage omitted here”) and (“Hindi passage omitted here”) sinlessness. Comp. (“Hindi passage omitted here”):—“One who is learned in the Vedas, without sin and not overcome by desire” (Brih. Up. 4. 3. 33).

⁶ *Other *Srutis**—Comp. (“Hindi passage omitted here”) — “A man who has accepted a teacher obtains the true Knowledge” (Chh. Up. 6. 14. 2).

⁷ *With fuel etc.*—This denotes the spirit of humility and service with which a disciple should approach his teacher.

⁸ *Learned in the Vedas*—Sankara explains the word (“Hindi passage omitted here”) in his commentary on Mund. Up. thus—“Versed in the reading of the Vedas and the knowledge of its import.” The first condition is not absolutely binding.

⁹ *Lives etc.*—Sankara explains the word *Brahmanishtha* thus—“Like *Japanishtha* and *Taponishtha*, this word means one who is centred in the Brahman devoid of attributes and without a second, after renouncing all *Karma*.]

[¹ *Grace*—It is one of the most important factors in the disciple’s attainment of Knowledge.

² *Refutation etc.*—*Adhyâropa* means erroneously attributing the properties of one thing to another, such as considering Brahman which is not really the material world to be the material world. *Apavâda* is the refutation of this false imputation.]

[¹ *Adhyâropa*—A synonym of the word, *Adhyâsa*, has been defined by Sankara as (“Hindi passage omitted here”):—“The apparent recognition of something previously observed in some other thing.” As for instance, we find the appearance of silver in a mother-of-pearl or water in a mirage.]

[¹ *Reality*—The word means Atman or Self which does not undergo any modification at any time.

² *Brahman*—It is synonymous with Self.

³ *Without etc.*—Comp. the scriptural passage, (“Hindi passage omitted here”)—“It is one without a second” (Chh. Up. 6. 2. 1). The appearance of the many is due to the limitations of time, space and causality, just as the one sun reflected in different sheets of water looks as many.

⁴ *Existence*—That which is never limited by time and space. Comp. (“Hindi passage omitted here”)—“This universe, my child, was in the beginning as Existence” (Chh. Up. 6. 2. 1). (“Hindi passage omitted here”)—“Brahman is Existence, Knowledge, and Infinity” (Taitt. Up. 2. 1). Such a passage of the scripture as (“Hindi passage omitted here”)—“This universe was in the beginning as non-existence” (Taitt. Up. 2. 7)—refers to the unmanifested state of Brahman when name and form did not evolve.

⁵ *Consciousness*—Comp. (“Hindi passage omitted here”)—“Brahman is *Vijnâna* (Consciousness or Intelligence) and Bliss” (Brih. Up. 3. 9. 28). Unless the Self is ever conscious such perception as “I am the knower” can never arise. The apparent consciousness of the phenomenal objects is, in reality, the reflected consciousness of Brahman.

⁶ *Bliss*—Comp. (“Hindi passage omitted here”)—Brahman is the most beloved of all things because It is sought after even by the sages who are disgusted with all pleasures of the world.

⁷ *Unreality* (“Hindi passage omitted here”)—It means an indescribable state (“Hindi passage omitted here”) *i.e.*, that which is other than existence and non-existence (“Hindi passage omitted here”). This unreality has Brahman for its substratum. Ignorance (“Hindi passage omitted here”) is not based upon nothingness, for we could not then perceive phenomena at all. Brahman alone is real, and ignorance as well as the entire material phenomena of the world which are its products are only superimpositions upon Brahman.

⁸ *Nescience*—See notes on the following text.

⁹ *Material objects*—The objects, such as earth, water, etc., which are the products of ignorance are unreal on account of their being illusory, objects of perception, and endowed with parts, and further because they undergo modifications and depend upon something else for their existence.]

[¹ *But*—The text offers a special theory on the subject.

² *Something*—This word has a special significance. It is not used to denote its indescribable nature, nor its antagonism to Knowledge and Truth as these ideas have been well expressed by separate phrases. Its special significance is to posit ignorance as the source or cause of illusion.

³ *Positive*—This is a difficult word and requires some explanation. This part of the definition is given in order to refute the contention that ignorance is mere negation (“Hindi passage omitted here”), as it is antagonistic to Knowledge. The Nyâya school says that absence of Knowledge is ignorance and so it is a negation. But the Vedantist says that it is not a negation. He asks, what is that Knowledge whose negation is contended to be ignorance? We can understand Knowledge from three aspects. Firstly, Knowledge is used as synonymous with “the Witness, the Perceiver,”—(“Hindi passage omitted here”)

(Svet. Up. 6. 11). Its absence cannot be called ignorance as it is eternal and therefore can never be associated with a state of negation. Secondly, a particular function of mind is termed knowledge, as in the passage, (“Hindi passage omitted here”)—“Through *understanding* one understands the Rig-Veda” (Chh. Up. 7. 7. 1). But here ‘knowledge’ is used only in an indirect sense. No mental function can illumine an object unless it has the Self at its back. The eyes, ears, etc., seem to perform their functions consciously because they draw their consciousness from the Self. Comp. (“Hindi passage omitted here”)—“All this is guided by Consciousness and is based on Consciousness; this universe has Consciousness for its guide, Consciousness is its base; Consciousness is Brahman” (Ait. Up. 5. 3). Hence under no circumstances can this Knowledge exist in a negative state. Thirdly, ignorance cannot be said to consist of the negation of knowledge, particular or general. Because when a man makes a statement as, “I am ignorant, I do not know anything,” even then he does not lose all sense of perception. Though he may not perceive a particular object, yet he perceives another. Again there cannot be any negation of general knowledge as without it knowledge of a particular object becomes impossible. Therefore it stands to reason that Knowledge which is eternal, ever-existent and positive can never be connected or associated with negation. But when ignorance is said to be (“Hindi passage omitted here”) (positive), it does not denote an absolute substance which only Brahman is. Were it so, there would not be any liberation. Therefore this term is used to differentiate it from negation. Ignorance is different from reality and unreality, as neuter is different from male and female. Really this ignorance can never be properly explained. It has found a place in the Vedanta philosophy in order to explain the otherwise inexplicable production of the phenomenal world. It is absurd to seek for its proof. It cannot be proved by our reasoning because human reasoning can never be free from (“Hindi passage omitted here”) (ignorance). To prove it by reasoning is like seeing darkness with the help of darkness. Nor can it be proved by Knowledge, as at the awakening of Knowledge there cannot remain any trace of ignorance. To prove ignorance by Knowledge is like seeing darkness by a blazing light. Comp. (“Hindi passage omitted here”)—“The characteristic of ignorance is its very unintelligibility. It cannot bear any proof, or it will be a real thing” (Brihadâraṇyaka-vârtikâ verse 181).

(“Hindi passage omitted here”)

(“Hindi passage omitted here”)

—“This illusion is without support and contradictory to all reasoning. It cannot bear any reasoning just as darkness cannot stand the sun.” Therefore like the fanciful imagination of the sun by one who is blind by day, the sages called ignorance indescribable, as it is neither real nor unreal, nor real-unreal, neither with parts nor without parts, and neither separable from Knowledge nor inseparable from It.

⁴ *Which etc.*—It is not existent because it disappears at the awakening of Knowledge. It is not non-existent like the child of a barren woman otherwise there would not be any dealing with the world.

⁵ *Three qualities*—These are *Sattva* (serenity), *Rajas* (activity) and *Tamas* (inertia). These qualities have been thus mentioned in the following scriptural passages, though the Sāṅkhya philosophy may justly claim to have fully developed the theory of the three *Gunas*.

(“Hindi passage omitted here”)

“There is one unborn (feminine) being, red, white, and black, producing manifold offspring of the same nature as itself” (Svet. Up. 4. 5). This refers to (“Hindi passage omitted here”) or (“Hindi passage omitted here”) (Nature) which is composed of the three qualities mentioned above. These three qualities are found to exist in all the products of *Prakriti*. Comp. (“Hindi passage omitted here”)—“The red colour that we notice in fire is its own colour, the white colour in fire is the colour of water, and the black colour is the colour of earth” (Chh. Up. 6. 4. 1). Like its effects, the cause, which is ignorance, is also made of the three qualities, though in the latter case they remain in an unmanifested state. Though the three qualities are attributes of (“Hindi passage omitted here”) (ignorance), yet they are its essential parts, as substance is inseparable from its attributes.

⁶ *Antagonistic etc.*—This definition is given in order to refute the contention that there would never be any cessation of phenomena, as the eternal ignorance manifested in the form of sky etc., appears to be real. Ignorance with all its modifications vanishes away at the dawn of Knowledge.

⁷ *I am etc.*—This experience illustrates the positiveness (“Hindi passage omitted here”) of ignorance.

⁸ *Such Sruti etc.*—Comp. (“Hindi passage omitted here”)—“Knowledge is enveloped by ignorance, hence the creatures are deluded” (Gita 5. 15). (“Hindi passage omitted here”):—“Veiled by this illusion owing to the association of *Gunas*. I am not manifest to all” (Gita 7. 25).]

[¹ *One*—As in the Sruti passage, (“Hindi passage omitted here”)—“There is one unborn, etc.” (Svet. Up 4. 5).

² *Many*—As in the Sruti passage, (“Hindi passage omitted here”) “Indra through *Mâyâ* assumes various shapes” (Rig-Veda 6. 47. 18).

³ *Collectively*—*Samashti* means an aggregate which is considered as made up of parts which are substantially the same as the whole.

⁴ *Individually*—The separate units which constitute the aggregate.]

[¹ *Existing in Jivas*—Though Brahman is the substratum of ignorance, yet the effect of the latter is seen only in and through the created beings. To illustrate: A snake has poison in its fangs, but is never affected by it. The effect of the poison is seen only when the snake bites others.

² *Being diversely manifested*—This refers to the finite beings. Though absolutely speaking Brahman alone exists yet the distinction of finite beings must be admitted from the relative standpoint, otherwise states of bondage and liberation become meaningless. These two states are very well known. Ordinary creatures are in bondage whereas suka, Vâmadeva, and others, are admitted to have attained liberation. Again, the two states are not possible for one and the same being simultaneously. This establishes the diversity of finite beings. Besides, the scriptures mention the two processes of liberation immediate and gradual (“Hindi passage omitted here”) which also become possible only when the distinction of finite beings is recognised. From such a distinction of finite beings (“Hindi passage omitted here”) naturally follows the distinction of ignorance (“Hindi passage omitted here”), otherwise liberation from ignorance of one man will imply the liberation of the rest. Further, it will be impossible for one individual to attain liberation through Knowledge on account of others remaining in a state of ignorance. Therefore the diversity of ignorance must be admitted. This is of course from the relative and not from the absolute standpoint.

³ *Unborn*—This refers to ignorance which is without beginning.]

[The meaning is this: Ignorance, as we have seen before, has collective as well as separate existence. The collective ignorance is superior to the individual ignorance because the former is associated with Brahman and the latter with *Jîva*.

¹ *Pure Sattva*—*Iswara*, i.e., Brahman associated with the aggregate of ignorance has three qualities, viz., *Sattva*, *Rajas* and *Tamas*, whose effects are seen in the acts of creation, preservation and destruction. The word *Sattva* is used in the text not to denote any particular activity of *Iswara* but to signify that the power of ignorance cannot delude Him.]

[¹ *Consciousness*—Pure Brahman.

² *Associated*—Brahman, as a matter of fact, is never associated with ignorance but It appears so when looked upon from the standpoint of the world. Ignorance is super-imposed upon Brahman.

³ *This*—Aggregate of ignorance.

⁴ *Omniscience*—As It is the witness of all the animate and inanimate objects of the universe.

⁵ *Universal lordship*—It is *Iswara* who gives rewards and punishments to the finite beings according to the merits of their work.

⁶ *All-controlling power*—Because *Iswara* is the director of the mental propensities of the finite beings.

⁷ *Undifferentiated*—Beyond all means of knowledge.

⁸ *Cause etc.*—Because Brahman is the substratum upon which the empirical existence of the universe depends.

⁹ *Illuminator*—Ignorance in its collective form has been said to be the associate of *Iswara*, whereas the finite beings are influenced by its individual aspect. This aggregate of ignorance is said to be *one* and it is manifest only to *Iswara*, who is never influenced by it. Brahman like the sun illumines

ignorance and its product, which is seen in the form of the universe. Again, like the sun It is never affected by ignorance.

The word '*Iswara*' popularly known as 'God,' has a peculiar meaning in the Advaita philosophy. The Vedantist does not believe *Iswara* to be the absolute existence. Because he is as unreal as the phenomenal universe. Brahman associated with ignorance is known as *Iswara*. The difference between *Iswara* and the ordinary man is that the former, though associated with *Mâyâ*, is not bound by its fetters, whereas the latter is its slave. *Iswara* is the highest manifestation of Brahman in the phenomenal universe.]

[This text describes the various designations of ignorance as the preceding text narrated those of *Iswara*.

¹ *Blissful sheath*—Ignorance covers Brahman, as it were, like the skin covering the body. The bliss comes from Brahman.

² *Cosmic sleep*—Corresponding to the *Sushupti* or dreamless sleep of man. *Pralaya* or Cosmic dissolution is meant. In this state there is no manifestation of gross and subtle objects.

³ *Everything*—Such as *Âkāśha* (ether) etc. At the time of dissolution they are reabsorbed by the causal ignorance.]

[¹ *From etc.*—Relating to the diverse forms of ignorance as manifested through various finite beings.

² *Such etc.*—Comp. ("Hindi passage omitted here"):—"The great Enchanter who rules alone by His own powers" (Svet. Up. 3. 1).

³ *Indra*—The Supreme Lord

⁴ *Mâyâ*—Projecting power.]

[¹ *Units*—Such as the trees that compose a forest.

² *Aggregate*—Such as the forest.]

[¹ *Inferior*—In contradistinction to *Iswara*, who has superior knowledge.

² *Impure*—The quality of *Sattva* is eclipsed by the *Rajas* and *Tamas* that preponderate in the *Jiva*.]

[¹ *Prâjna*—It is the name of the *Jiva* or individual soul while in a state of profound sleep. The *Mândukya Upanishad* describes the three states of the *Jiva* with the corresponding names, viz., the waking state, when it is named *Viswa*; the dream state, when it is called *Tajasa*; and the state of dreamless sleep, when it is termed *Prâjna*. In the last state the *Jiva* remains, temporarily, in a state of unity with *Brahman*, but covered with ignorance. Beyond these three states is the transcendental state of *Turiya*, when the *Jiva*, free from all ignorance, realises its eternal identity with Brahman.

² *Individual ignorance*—As opposed to the aggregate ignorance which is associated with *Iswara*.]

[¹ *It*—The *Jiva*.

² *Dull*—Because the *Jiva* has a preponderance of the inferior qualities of *Rajas* and *Tamas*. See note 2 on para. 42.

³ *Limiting adjunct*—'*Upâdhi*' is a difficult word to translate. It means something adventitious apparently influencing something else—an apparent limitation, e.g., the redness of a crystal before a rose, or the blueness of the sky.]

[¹ *It*—The *Jiva*.

² *Also*—As in the case of *Iswara*.

³ *Cause of egoism*—In the dreamless sleep, the *Jiva* retains the *Samskâra* or impression of egoism (I-consciousness).

⁴ *Full of bliss*—Though in dreamless sleep the mind is dissociated from the sense-organs and objects, yet it enjoys great happiness.

⁵ *Gross etc.*—In the waking state the *Jiva* is cognisant of the gross objects. In the dream state the gross objects are dissolved into the subtle, and he is aware only of the subtle. In dreamless sleep the gross as well as the subtle objects are absorbed into the Ultimate Cause. Therefore the state of dreamless sleep has been described as the state of ultimate absorption or dissolution.]

[It may be contended that in the states of dissolution ("Hindi passage omitted here") and dreamless sleep ("Hindi passage omitted here"), the functions of the mind cannot work. Therefore no one can, in those states, enjoy bliss. The above text refutes this contention.

¹ *Dreamless sleep*—In the case of *Iswara* this refers to the state of dissolution (*Pralaya*). From such Sruti passages as ("Hindi passage omitted here")—"Then (in dreamless sleep), my dear", he (*Jiva*) becomes one with Existence (*Iswara*)" (Chh. Up. 6. 8. 1), we learn that in dreamless sleep the *Jiva* becomes one with *Iswara*.

² *Subtle function etc.*—The great Vedantic *Āchāryas* say that in the state of dreamless sleep we actually experience something. This something is not the mere negation of misery and knowledge, as one may suppose from the statement which a man awakening from deep sleep often makes, "I slept *happily*, I *did not know* anything." As a matter of fact, one perceives the positive entities, the bliss of the Atman and ignorance itself, in *Sushupti*. It may be questioned how, without the help of the mind which does not function in deep sleep, the Atman, which by Itself is functionless, can perceive these objects. The *Achāryas* explain it by saying that in deep sleep ignorance is present and functions in a very subtle form, and this reflects the bliss of the Atman, which as Intelligence Absolute is also the Eternal Witness. The memory of this experience remains, and that is why we find a man remark after deep sleep, "I slept *happily*, I *did not know* anything."

³ *Sruti*—Comp. ("Hindi passage omitted here")—"In dreamless sleep when everything is absorbed, the *Jiva*, overpowered by ignorance attains the state of happiness" (Kaivalya Up. 13).

⁴ *Consciousness etc.*—The *Jiva* derives his perception in all states only through Consciousness or Intelligence which is the essence of the Atman. But for this Consciousness lying at his back the *Jiva* could not have any experience.

⁵ *Did not know anything*—This indicates ignorance associated with dreamless sleep.]

[After describing the *Prājna* and *Iswara* limited by their respective *Upādhis* (limitations) the text proceeds to explain the transcendental state of the undifferentiated Consciousness which is known as the "Fourth".

¹ *Unlimited*—Not associated with any *Upādhi* (limitation).

² *Substratum*—*Ākāsha* is not really the substratum of the forest or the reservoir. But it is called so as they cannot exist without *Ākāsha*.

³ *Substratum*—Consciousness is the substratum of ignorance.

⁴ *Fourth*—Pure Consciousness is called the "Fourth" aspect in relation to the three other aspects, viz., *Viswa* (waking), *Taijasa* (dreaming) and *Prājna* (dreamless).

⁵ *Such etc.*—Comp.

("Hindi passage omitted here")

"I am the Witness, the Pure Consciousness, the Ever Blessed, different from what constitutes the enjoyer, enjoyment and the object of enjoyment which one experiences in the three states" (Kaivalya Up. 18).

As the *Mahākāsha* (undifferentiated ether) is the substratum of the ether enclosed by the collective *Upādhi* (limitation) of the forest as well as of the ether enclosed by the individual *Upādhi* of the trees and hence is known as the *Turiya* (fourth), similarly the fourth aspect of Pure Consciousness, transcendental, all-pervading, and undifferentiated, is the substratum of the collective and individual ignorance as well as of *Iswara* and *Prājna* with which these are associated.]

[¹ *Like etc.*—There are two ways in which a word expresses its meaning. (1) The direct way or ("Hindi passage omitted here"), e.g. when the word iron ("Hindi passage omitted here"); directly signifies the object known as iron. (2) The indirect way or ("Hindi passage omitted here"), e.g. when the word iron—as in the sentence, 'The (red-hot) iron scorches'—implies *fire* which is connected with the iron. Similarly, in the Vedic dictum, 'Thou art That' the direct ("Hindi passage omitted here") meaning of 'Thou' is Consciousness associated with individual ignorance, i.e. *Jiva*, and the direct meaning of 'That' is Consciousness associated with collective ignorance i.e. *Iswara*. But the implied meaning of both terms is Pure Consciousness unassociated with ignorance. The point will be dealt with later on.

² *Direct*—Which is directly derivable from the sentence.

³ *Great Vedic dictum*—There are four sentences known as the *Mahāvākyas* which contain the essence of the wisdom of the Vedas. These are:—(“Hindi passage omitted here”)—“Thou art That” (Chh. Up. 6. 8. 7); (Hindi passage omitted here)—“This Self is Brahman” (Brih. Up. 2. 5. 19); (Hindi passage omitted here)—“Consciousness is Brahman” (Aitar. Up. 5. 3); and (Hindi passage omitted here)—“I am Brahman” (Brih. Up. 1. 4. 10). Realisation of the meaning of these great utterances liberates one from bondage.

⁴ *Implied*—As in the sentence (“Hindi passage omitted here”);, which literally translated reads, “The cowherd-village is in the Ganges,” the word Ganges means by implication not the stream, but the bank of the river. This meaning is derived from the sense of the sentence.]

[This and the following paragraphs explain how Pure Consciousness which is really one and indivisible appears as the multiple universe.

¹ *Concealment*—Because this power conceals the real nature of Brahman which is Existence-Knowledge-Bliss Absolute.

² *Projection*—This power gives rise to the illusion of name and form.]

[¹ *Observer*—The unenlightened observer.

² *As it were*—The sun, as a matter of fact, can never be covered by a cloud.

³ *Ignorance*—*Mâyā*, which is neither gross nor subtle on account of its being indescribable, is here said to be limited. This comparison is made only in relation to the Atman which it seems to envelop for the time being.

⁴ *Intellect*—It means Consciousness associated with the intellect. Intellect being itself a product of ignorance cannot be covered by it.

Even when a man thinks himself bound, he is in reality the blissful Atman. He has only forgotten his real nature and this is due to *Mâyā*. The aim of all *Sādhana* (spiritual practice) is to realise the identity of *Paramātmā* and *Jivātman*. The concealing power of *Mâyā* makes a man forget his real nature like the small patch of cloud which obscures the mighty sun from the vision of the observer.]

[¹ *Agent etc.*—Which one really is not.]

[¹ *Rope etc.*—Consciousness inhering in the rope when covered by ignorance. Ignorance must have Consciousness for its substratum. It cannot rest on ‘nothingness.’ When we mistake the rope for the snake, the process of illusion is this:—The all-prevailing Consciousness, here limited by the rope, is covered by ignorance and therefore we mistake the rope for the snake.

² *Ignorance*—The original and primordial *Mâyā*.

³ *Such a Power*—The creative power of ignorance.

Ignorance endowed with these twin powers of concealment and projection is the cause which transforms, as it were, the Pure Self, immutable, unattached and indivisible, into the *Jīva* and the world. As ignorance regarding the rope gives rise to the illusion of the snake, similarly ignorance regarding the Self, by its power of projection, brings before our mind the illusion of the phenomenal universe.]

[¹ *Own standpoint*—When we look at the Consciousness-aspect mainly without altogether overlooking the association of *Upādhi*.

² *Limitation*—When we look at the *Upādhi*-aspect mainly without altogether overlooking the element of Pure Consciousness.

The question arises whether Brahman is the material or the efficient cause of the universe, i.e., whether Brahman has created the universe like the potter making his pot or whether Brahman has transformed Himself into the universe like the transformation of milk into curd. Now the *prima facie* view is that Brahman is not the efficient cause, because in that case He would be quite different from His creation as the potter is from the pot he makes. But there is a Sruti passage which contradicts this standpoint. (“Hindi passage omitted here”)—“Having projected it, He entered into it” (Taitt. Up. 2. 6). This passage declares that Brahman after projecting the universe entered into it. Further, Brahman cannot be the material cause of the universe. In that case, the cause and effect being the same, the universe would be a conscious entity and therefore it would not be unreal. These arguments of the opponent are thus refuted: Brahman associated with *Mâyā*, when looked upon from the standpoint of His Consciousness-aspect, is the efficient or instrumental cause, and when looked upon from His *Upādhi*-

aspect is the material cause of the universe. It can be thus illustrated: Inert iron filings, when placed near a magnet, show movement. Similarly ignorance which is inert and lifeless shows activity owing to the proximity of Brahman. Therefore Brahman is instrumental to the activity and manifestation of *Mâyâ*. Again, ignorance is the direct material cause of the universe, and therefore *Iswara* also, who is the Lord of *Mâyâ*, is indirectly said to be the material cause of the universe. As regards the contention that in case Brahman is the efficient cause then the passage quoted from the Taittiriya Upanishad becomes meaningless, it may be said that the passage refers to Brahman as the material cause. Again, in explaining creation the Vedantin applies the Law of *Vivarta* which means the transformation of the cause into effect without the former losing its own character, hence, apparent transformation. According to the Vedantin the world is the *Vivarta* of Brahman, i.e., the whole visible universe is a mere illusion—an unreal and illusory appearance—while Brahman is the only real entity. As the snake is the *Vivarta* of the rope, so is the world the *Vivarta* of Brahman. The law of *Vivarta* is *fundamentally* different from the law of evolution (*Parinâma*), which admits real change in the cause. Therefore if Brahman is posited as the material cause of the universe, it does not follow that the universe is also a conscious entity like its cause. Ignorance is unreal and therefore the phenomenal universe which is its effect is also unreal.]

[¹ *Consciousness*—The purport of the Sruti is that the whole universe has evolved from Brahman. Comp. (“Hindi passage omitted here”)—“All this (universe) is verily the *Purusha* Himself” (Rig-Veda 10. 90. 2). (“Hindi passage omitted here”)—“From which these creatures are born, through which they, when born, live, and into which they return and enter” (Taitt. Up. 3. 1). (“Hindi passage omitted here”)—“I am the origin of all, from Me everything originates” (Gita 10. 8).

The Vedanta school of philosophy basing its arguments on such scriptural passages as these refutes the *Sânkhya*s, according to whom the universe has evolved from the inert *Pradhâna*. Comp. *Vedanta Sûtras* 1. 1. 5 and 2. 2. 1. It also refutes the atomic theory of the *Nyâya* school and finally establishes that Brahman is the ultimate cause of everything.

² *Which etc.*—Ether evolves air. It means that air is produced from Brahman associated with ignorance which had already been transformed into ether. In other words, air etc. are products of Brahman Itself.]

[This text explains how the ignorance associated with Consciousness which is the cause of ether etc., is considered to have a preponderance of *Tamas*.

¹ *Them*—Ether etc.

² *At that time*—At the time of creation.

³ *Reproduced*—The five elements though containing the particles of *Sattva* and *Rajas* have a preponderance of *Tamas*. In comparison with the other elements, *Âkāsha* contains the greatest amount of *Sattva* and the earth the greatest amount of *Tamas*.

⁴ *In accordance etc.*—Indian philosophy says that the cause is turned into the effect. Therefore the qualities of the cause produce the qualities of the effect.]

[¹ *These*—Ether, air, fire, water, and earth as originally projected.

² *Subtle*—As yet unable to participate in any action. When first evolved these elements have no gross forms.

³ *Rudimentary*—The elements in their rudimentary state (“Hindi passage omitted here”) possess only their own characteristic attributes. Thus the rudimentary ether (“Hindi passage omitted here”) is endowed with the quality of sound only.

⁴ *Uncompounded elements*—The rudimentary elements, when first evolved, are unmixed with one another. The gross ether is a combination of the original subtle ether with the other four subtle elements in a fixed proportion. This will be explained later on.]

[¹ *These*—The five organs of perception.

² *Separately*—The ears are produced from the *Sattva* particles of ether, the skin from those of air, the eyes from those of fire, the tongue from those of water, and the nose from those of earth, as opposed to mind etc., which are produced from a combination of all the elements. See para. 70.]

[¹ *Antahkarana*—The inner organ, of which *Chitta*, *Buddhi*, *Manas* and *Ahamkāra* are the different aspects.

² *Determines*—the real nature of an object.]

[¹ *Sankalpa and Vikalpa*—These two terms can be explained either in relation to thought or action. When a person cannot determine whether a particular object is this or that, or when he cannot determine whether he will perform a particular action or not, then the aspect of the internal organ called *Manas* is said to function.]

[¹ *These*—The *Manas* etc.]

This text shows that these also are material objects.]

[¹ *Luminous*—Comp. “Of these the quality of *Sattva*, from its purity, is luminous and healthy” (Gita 14. 6).]

² *They*—The five organs of perception as well as the *Manas* etc.]

[¹ *Intelligent*—Buddhi or intellect is called *Vijnānamaya* (intelligent) as it is the product of *Sattva* and has an excess of luminosity owing to its association with the organs of perception.]

² *Sheath*—Because it covers the Self like a sheath.]

[¹ *Vijnānamayakosha*—The *Jiva* or the embodied being is, according to the Vedānta philosophy, Pure Consciousness limited by or reflected in this *Kosha*.]

² *Agent*—Comp. (“Hindi passage omitted here”) —“The *Vijnāna* (intelligence) performs sacrifice. It also performs all works” (Taitt. Up. 2. 5).]

³ *Phenomenal*—As opposed to (“Hindi passage omitted here”) or absolute reality. From the absolute standpoint the *Jiva* is identical with Brahman as set forth in the famous line (“Hindi passage omitted here”): —“Brahman alone is real and the world is an illusion. The *Jiva* is nothing else but Brahman.” As such the *Jiva* cannot have any consciousness of agency, enjoyment, pain, etc. We impute this to it from the empirical standpoint of the world. “He, imitating the intellect, wanders between the two worlds, as *if* thinking, as *if* moving” (Brih. Up. 4. 3. 7). This identity with Brahman is realised only in *Samādhi*.

For the characteristics of the *Jiva* according to Sankara refer to his commentary on *Vedānta Sūtras* 2. 3. 10—20, 30—50; 3. 2. 5—10.]

[¹ *These*—The organs of action. They have been produced separately from the *Rajas* particles of ether, air, fire, water and earth respectively.]

¹ *Nose*—Really *Prāna* has its seat in the heart. Comp. (“Hindi passage omitted here”) —“*Prāna* is in the heart” (Taitt. Brah. 3. 10. 8. 5). But its presence is directly felt at the tip of the nose.]

[¹ *Downward*—Below the navel.]

[¹ *Throat*—Though at the time of death the subtle body may pass out through any part of the body, yet the throat is most often this exit.]

[¹ *Others*—The followers of the *Sāṅkhya* philosophy.]

[¹ *Opens etc.*—and closes them.]

[¹ *Some*—The school of Vedāntins.]

² *Included*—The *Sruti* also, contrary to the *Sāṅkhya* philosophy, declares that the vital forces are only five in number, *viz.*, *Prāna*, *Apāna*, etc. Comp. Brih. Up. 1. 5. 3.]

[¹ *Prānamayakosha*—*Prānamaya* means consisting of the *Prānas* or vital forces.]

² *Active nature*—Such as movement, progression, etc.]

[¹ *Power of knowledge*—*Vijnāna* or intelligence has this power on account of its proximity to the Atman.]

² *Will-power*—Will is a function of the mind. Comp. (“Hindi passage omitted here”) —“Desire, resolution, doubt, etc., all these are modifications of the mind” (Brih. Up. 1. 5. 3).]

³ *Respective functions*—The agency of the intelligent sheath has been established on the ground of its closeness to the Atman. The Self (perceiver) in spite of the presence of the sense-organs and the object can perceive the object only when the mind is attached to it. Therefore the mind is the instrument. The objects are always present before the perceiver. But it is the mind alone which cognises them. As people say, “My mind was elsewhere, I did not see; my mind was elsewhere, I did not hear.” The vital sheath is the product, as the following *Sruti* passage speaks of the *Prāna* or the vital force as the product

of speech and mind. "They (speech and mind) became united and out of that union *Prâna* was born" (Brih. Up. 1. 5. 12).

⁴ *Subtle body*—This accompanies the *Jiva* during transmigration.]

[As in the case of ignorance, all the subtle bodies that are in the universe may be looked upon collectively or individually, like a forest and the trees that form it, or like a reservoir and the quantities of water that make it up. In the former case it is an aggregate or totality, and in the latter it denotes the different individuals. Consciousness that identifies itself with this aggregate *as an undivided whole*, is known as *Hiranyagarbha*, whereas the Consciousness that identifies itself with each of the subtle bodies is called *Taijasa*.

¹ *Looked upon as one*—That the subtle bodies may be looked upon as one and as many is borne out by the following Sruti passages: ("Hindi passage omitted here")—"To whatever object a man's own mind ("Hindi passage omitted here") is attached" (Brih. Up. 4. 4. 6). ("Hindi passage omitted here")—"The mind is endless, and the *Viswadevas* are endless" (Brih. Up. 3. 1. 9).

That the aggregate and the individuals are but different modes of looking at the same principle is known from the following Sruti passage: ("Hindi passage omitted here")—" *Vâyû* is each individual, and *Vâyû* is the aggregate" (Brih. Up. 3. 3. 2).]

[¹ *Sutrâtma*—That Soul which pervades the universe as a thread runs through a garland.

² *Prâna*—It is called *Prâna* on account of its possessing the power of activity. As regards the conception of *Hiranyagarbha*, compare the following Sruti passages: ("Hindi passage omitted here")—"First there came *Hiranyagarbha*" (Rig-Veda 10. 121. 1). ("Hindi passage omitted here")—"He first produced *Hiranyagarbha*" (Svet. Up. 3. 4). ("Hindi passage omitted here")—"Which is that one deity?—*Prâna*" (Brih. Up. 3. 9. 9).

³ *Etc.*—Such epithets as *Prajâpati* and *Brahmâ* are also included.

⁴ *Uncompounded elements*—The five great elements not yet combined with one another. See note 4 on para. 59. The term ("Hindi passage omitted here") will be explained later on.]

[¹ *Dream State*—Because it corresponds to our dream state, which is the state intermediate between the waking state and the state of dreamless sleep. Comp. "The third or the dream state is the meeting place of this world and the next" (Brih. Up. 4. 3. 9.).

² *Merging place etc.*—The gross physical phenomena seen in the waking state are experienced in the dream state as mere ideas. As the same thing also happens on a cosmic scale, the gross universe is transformed on the plane of *Hiranyagarbha* into a subtle universe. Hence this state is designated as one in which the gross universe is merged, just as it happens in dreams.]

[¹ *Effulgent*—It means full of ideas as opposed to gross experiences.]

[¹ *At that time*—During the dream state.

² *Subtle objects*—The dream-objects have merely an appearance and have no reality. They are called ("Hindi passage omitted here") or illusory. A dream is not mere memory because it is perceived directly. Nor is it sound sleep because we perceive in that state some objects. Again it is not a waking experience, because there is no reality about the objects, place or time seen in a dream. "There are no (real) chariots in that state, no horses, no roads, but he himself creates chariots, horses and roads" (Brih. Up. 4. 3. 10).

³ *Such etc.*—Comp. ("Hindi passage omitted here")—"Therefore, he (*Taijasa*) takes finer food, as it were, than the corporeal Self (*Vaiswânara*)" (Brih. Up. 4. 2. 3).]

[¹ *But*—This shows the difference in composition of the gross elements from those of the subtle ones.]

[¹ *Triple combination*—The process of *Trivritkarana* is mentioned in the Sruti—"Let me make each of these three tripartite" (Chh. Up. 6. 3. 3). According to this passage the Lord first created fire, water and earth and combined them according to the process of *Trivritkarana*. This process is also similar to that of *Panchikarana*. Each of the gross elements fire, water and earth contains half of its own kind and one-fourth of each of the other two.

² *Indirectly*—Though in the scriptural passage regarding *Trivritkarana* there is no mention of ether and air, yet other passages speak of them. Comp. ("Hindi passage omitted here")—"Ether came out

of the Self." The creation of five elements is supported by the Sruti and Smriti. Ether and air have been apparently left out in the *Trivritkarana* process. This apparent contradiction has been reconciled in the *Vedanta Sūtras*. Vidvattamāchārya, a great Vedantic teacher, remarks that as ether is all-pervading and without it nothing can exist, and as force, symbolised by air, is also at the root of all movement, and nothing can exist apart from it, therefore ether and air are to be taken for granted along with fire, water and earth, and the Sruti speaks of *Trivritkarana* only as a more convenient mode of expression. Therefore the Sruti passages about *Trivritkarana* indirectly refer to *Panchikarana*.]

[¹ *Preponderance*—Each is named after the element it contains in the largest proportion.]

[¹ *At that time*—When they are compounded.

² *Manifests*—Sound, which lies in a potential state in ether, manifests at the time of *Panchikarana*. Thus each succeeding element has a special property of its own to which are added those of the preceding elements.]

[¹ *Identification*—Thinking that all the bodies in the universe together form *its* body.]

[¹ *His*—Of the *Virāt*.]

[² *Food*—Eaten and assimilated by the parents.

³ *Enjoyment etc.*—Through the senses.

The Pure Consciousness is called *Anandamaya*, *Vijnānamaya*, *Manomaya*, *Prānamaya* and *Annamaya* when associated with ignorance, discriminative faculty (*Buddhi*), mind (*Manas*), vital force (*Prāna*) and the physical body (*Anna*) respectively.]

[¹ *Individual gross body*—Any one of the various individual gross bodies of the four kinds enumerated above.

The *Jīva* or embodied soul has three kinds of limitations, *viz.*, that of ignorance, the subtle body, and the gross and the subtle body—in dreamless sleep, dream state and waking state respectively. The embodied soul identifying itself with each of these limitations is known as *Prājña*, *Taijasa* and *Viśva* respectively.]

[¹ *Waking state*—Because its existence is perceived in the waking state only.]

[The way in which *Viśva* and *Vaiśvānara* come into touch with the universe, internal and external, during the waking state is being indicated.

² *Quarters etc.*—These are the presiding deities of the various external organs. They regulate the activities of these organs.]

[³ *Passages*—The remaining portion of the passage is "and who enjoys the gross objects, is the first aspect (of the Atman)."]

[¹ *As before*—The reference is to par. 96.

² *Or like*—These two similes, frequently repeated in the book, refer to two distinct Vedantic theories on the identity of *Jīva* and Brahman—the theory of reflection and the theory of apparent limitation. The former theory holds that the *Jīva* is a reflection of Brahman, while according to the latter theory the *Jīva* is separated from Brahman by *Upādhis* or limiting adjuncts superimposed by ignorance.]

[¹ *This*—This Vast Universe.

² *Vaiśvānara to Iswara*—*i.e.* *Vaiśvānara*, *Hiranyagarbha* and *Iswara*, associated respectively with the gross, subtle and causal worlds.]

[¹ *How etc.*—That is when one identifies oneself with such extraneous objects as son, property, etc., which are clearly other than one's own Self.]

[¹ *Chārvākas*—They are thorough materialists.

² *Man etc.*—This passage, however, refers only to his physical body which is the product of the food he assimilates and not to his real nature.

The author describes the different views held regarding the nature of the Self. Each succeeding view is less crude and comes nearer the mark than the preceding one. Ultimately all the views are refuted and the real nature of the Self as set forth in the Vedānta is established.]

[¹ *With the cessation etc.*—That is, at the time of death.

This school refutes the former school on the ground that the Sruti quoted in the preceding paragraph implies that the vital force is the controlling agent of the sense-organs. If the sense-organs were

the real Self, then such Sruti passages as, "They dissolve on reaching the Self," would be contradicted. The experience, such as, "I am deaf" etc. arises from falsely attributing deafness etc. to the Self. Thirst, hunger, etc. are the creation of the vital force, as man cannot live without food and drink. This is the contention of those who accept the vital force to be the Self.]

[¹ *Deep sleep*—Dreamless sleep.

This school refutes the former on the ground that the function of the vital force is controlled by the mind. Besides, why single out one out of five aspects of the vital force? The scriptural text referred to in the previous paragraph means that the Self performs its activities with the help of the vital force. Again by the mere power of the mind a man gets certain experiences such as dream etc., even when the sense-organs are withdrawn from their objects. The mind, this school contends, with its characteristic power of weighing over a subject, is the real Self.]

[¹ *Prābhākaras*—The followers of the Mimāṃsaka philosopher Prabhākara.

² *Ignorance*—means something different from and opposed to the "momentary consciousness" of the Buddhist.

Prabhākara argues like this: In deep sleep the intellect etc. merge in ignorance, *i.e.*, in something different from consciousness. Again one arising from deep sleep recognises himself to be the same person who was asleep. As there is no consciousness in deep sleep it follows that the Self is ignorance or something different from consciousness as shown by its absence.]

[¹ *Bhāttas*—They are the followers of the Mimāṃsaka philosopher Kumārilla Bhatta.

² *Consciousness etc.*—The Self according to this school is associated with both knowledge and ignorance. It is material.

³ *Undifferentiated consciousness*—Though the forms are there, they are not distinguished because of ignorance.

⁴ *Full of bliss*—and not bliss itself.

⁵ *Fact etc.*—This school infers from the experience of dreamless sleep that the Self must contain elements of both consciousness and unconsciousness. Unless a man retains consciousness in that state, he cannot say, on waking, that he had slept well. In dreamless sleep the sense-organs cease to function; therefore this knowledge cannot come from the sense-organs. Again ignorance itself, being material, does not possess any illumining property. Therefore the Self must possess consciousness as an inherent quality, which accounts for the refreshed feeling a man has after a sound sleep. Again he also says, "*I did not know anything then.*" This experience shows that ignorance is another attribute of the Atman.

⁶ Such experience—Even in the waking state a man says, "I do not know myself," though he is aware of his own existence. Therefore the Self is, according to this school, consciousness associated with ignorance.]

[¹ *Extremely deluded*—See paragraph 123.]

[¹ *Strong scriptural passages*—That the Self is born as the son is contradicted by the Sruti, ("Hindi passage omitted here")—"Some wise men desiring immortality realised the *innermost Self* by restraining the senses" (Katha. Up. 4. 1). That the Self is the physical body is contradicted by the Sruti ("Hindi passage omitted here")—"It is neither gross nor fine, neither short nor long" (Brih. Up. 3. 8. 8). That it is not the sense-organs is declared by the Sruti ("Hindi passage omitted here")—"It has no eyes nor ears, no hands nor feet" (Mund. Up. 1. 1. 6). That the Self is the vital force or the mind is refuted by the Sruti ("Hindi passage omitted here"): ("Hindi passage omitted here"):—"Without the vital force and without the mind, pure" (Mund. Up. 2. 1. 2). That the Self is not intellect is declared by the Sruti ("Hindi passage omitted here")—"The Self is infinite, all-formed and non-agent" (Svet. Up. 1. 9). That the Self consists of bliss is contradicted by ("Hindi passage omitted here")—"There is no one to know me. I am eternal Consciousness" (Kaiv. Up. 21). That the Self is consciousness associated with ignorance is contradicted by such Srutis as ("Hindi passage omitted here"):—"I am Pure Intelligence the Absolute Good" (Kaiv. Up. 18). That the Atman is non-existence or void is contradicted by such Srutis as ("Hindi passage omitted here")—"In the beginning, my dear, all this was only Existence" (Chh. Up. 6. 2. 1); ("Hindi passage omitted here")—"It is truth. It is the Self" (Chh. Up. 6. 8. 7).

There are many other scriptural passages to support the view that the Self is not the son etc., but something eternal, infinite and transcendental. Comp. ("Hindi passage omitted here"):—"He is thy Self which is within all" (Brih. Up. 3. 4. 1); ("Hindi passage omitted here"):—"They who know the Vital Force of vital forces, the Eye of the eye, the Ear of the ear, the Mind of the mind" (Brih. Up. 4. 4. 18); ("Hindi passage omitted here")—"Whence the senses together with the mind return baffled" (Tait. Up. 2. 4).

It should not however be thought that the scriptural passages quoted by those who call the son etc. the Self, are wholly meaningless. As the Self is too subtle for ordinary understanding, the passages in question gradually train the mind to dwell on finer and finer aspects of the Self. This is called the *Arundhati Nyâya*. One wishing to locate the tiny star called *Arundhati* is first directed to look at bigger and brighter stars. Gradually he comes to the right star. Similarly those scriptural passages gradually help one on to the Reality.

Again, the son etc. cannot be the Self, which is real and eternal, because these are merely material objects like a pot etc. They would not even be known but for the Atman, the eternal subject, which cognises them and is their substratum. This Atman is self-luminous. Comp. ("Hindi passage omitted here"):—"You cannot know That which makes Knowledge itself possible" (Brih. Up. 3. 4. 2); ("Hindi passage omitted here")—"In that state the individual is self-illuminated" (Brih. Up. 4. 3. 9).

Therefore the *innermost Self* is something different from the body, sense-organs, vital forces, mind, intellect and Cosmic ignorance. It is the eternal Witness, Existence, Knowledge and Bliss Absolute.

Lastly sages by their actual realisation of the identity of the *Jîva* and Brahman support this Vedantic view regarding the nature of the Self. Thus scriptural evidence, reasoning and intuition all bring out the transcendental nature of the Self.]

[¹ *Falsely perceived*— '*Vivarta*' means an apparent modification or illusion which is caused by ignorance. As a snake is the *Vivarta* of a rope, so is the world the *Vivarta* of Brahman, and the illusion is removed by Knowledge.

When the rope, through illusion, appears as a snake, it does not actually change into the snake. *Apavâda* destroys this illusion and brings out the truth. Similarly Brahman, through illusion, appears as the phenomenal world. The breaking up of this illusion—which consists only of name and form—and the consequent discovery of Brahman, which is the underlying reality, is called *Apavâda*.]

[¹ *Vikâra*—As when milk is turned into curd.

² *Vivarta*—As when a rope is mistaken for a snake, or a mother-of-pearl for silver.

According to the monistic school of Vedanta, the world is not an actual, but apparent modification of Brahman. It has not actually changed into the world. For the Srutis declare that Brahman is changeless and eternal. But the school of qualified monism, of which Râmânuja is the chief exponent, holds the universe to be an actual modification of Brahman. The entire universe and all individual selves are part and parcel of Brahman.]

[¹ *Four kinds etc.*—See paragraphs 106–109.

² *Fourteen planes*—See paragraph 104.

³ *Gross*—See paragraph 99 note.

This is how the gross universe is to be gradually resolved into Brahman. We must reduce the effects into their causes, in the reverse order to that of creation.]

[¹ *Objects*—The characteristic properties of the five gross elements. See paragraph 103.]

[¹ *Sattva etc.*—Characterised by knowledge, activity and inertia respectively.

² *Reverse order*—For the process and order of creation see paragraph 57.]

[¹ *Transcendent etc.*—Existence, Knowledge, Bliss Absolute.]

[¹ *That etc.*—These are the two words of the great Vedic dictum ("Hindi passage omitted here")—"Thou art That" (Chh. Up. 6. 9. 3).]

[¹ *And the rest*—The gross and subtle cosmic bodies are meant.

² *Consciousness etc.*—*Iswara*, *Hiranyagarbha* and *Virât* are meant.

³ *Etc.*—*E.g.*, rulership.

⁴ *Appearing as one*—because of our ignorance, though in reality they are distinct.

⁵ *Primary*—The meaning of a word may be threefold, viz., primary ("Hindi passage omitted here") that is, the meaning directly conveyed by the word; secondary or implied ("Hindi passage omitted here"), the meaning it conveys by implication; and suggested ("Hindi passage omitted here"), the meaning hinted at or suggested by the word through association.]

[¹ *And the rest*—Meaning the individual subtle and gross bodies.

² *Consciousness etc.*—That is *Prājna*, *Taijasa* and *Viśva*.]

[¹ *Three*—See the following text.

There are two kinds of sentences: One which merely shows the connection between its terms which denote distinct things. The other is an identical proposition. The former is illustrated in the sentence, "Bring the Cow," and the latter in the sentence, "This is that Devadatta." The sentence, "Thou art That," is of the second type.]

[The contention of the opponent that the meaning of the words "That" and "Thou" in the sentence, "Thou art That," may be established by the relationship of *Samānādhikarana* or *Visheshana-visheshya*, as in the phrase, "The blue lotus", without taking the help of *Bhāgalakṣhanā*, is now refuted.

¹ *Mutual qualification etc.*—Though the words "blue" and "lotus" are themselves distinguished from each other, yet by their position in the phrase they qualify each other so as to bring out a common idea. Not all lotuses, nor all blue things are meant, but that lotus which is blue, and that blue colour which is associated with a lotus are only meant. That is to say, they together mean what we know as the *blue lotus*.

² *Any other etc.*—Such as direct perception etc.]

[¹ *Principle*—viz. Pure Consciousness.]

[¹ *Jahallakṣhanā*—See note on par. 153.

As the cowherd village cannot exist *in* the Ganges we are forced to abandon the literal meaning and take the phrase, "In the Ganges," to mean, "On the Ganges." This is *Jahallakṣhanā*. But no such construction is admissible in the sentence, "Thou art That." See the following text.]

[¹ *Ajahallakṣhanā*—See note on par. 153.

² *Red colour*—i.e., a red horse.]

[¹ *Contradiction etc.*—Because those contradictory elements will still persist in it.]

[¹ *Clears etc.*—By the application of *Bhāgalakṣhanā* as described above.

² *Refutation etc.*—See paragraphs 32 and 137.

³ *Pure*—Not associated with ignorance etc.

⁴ *Free*—From all limitations.

⁵ *Real*—Imperishable.

⁶ *Supremely blissful*—In fact, it is Bliss Absolute. The bliss enjoyed by all corporeal beings is a result of their work, and therefore finite and transient.

⁷ *Infinite*—Not limited by time, space, etc.]

[In perception according to the Vedānta philosophy, the mind (*Antahkarana*) through a particular sense-organ is projected upon an object and pervades it. It then takes the form of the object. This transformation is called *Vritti* or mental state. As, for instance, the water of a lake issues through a hole as a thin stream and enters a field. It then takes the form of the field.

¹ *Illumined etc.*—As the mind is material, no modification of it can destroy ignorance. But this can be done when it is illumined by the reflection of Pure Consciousness.

² *Makes etc.*—Is turned towards, or concerns itself with, Brahman.

³ *Pertaining etc.*—Ignorance is not in Brahman, which is pure and self-illumined, but in the *Jīva*. So long, however, as the latter does not realise his identity with Brahman, ignorance is—rather loosely—said to be in Brahman because of its identity with the *Jīva*.]

[¹ *Mental state*—Which simply destroys the aspirant's ignorance concerning Brahman, but does not help to reveal It.

² *Underlying etc.*—Brahman is self-luminous. It does not require the help of another Consciousness to reveal Itself.]

[¹ *Its attainment*—Comp. "One who knows that Supreme Brahman verily becomes the Brahman" (Mund. Up. 3. 2. 9); "The knower of the Self goes beyond grief" (Chh. Up. 7. 1. 3).]

[¹ *Constant*—The desired result is not obtained if there is interruption.]

[¹ *Body etc.*—Including the mind, which is material in nature. Such ideas are antagonistic to that of the absolute spirit.]

[¹ *Absorption*—It is a deeper kind of concentration.]

[¹ *Intelligence etc.*—The eternal witness.

[² *One etc.*—Devoid of all differences whatsoever.]

[¹ *Exists*—The mental state, though not perceived in *Samâdhi*, exists nevertheless, having taken the form of Brahman.

[² *Does not*—In deep sleep the mental state is totally absent, having merged in its cause, ignorance, which alone remains.]

[¹ *This*—*Nirvikalpa Samâdhi*.]

[¹ *Non-injury*—Not harming others by thought, word or deed.

[² *Truthfulness*—Maintaining identity between thought, word and deed.

[³ *Continence*—Abstinence from sex relation even in thought.

[⁴ *Non-acceptance etc.*—of things likely to stand in the way of meditation.]

[¹ *Cleanliness*—That is, cleanliness of body and purity of mind.

[² *Contentment*—Being satisfied with what comes of itself.

[³ *Study etc.*—It also includes the repetition of the sacred symbol "Om."]

[¹ *Exhalation etc.*—These should be methodically done to produce the desired result.]

[¹ *Intermittent*—Because of deficiency in concentration. This shows the difference between *Dhyâna* and *Samâdhi*.]

[¹ *Impressions etc.*—The lurking desire for pleasures once experienced.]

[¹ *Bliss etc.*—Which is lower than that obtained through the *Nirvikalpa Samâdhi*.

[² *Continuing etc.*—Not having the strength to give up, as it should.]

[¹ *Bring etc.*—By perseverance and renunciation.

[² *Be etc.*—And of its evil results.]

[¹ *Accumulated etc.*—There are three kinds of actions: (i) *Sanchita* or accumulated and stored up; (ii) *Āgâmi* or yet to come; (iii) *Prârabdha* or already bearing fruit. This last is that part of the accumulated actions which has brought about the present life and will influence it until its close. The knowledge of Brahman destroys all accumulated actions and makes the current work abortive. But the *Prârabdha Karma* must run out its course, though the balanced mind of a liberated man is not affected by it.

[² *Doubts*—Whether the individual soul is separate from or identical with Brahman.

[³ *Errors etc.*—Identification of the body with the Self. Among the effects of ignorance is the idea of reality which an ignorant person has about the relative phenomena.]

[¹ *Knot etc.*—Egoism, which binds, as it were, Pure Intelligence to the body.]

[¹ *Experiences*—as a witness, without identifying himself with it like ordinary people.]

[¹ *Does not etc.*—Even while awake, he does not see anything apart from Brahman.

[² *Work*—Which is meant for the good of the world.

[³ *Inactive*—Because he is free from the idea of agency etc.]

[¹ *Good etc.*—Because evil desires have already been destroyed by his religious practices.

[² *Indifferent*—This is added to show the difference between the liberated soul and the aspirant for liberation. The liberated soul is not a slave to scriptural injunctions, nor does he wantonly violate them. He is beyond all laws.]

[¹ *Illuminer*—The Witness of everything.

[² *Experiencing*—Without attachment.

[³ *Maintenance*—Not for sense-gratification.

[⁴ *Exhaustion*—Through enjoyment and suffering.

[⁵ *Ignorance*—The little trace of it that makes possible the working out of the *Prârabdha* work.

[⁶ *Effects*—The sense-objects etc.]

⁷ *Supreme Isolation*—The One without a second.]

¹ *I*—The ego, the Jiva in bondage, who identifies himself with the gross, subtle and causal bodies, undergoes various sufferings and strives for liberation.

² *The Cause*—The efficient as well as the material cause. Just as a spider weaves its net from the materials of its own body, so does Iswara create this universe out of Himself.

¹ *Aparokshâñubhuti*—It is the direct cognition of the Âtman which is always present in all thought.

Everybody has some knowledge of this Âtman or Self, for, to deny the Self is to deny one's own existence. But at first its real nature is not known. Later on, when the mind becomes purer through Upâsanâ and Tapas, the veil of ignorance is gradually withdrawn and the Self begins to reveal its real nature. A higher knowledge follows at an advanced stage, when the knowledge of the 'Self as mere witness' is seen as absorbing all other thoughts.

But the end is not yet reached. The idea of duality, such as 'I am the witness' ('I' and the 'witness'), is still persisting. It is only at the last stage when the knower and the known merge in the Self-effulgent Âtman, which alone ever *is*, and besides which nothing else exists, that the culmination is reached. This realization of the *non-dual* is the consummation of Aparokshâñubhuti.

It is needless to say that Aparokshâñubhuti may here mean also the work that deals with it.

¹ *The four preliminary qualifications*—These are ("Hindi passage omitted here")dispassion, ("Hindi passage omitted here")discrimination, ("Hindi passage omitted here")six treasures such as Sama (the control of the mind) and the like, and ("Hindi passage omitted here")yearning for liberation (from the bondage of ignorance).

¹ *Pure Vairâgya*—One may be indifferent to the enjoyments of this world only in expectation of better enjoyments in the next. This kind of indifference is tainted with desires which bar the door to Knowledge. But the indifference that results from a due deliberation on the evanescent nature of this world as well as the world to come, is alone pure, and productive of the highest good.

¹ *Âtman*—In this ever-changing world there is one changeless being as witness of these changes. This permanent ever-seeing being is Âtman.

² *The seen*—This comprises everything other than Âtman, such as objects of the senses, the senses, the mind and the Buddhi.

¹ *Abandonment of desires*—Previous impressions that are lying dormant in the mind as well as the contact of the mind with the external objects give rise to desires. To abandon all desires is to dissociate the mind from these two sets of stimuli.

¹ *Uparati*—Apparently Uparati differs very little from Sama and Dama, yet there is a difference. While practising Sama and Dama there is an effort to restrain the mind's outgoing propensities. But in Uparati the equipoise of the mind becomes spontaneous and there is no further striving to gain it.

¹ *Mumukshutâ*—This is the fourth Sâdhanâ. With this the student becomes fit to make an enquiry into the highest Truth, i.e. Brahman.

¹ *Should constantly reflect*—After a person has attained the tranquillity of the mind through Sâdhanâs, he should strive hard to maintain the same by constantly reflecting on the evanescent nature of this world and withal dwelling on the highest Truth till he becomes one with It.

² *Good*—The highest good, i.e. liberation from the bondage of ignorance.

¹ *By any other means*—By Karma, Upâsanâ and the like. It is ignorance or Avidyâ which has withheld the light of Knowledge from us. To get at Knowledge, therefore, we have to remove this Avidyâ. But so long as we are engaged in Karma or Upâsanâ, we remain under its sway. It is only when we make an enquiry into the real nature of this Avidyâ that it gradually withdraws and at last vanishes; then alone Knowledge shines.

¹ *Who am I?*—We know that we *are*, but we do not know what our *real nature* is. In the waking state we think that we are the body, the physical being, and consequently feel ourselves strong or weak, young or old. At another time, in the dream state, regardless of the physical existence we remain only in a mental state, where we are merely thinking beings and feel only the misery or happiness that our

thoughts create for us. Again, in deep sleep, we enter into a state where we cannot find the least trace of any such attribute whereby we can either assert or deny our existence.

We pass through these states almost daily and yet do not know which of them conforms to our real nature. So the question, 'Who am I?' is always with us an unsolved riddle. It is, therefore, necessary to investigate into it.

² *This is the way of that Vichâra*—It is said in the preceding Sloka that Knowledge is attainable by no other means but Vichâra or an enquiry into the Truth. Herein is inculcated in detail the method of such an enquiry.

¹ *I am neither the body*—This body has its origin in insentient matter and as such it is devoid of consciousness. If I be the body, I should be unconscious; but by no means am I so. Therefore I cannot be the body.

¹ *Everything is produced by ignorance*—In reply to the question in Sloka 12 as to the cause of this world it is here said that ignorance is the cause of everything.

Sometimes seeing something coiled up on the road we mistake it for a snake and shrink back out of fear. But afterwards when we discover that it is nothing but a piece of rope, the question arises in the mind as to the cause of the appearance of the snake. On enquiry we find that the cause of it lies nowhere else than in our ignorance of the true nature of the rope. So also the cause of the phenomenal world that we see before us lies in the ignorance or Mâyâ that covers the reality.

² *The various thoughts the creator*—The only thing that we are directly aware of is our own thoughts. The world that we see before us is what our thoughts have created for us. This is clearly understood when we analyse our experiences in dreams. There the so-called material world is altogether absent, and yet the thoughts alone create a world which is as material as the world now before us. It is, therefore, held that the whole universe is, in the same way, but a creation of our thoughts.

¹ *One*—Because it does not admit of a second of the same or of a different kind, or of any parts within itself. It is one homogeneous whole.

¹ *The Knower*—The supreme Knower who is ever present in all our perceptions as consciousness, and who perceives even the ego.

When I say, "I know that I exist," the "I" of the clause 'that I exist' forms a part of the predicate and as such it cannot be the same 'I' which is the subject. This predicative 'I' is the ego, the object. The subjective 'I' is the supreme Knower.

² *I am "That"*—I, the ego, when stripped of all its limiting adjuncts, such as the body and the like, becomes one with "That," the supreme Ego, i.e. Brahman. In fact, it is always Brahman; Its limitation being but the creation of ignorance.

¹ *What else can be called ignorance but this?*—To give rise to confusion in knowledge is a unique characteristic of ignorance. It is through the influence of ignorance that one confounds a rope with a snake, a mother-of-pearl with a piece of silver and so on. But, after all, the power of ignorance is not completely manifest there; for one could easily find an excuse for such confusions when there exist some common characteristics between the real and the apparent. The nature of ignorance is, however, fully revealed when one confounds the subject (i.e. Âtman) with the object (i.e. the body), which have nothing in common between them, being opposed to each other in all respects.

¹ *The body is.....non-existence in essence*—The body is undergoing change at every moment, and as such, cannot be eternal. But granting that it is non-eternal, how can it be non-existent?—for, so long as it lasts we surely see it as existing.

At first sight the body appears to be existing, however temporary its existence may be. A relative existence (Vyavahârîka Sattâ) is, therefore ascribed to it. But when one examines it and tries to find out its real nature, this so-called tangible body gradually becomes attenuated and at last disappears altogether. It is, therefore, said here that the body, as such, is always non-existent, even though it may appear as existing for a time to those who do not care to see it through.

¹ *Its luminosity is not, etc.*—The light of Âtman is unlike any other light. Ordinary lights are opposed to darkness and are limited in their capacity to illumine things. It is a common experience that where there is darkness there is no light; and darkness always prevails at some place or other, thus

limiting the power of illumination of such lights. Even the light of the sun is unable to dispel darkness at some places. But the light of Âtman is ever present at all places. It illumines everything and is opposed to nothing, not even to darkness; for it is in and through the light of Âtman, which is present in everybody as consciousness, that one comprehends darkness as well as light and all other things.

¹ *The idea that he is the body*—This is the view of Laukâyatikas (Indian materialists) who maintain that man is no more than a fortuitous concourse of material elements. According to them the five elements of matter, through permutations and combinations, have given birth to this body as well as to life and consciousness, and with death everything will dissolve into matter again.

¹ *I am verily Brahman*—'I,' the Self or Âtman, is Brahman, as there is not even a single characteristic differentiating the two. In other words, there are no two entities as Âtman and Brahman; it is the same entity Âtman that is sometimes called Brahman.

When a person makes an enquiry into the real nature of this external world he is led to one ultimate reality which he calls Brahman. But an enquiry into the nature of the enquirer himself reveals the fact that there is nothing but the Âtman, the Self, wherefrom the so-called external world has emanated. Thus he realizes that what he so long called Brahman, the substratum of the universe, is but his own Self, it is he himself. So it is said: 'All this is verily Brahman, this Âtman is Brahman' (*Mând. Up. 2*).

² *I am not the body*—I am neither the gross, subtle nor the causal body.

¹ *I am beyond all comprehension*—I am not comprehended by any thought, for in the supreme Âtman no thought, the thought of the subject and the object, the knower and the known, not even the thought of the Self and the not-Self, is possible, as all thought implies duality where-as the Âtman is non-dual.

¹ *Why do you assert.....absolutely non-existent?*—In the preceding stanzas when all the attributes that the human mind can conceive of have been denied of Âtman, one is naturally assailed by the doubt whether such an Âtman at all exists. To remove this doubt it is here said that Âtman is a fact of everybody's experience and as such, its existence cannot be challenged; therefore there is no reason to call it Sunya or absolute non-existence.

¹ *With the help of Sruti*—With the help of such Sruti texts as, "Subtler than this Âtman (i.e. the body) which is full of flesh and blood, there is another Âtman" (*Taitt. Up. ii.2*). It is thus clearly stated that the Âtman which is sometimes mistaken for the body is, in fact, quite different from it.

² *Persons like you*—Persons of your cast of mind who, on account of their great attachment to the body, overlook the vital differences which exist between the body and the Âtman and blindly assert their identity.

¹ *This is mine*—That is, the body is something which I possess, and therefore external to me. So there is not the least chance of its being identified with me (i.e. Âtman).

¹ *The 'I' (Âtman) is without any change*—In happiness or misery, in childhood, youth or old age, Âtman, in spite of many changes in the body, remains the same; else how do we recognize a person to be the same man again and again even though his body and mind have undergone a thorough change?

¹ *From that Sruti text*—The text occurs in the Svetâswatara Upanishad (iii, 9) as follows:

"There is nothing higher, subtler or greater than this Purusha, who stands in the luminous sphere supremely unique and immovable like a tree, and by whom all this (creation) is filled."

¹ *The Purusha Sukta*—It forms a part of the Rig-Veda. There we find one of the highest conceptions of the Cosmic Being wherefrom this universe has emanated. The text here referred to is this:

"The Purusha is verily all this (manifested world). He is all that was in the past and that will be in the future. He is the Lord of the Abode of Bliss and has taken this transient form of the manifested universe, so that the Jivas may undergo the effects of their actions" (*Rig-Veda X.90.ii*).

¹ *The Purusha is completely unattached*—This reference is to the following passages, "The Purusha is not accompanied in the waking state by what he sees in dream, for he is completely unattached to everything" (*Brih. Up. iV.3. 15-16*).

¹ *There again*—In the same Brihadâran'yaka we have: "Here (in dream) the Purusha is self-illuminated" (*Brih. Up. iV.3.7*).

¹ *Moreover the Karma-kânda declares*—The Karma-kânda is that portion of the Veda which inculcates the performance of religious acts, sacrifices and ceremonies, laying down in detail rules and regulations for the guidance of its votaries. The followers of the Karma-kânda do not believe in an Iswara or God. Nevertheless they believe in a permanent individual soul which is quite different from the body and which survives the destruction of the latter as a support of Apurva (the abiding result of Karma).

¹ *The subtle body, etc.*—It consists of seventeen parts, viz. the intellect, mind, five organs of perception, five organs of action and five vital forces (or five subtle elements).

¹ *Tarkasâstra*—The science of logic (Nyâya), or treatises like Sâṅkhya and Yoga and those of the Laukāyatikas which mostly follow the method of inference in arriving at their respective conclusions. Here it specially refers to Sâṅkhya which with the mere help of Tarka (logic) tries to establish the final duality of Prakṛiti and Puruṣa and in which Prakṛiti or the material principle that constitutes the phenomenal world is eternal and co-existent with Puruṣa, the conscious principle.

² *What ends of human life are served*—There are generally four ends of human life, viz. Dharma or performance of duty, Artha or attainment of worldly prosperity, Kama or satisfaction of desires, and Moksha or final liberation from the bondage of ignorance, of which the first three are but secondary, as they are only helps to the last which is the *summum bonum*. But this last one, the liberation from the bondage of ignorance, will never be attained unless a person realizes non-duality and becomes one with it, and thus removes even the last vestige of duality from the mind. But the establishment of duality is only an obstacle to such realization and drives persons away from the path of liberation. It, therefore, serves no real purpose in human life.

[But the object of showing the difference between Âtman and the body is not to prove the reality of the body and thus establish the duality of Âtman and the body, but only to meet the opponents who hold the view that this body is Âtman. It will be shown in the following stanzas that there is no such thing as body, it is Âtman that alone exists.]

¹ *The unreality of the difference, etc.*—That, the body has no existence independent of the Âtman just as the waves do not exist independently of water. In fact, the Âtman alone exists, and it is through ignorance that one sees it as appearing in the forms of the body and the like.

¹ *It is always one and the same*—The contents of consciousness may vary, but consciousness as such remains always uniform, just as the light of the sun remains the same while illuminating various objects.

¹ *Without undergoing any change*—When a rope appears as a snake nobody can say that any change has been wrought upon the rope. Similarly, pure Consciousness appears as the so-called material universe without undergoing any change whatsoever.

¹ *This whole universe is but Brahman*—because the effect is never different from the cause; a pot is never different from the earth of which it is made. The names and forms that differentiate the effect from the cause are but conventional and are found non-existent when their nature is enquired into.

¹ *From such declaration*—It refers to the passage: "These Brahmins and Kshatriyas, these Lokas (regions), gods, Vedas and beings, in short, everything is this Âtman" (*Bṛih. Up.* iV.57).

¹ *The Sruti has directly, etc.*—The Sruti passage runs as follows: "After hearing from a competent teacher one should realize with the help of a pure mind that there is no manifoldness in this (Brahman)." (*Bṛih. Up.* iv.4.19).

² *The non-dual cause being an established fact, etc.*—The positing of the non-dual Brahman as the final reality by the Sruti cuts at the root of all causality; for a cause always presupposes an effect which it produces and which is evidently different from it in some respect or other. But when there is only one, how is it possible for a second thing, an effect to come into existence? The truth is that the non-dual Brahman or Âtman never causes anything. It is through ignorance that one sees this world and thinks of Brahman as its cause.

¹ *Goes from death to death*—i.e. is born and dies again and again. The reference is to such Sruti texts as: "He who sees variety in this (i.e. Brahman), passes from death to death." (*Bṛih. Up.* iv.4.19). In other words, unless a person realizes the non-dual Âtman which is evidently without birth and death, there is no escape for him from the cycle of re-births.

¹ *All beings are born of Brahman*—The reference here is to such Sruti passages as: “That is Brahman wherefrom all these beings are born,” etc. (*Taitt. Up.* iii.1).

¹ *Brahman alone is the substratum*—Just as a rope is the substratum of the illusion of a snake and the like, so Brahman is the substratum of all names, forms and actions though these are but illusory; for even an illusion requires a substratum for its appearance.

¹ *Fear*—Fear has its root in duality and imperfection and can be overcome by him alone who realizes non-duality and thus attains to perfection. For such a person there is none to be afraid of and nothing to be gained or lost.

² *Who rests, etc.*—The Sruti text runs as follows: “When he (the ignorant one) makes the slightest difference in It (Brahman) there is fear for him.” (*Taitt. Up.* ii.7).

¹ *When duality, etc.*—This stanza gives the substance of the following passage from the Sruti: “For when there is duality, as it were, one sees another, smells another, etc., but when everything has become one’s own Self, how can one see another, smell another,” etc. (*Brih. Up.* iv.5.15).

¹ *In that state, etc.*—It refers to the following Sruti text: “When a person realizes all beings to be his very Self, where is there any delusion or sorrow for such a seer of unity?” (*Isa. Up.* 7).

¹ *The Sruti, etc.*—The text is: “This Âtman is Brahman,” etc. (*Brih. Up.* ii.5.19).

¹ *This world, etc.*—We cannot call a thing Sat (ever-existent) merely because it is experienced and has some pragmatic value. In dream we experience things which are valid so long as the dream lasts. But as soon as we awake, they disappear as though they never existed. So also the experiences of our waking state, which are so full of meaning to us, are negated as soon as we enter into dream or deep sleep. This world of waking experience, therefore, is also in the same category of existence as the dream world.

¹ *The dream, etc.*—Here the author illustrates the preceding Sloka by showing the unreality of the three states (Avasthâtraya) on account of their mutual contradiction.

¹ *The three states are unreal, etc.*—This world of our daily experience, comprising these three states, is produced by the permutation and combination of the three Gunas (components of Prakriti or the primeval substance, viz. Sattva, Rajas and Tamas). But whatever is a compound must disintegrate and be destroyed. This world being a compound is thus foredoomed to destruction; and so it is unreal, as reality implies indestructibility. Here what has been put forward as a mere proposition in Sloka 56 is conclusively proved, viz. that this world though experienced is unreal.

² *Their witness*—When everything in this world is in a state of flux and is changing every moment, what is it that sees these changes? The Vedânta declares that it is Âtman, the conscious principle, that witnesses all these changes, itself ever remaining unchanged and unaffected by the Gunas that work these changes.

¹ *So does one no more see, etc.*—So long as a person is in ignorance, he thinks himself as a Jiva which has an individuality of its own apart from Brahman. But when with the dawn of real knowledge he realizes himself as one with Brahman, this Jivahood appears to him as nothing but an illusion like the illusion of silver in the nacre.

¹ *So is the universe in Âtman*—Not only Jiva, but the whole universe is an illusion in Âtman. This is illustrated in various ways in Slokas 61–64.

¹ *This Âtman is to be known, etc.*—The knowledge of Âtman means only the removal of names and forms that are superimposed upon It through ignorance.

¹ *Just as through ignorance, etc.*—In all our dealings with various earthenwares we are actually dealing with earth, as by no manner of means can earth be separated from earthenwares. So in all our intercourse with the world we are, in fact, dealing with Brahman which is non-separable from the world.

¹ *So does the same relation, etc.*—The same relation of cause and effect exists between Brahman and the world. But as the effect can never be shown to be separate from the cause, this relation only

means their non-difference. The Sruti also declares: "All this is identical with That" (*i.e.* Sat or Brahman) (*Chhând.* VI.8.7); "All this is verily Brahman" (*Chhând.* III.14.1).

¹ *So also does ... flash on us, etc.*—In some rare moment, while we think very deeply about the evanescent nature of this world, we become almost intuitively aware of Brahman, the permanent entity behind these changing phenomena, for change necessarily implies something that is unchanging.

¹ *Pure—i.e.* without any modification such as the body.

² *In two different ways*—As a rope and as a snake.

¹ *The division ... to no purpose*—The dualists erroneously think that the body and âtman are two separate entities independent of each other. This, however, does them no good, as it deprives them of the realization of the non-dual Âtman which is the *summum bonum*.

¹ *By an ignorant person*—By a rank materialist who declares the body or matter to be the ultimate reality and denies the existence of the Âtman apart from the body.

[How this erroneous knowledge arises out of a confusion between the real and the apparent is illustrated in stanzas 70–74.]

¹ *Illusion, etc.*—The tree is not in the water. It is only a reflection due to water that the person sees.

¹ *Just as, etc.*—It is the reflection which is unsteady, not the moon.

¹ *The delusion of the body*—The delusion of matter in general. In fact, matter is but a concoction of our mind, and therefore has no real existence.

² *Which, again ... disappears in the supreme Âtman*—When one realizes that Âtman alone is, and nothing else exists, ignorance with all its effects, such as the delusion of the body and the like, ceases to exist for ever.

¹ *Where is then any room, etc.*—So long as a person is in ignorance he confounds the body with Âtman. But with the dawn of Knowledge, when everything melts away and only the non-dual Âtman remains, there is hardly any room for one to see the body at all, much less to declare it to be Âtman.

¹ *Prârabdha*—According to the Karma-theory Prârabdha is that part of our past actions which, through their cumulative force, has given birth to this body.

² *It ill becomes you, etc.*—Because one who ever dwells on Âtman is already free and above all sorrows, and though he lives and moves like ordinary mortals, he knows it for certain that none of his acts has any binding force upon him.

[There are two other sets of actions known as Sanchita Karma or those of our past actions which are still reserved to give birth to future bodies, and Kriyamâna Karma or actions that are being done in this life.]

¹ *From the scripture*—From such scriptural texts as: "The delay in his case is only so long as he is not released (from the body), then he will attain to Brahman" (*Chhând. Up.* VI.14.ii).

² *Prârabdha does not lose its hold, etc.*—The Sruti in many places has declared that even a Jnâni is not free from the operation of Prârabdha. Sankara has dealt with this point at length in his commentaries on Chhândogya Up. (VI. 14.ii), Vedânta-Sûtras (IV.1.xv), and Gitâ (IV.37). In all those places he has supported the popular view that Prârabdha is binding on even the Jnâni. But here as well as in his Vivekachudamani (453–463) he has boldly asserted the true Vedântic view without any compromise. He has clearly shown that to a Jnâni there is no such thing as the body, and it is meaningless to say that he is any longer under the influence of Prârabdha, which has no hold upon the bodiless Âtman. The author brings in his arguments in support of this view in stanzas 91 and 92.

¹ *Inasmuch as the body, etc.*—The body, mind, intelligence and the like have their existence only in ignorance and therefore cannot exist when the latter is entirely destroyed by Knowledge. In the absence of the body, Prârabdha also necessarily ceases to exist, since there remains nothing on which it can act.

¹ *So is also this body*—This body of the waking state is also a superimposition on the Âtman and is therefore unreal. Only an ignorant man thinks this body to be more real than the body assumed in a

dream, but to a man of knowledge there exists no such distinction, inasmuch as both are but the creation of the mind through ignorance.

² *In the absence of birth*—Prârabdha is imagined as the cause of the body, but when there is no such thing as the body, there is hardly any scope for Prârabdha.

¹ *The Vedânta texts declare, etc.*—The word Vedânta here means the Upanishads which form the latter part of the Vedas. The texts alluded to here are: “Know Mâyâ (ignorance) to be the Prakriti (i.e. material of the universe) (*Sveta. Up.* iv.10), and so on.

² *That (ignorance) being destroyed, etc.*—The cause being completely destroyed, the effect must cease to exist. A piece of cloth cannot exist when the threads are all burnt; so the world cannot continue when ignorance is destroyed.

¹ *The substratum being known, etc.*—This illusory world has Brahman as its substratum which is hidden from one’s view on account of ignorance. But when one realizes this Brahman by removing ignorance, one is no more deluded into seeing the phenomenal world which, like all other illusory things, vanishes completely before the knowledge of the truth.

¹ *For the understanding of the ignorant*—Those who do not know the highest truth argue that if ignorance with all its effects is destroyed by Knowledge, how does the body of a Jnâni live, and how is it possible for him to behave like ordinary mortals? They, however, fail to see that it is they who, being still in ignorance, see the body of a Jnâni and speak of him as behaving this way or that, whereas the Jnâni himself never sees the body at all, as he is ever established in Âtman. To convince such persons the Śruti brings in Prârabdha as a tentative explanation for the so-called behaviour of a Jnâni.

¹ *“And all the actions,” etc.*—The Śruti text runs as follows: “The knot of the heart breaks, all doubts vanish and (all) his actions perish when a person realizes that which is both the higher and the lower” (*Mund. Up.* II.2.viii).

² *Here ... the plural, etc.*—The Sruti by using the term ‘actions’ has very clearly declared that not only Sanchita and Kriyamâna Karmas but also Prârabdha Karma is destroyed by knowledge. The Gîtâ also declares, “O Arjuna, the fire of knowledge reduces all actions into ashes” (IV.37). Moreover, it also stands to reason that Prârabdha, an effect of ignorance, must cease to exist when the latter is destroyed by knowledge.

¹ *Arbitrarily*—By sheer force of one’s own predilections, and not on the strength of sound reasoning.

² *This*—i.e. the possibility of Prârabdha and its action even after knowledge.

³ *Involve themselves into two absurdities*—The upholders of Prârabdha are driven to this absurd position: In the first place Moksha or liberation from the bonds of duality will be impossible for them, as there will always remain a second thing, Prârabdha, along with Brahman; and in the second place liberation, the sole aim of knowledge, being impossible, there will hardly remain any utility of knowledge, and in that case they have to give up the Sruti on which they build their theory, as useless, since the Sruti has no other function but to lead to knowledge. Such are the disastrous consequences one has to encounter if one is to maintain Prârabdha to the end.

⁴ *Run the risk of forgoing the Vedântic conclusion*—The final conclusion of the Vedânta is that there is only one non-dual Brahman or Âtman which is birthless, deathless and free from all modifications. The world of duality is the creation of ignorance and will cease to exist when the latter is destroyed by knowledge. So persons who maintain that Prârabdha will remain even after knowledge and thus uphold a sort of duality even in the last stage, surely sacrifice the ultimate Vedântic truth which is essentially non-dual in its character.

⁵ *Those Srutis alone, etc.*—The realization of the non-dual Âtman alone constitutes the real knowledge, and the Srutis are the only means to such knowledge. But all of them do not bring about this knowledge. So those Srutis alone which teach the non-dual Âtman and thus directly lead us to the final realization, are to be accepted as the real, and all others that support duality are to be treated as secondary, at they have no direct bearing upon the knowledge of Truth.

[In connection with the main topic it may be said that one should abide by those Srutis alone which establish the non-dual Âtman by denying all actions of it, and not by those that maintain Prârabdha and thus lend support to duality].

¹ *Now, for the attainment, etc.*—Verses 24-28 have set forth in detail the nature of knowledge which is the goal of life. But it is not sufficient only to know about the goal, one must acquaint oneself with the means of its attainment as well. The fifteen steps here inculcated are the means which, if earnestly followed, will gradually lead the initiate to the desired goal.

¹ *Should long meditate upon Brahman*—The realization of Brahman does not come in a day; it requires years of strenuous effort. One should not, therefore, give up one's practice even if one meets with failure in the initial stages, but should continue it with renewed vigour. Sri Ramakrishna used to say: a *bonafide* cultivator never gives up his cultivation even if there is no crop for a few years; he continues it with ever-increasing zeal till he reaps a good harvest. So should a true aspirant.

¹ *The steps*—These fifteen steps include the eight steps of Patanjali, but with a reorientation of meaning as will be evident from the following.

¹ *Yama*—Patanjali describes it as “non-killing, truthfulness, non-stealing, continence, and non-receiving” (II.30); but when one knows everything to be Brahman all of these follow as a matter of course.

¹ *One kind of thought*—Thought relating to the unity of the individual self with Brahman such as “This Âtman is Brahman,” and “I am Brahman.”

² *Niyama*—According to Patanjali Niyama is “internal and external purification, contentment, mortification, Vedic study, and worship of God” (II.32). These, however, are easily accessible to one who constantly dwells on Brahman.

¹ *The real renunciation*—Some explain renunciation as the giving up of all kinds of actions whether scriptural or mundane, and thus attaining to a state of inactivity. This, however, is far from what is really meant by renunciation which, in its deepest sense, is all positive. It is when one realizes Âtman everywhere and thus covets nothing, that one is said to have real renunciation. The Sruti also declares, “Clothe everything in this transitory world with God and thus maintain thyself by that renunciation,” etc. (Isâ. I).

¹ *That silence*—Here it denotes Âtman which is ever quiescent.

² *Wherefrom words, etc.*—It is a reference to the Taittiriya Upanishad (II.9).

³ *Attainable by the Yogins*—Because it is their very Self.

¹ *Even that is beyond words*—Even this world, when one attempts to describe it, is found to be inexpressible, since it cannot be called either Sat (existent) or Asat (non-existent). If it were Sat it would not disappear in deep sleep, and if Asat, it would not at all appear now. Therefore this world is also Anirvachaniya (inexpressible).

² *This*—The inexpressibility of Brahman and the world.

³ *Congenital*—Inseparable from Âtman.

¹ *That solitude*—Here it is Brahman that is indicated, for Brahman alone is solitary since It admits of no second at any time.

¹ *It brings into existence, etc.*—The whole creation is nothing but a resolve in the mind of God. When He has a desire for Creation the universe is produced in no time. A parallel case we find in our dream when the whole dream-world is brought into being in an instant by a mere wish.

¹ *That, etc.*—i.e. a serene state of the constitution.

² *Not any other, etc.*—Not any posture which brings about physical pains and thus distracts the mind from the meditation of Brahman by dragging it down to the lower plane.

¹ *Siddhâsana*—This is the name of a particular Yogic posture, but here it only means the eternal Brahman.

[Incidentally two particular postures known to the Yogis are mentioned in this and the next verse, and explained with reference to Brahman.]

¹ *The restraint of the mind, etc.*—It is through complete mergence in Brahman that the mind is truly restrained.

² *Mulabandha*—This is also the name of another Yogic posture.

[The truth underlying all this is that while seated for meditation one should not bother much about the postures, but always try to engage one's whole attention to the meditation of Brahman which alone constitutes the goal.]

¹ *Noblest vision*—Because before it there is no distinction of high or low, great or small, since everything is merged in one all-pervading Brahman.

¹ *To That*—i.e. to Brahman which is pure consciousness, and wherein alone ceases the distinction of the seer, sight and the seen, that a *priori* triad of all perceptions.

² *Not to the tip of the nose*—It is said that while seated for meditation one is to gaze on the tip of the nose (*Gitâ*, VI.13). But one should not take it too literally, as in that case the mind will think not of Âtman, but of the nose. As a matter of fact, one is to concentrate one's mind on Âtman alone, leaving aside all external things. This is why meditation of Âtman is here emphasized and mere gazing on the tip of the nose is condemned.

¹ *Prânâyâma*—Patanjali describes it as "controlling the motion of the exhalation and the inhalation" (II.49). There are three steps in it. The first step is to draw in the breath (*Puraka*), the next is to hold it for some time in the lungs (*Kumbhaka*), and the last is to throw it out (*Rechaka*). Patanjali holds that the mind will be naturally controlled if its communications with the external world are cut off by restraining the breath. But Sankara here maintains that the breath is entirely dependent on the mind and not *vice versa*; so that instead of frittering away one's energy in the attempt of restraining the breath one should always try to control the mind. When this is accomplished, the restraint of the breath will follow as a matter of course.

¹ *Pratyâhâra*—"When the senses giving up their own objects take the form of the mind, as it were, it is Pratyâhâra" (Patanjali, II.54). But its consummation is reached only when the mind also is absorbed in the supreme Consciousness.

¹ *The supreme Dhâranâ*—"Dhâranâ," says Patanjali, "is holding the mind on to some particular object" (III. I). But when the mind is fully concentrated on every object it comes in contact with, realizing it as Brahman and discarding the names and forms that have been superimposed on it by ignorance, then alone one is said to have reached the culmination of Dhâranâ.

¹ *Dhyâna*—"An unbroken flow of thought in some particular object is Dhyâna" (Patanjali, III.2). But it is perfected only when one merges all thought in Brahman, realizing It to be one's own self.

¹ *Known also as knowledge*—Samâdhi is by no means a state of unconsciousness. Notwithstanding the absence of all objective thoughts in it, the pure Consciousness is always there. To deny the presence of consciousness in any state is a sheer impossibility; since it is the very self of the person who denies it. Samâdhi is, therefore, rightly called knowledge.

¹ *Becomes free from all practices*—The various practices prescribed here and elsewhere are merely means to the realization of one's own unity with Brahman, and are no longer necessary when such realization has been accomplished. The *Gitâ* also declares, "For one who has been well established in Yoga, inaction is said to be the way" (VI.3).

² *The real nature of such a man*—The *Sruti* declares, "He who realizes the Supreme Brahman verily becomes Brahman" (*Mund.* III.ii.9). His nature also merges in that of Brahman "which is beyond mind and speech" (*Taitt.* II.9).

¹ *Tasting of joy*—After some progress is made in the path of spirituality there arises in the mind of the aspirant a kind of pleasurable feeling as a result of concentration. This, however, greatly hinders his spiritual progress, as it robs him of all enthusiasm for further practice.

² *The sense of blankness*—This is a state of mental torpidity resulting from a conflict of desires.

¹ *One should constantly think of, etc.*—Whatever one thinks one becomes. So one desiring to attain to perfection should leave aside all thought of duality and fix one's mind upon the non-dual Brahman which alone is perfect.

¹ *On the same level with beasts*—Man has the unique opportunity of realizing Brahman and thus becoming free from the bondage of ignorance. But if he does not avail himself of this opportunity, he can hardly be called a man, as there remains nothing to distinguish him from the lower animals.

¹ *Have this consciousness of Brahman, etc.*—After long practice, the aspirant at first realizes, while in Samâdhi, the presence of Brahman which pervades the inner and the outer world. But this is not all. He should then hold on this Brahmic consciousness until he feels his identity with Brahman at every moment and thus becomes completely free from the bonds of all duality and ignorance. This is the consummation of spiritual practice.

¹ *This consciousness*—that Brahman alone is the reality pervading our whole being.

² *Deal with words*—Engage themselves in fruitless discussions about Brahman by variously interpreting texts bearing upon It.

¹ *Should not remain, etc.*—To be ever immersed in the Brahmic consciousness and thus identify oneself with It is the final aim of Râja-Yoga.

[With this verse ends the exposition of Râja-Yoga in the light of Vedânta.]

We may mention here in passing that although there is no vital difference between Râja-Yoga as expounded here and as found in the Yoga-sutras of Patanjali so far as the final realization is concerned, yet there is much difference in the practices. Patanjali has prescribed the control of the body and Prâna prior to the practice of meditation, whereas the author here emphasizes the meditation of Brahman from the very beginning and thus wants to lead the aspirant straight to the goal.]

¹ *In the absence of the effect, etc.*—The cause and the effect are correlative; as long as there is an effect there is a cause for it. But when the effect is altogether absent, the cause, as such, can no longer exist, as there remains nothing with reference to which it may be called a cause.

¹ *The illustration of earth and the pot*—The illustration runs thus: "Just as, my dear, by knowing a lump of earth everything made of earth is known—the modifications are mere names originated by speech, earth alone is the reality," etc. (*Chhând. Up.* VI.i.4). Here also the phenomenal world exists only in name, Brahman alone is the reality.

¹ *In this way alone, etc.*—By constant practice of contemplation and discrimination there dawns on the mind of the aspirant the knowledge that Brahman alone is, and nothing else exists. Thus the ignorance which has so long deluded him by projecting the world of duality, comes to an end. Thereafter the mind also, which by destroying ignorance has brought the aspirant so close to Brahman, vanishes like the fire which after consuming its fuel is itself extinguished, then Brahman alone shines in Its own glory.

¹ *One should, etc.*—The cause can be inferred either from a positive or from a negative proposition. The positive proposition is: "Where there is an effect, there must be a cause"; and the negative one is: "Where there is no cause, there is not effect." From either proposition we come to the conclusion that there is Brahman which is the cause of the world-phenomenon. For, if there were no Brahman (cause), there would be no world at all; again, there is the world (effect), therefore there is Brahman (cause).

¹ *What then remains, etc.*—When both cause and effect have thus disappeared one may naturally conclude that only Sunya, a void, is left behind. But it is not so. For absolute negation is an impossibility. One may negate everything but cannot negate one's own Self. So when causality has been negated, what is beyond all negation is the very Self of the enquirer, which is the ultimate reality.

¹ *This may be understood, etc.*—It is a popular belief that when a wasp brings into its hole a particular kind of insect, the latter, out of fear, constantly thinks of its assailant till it is transformed into a

wasp. So also if a person meditates upon Brahman with all his mind, he will become Brahman in course of time.

¹ *Having reduced the visible, etc.*—A person may at first take some external thing as an object of his meditation, but he should afterwards think of it as existing only in the form of the mind; and lastly the mind also should be reduced to Brahman which is pure consciousness. Then alone one is said to have reached the highest goal.

¹ *These steps*—The fifteen steps mentioned in verses 100-134.

² *With this is to be combined Hatha-Yoga, etc.*—This Râja-Yoga, which is purely psychological in its character, is extremely difficult to be practised by those who have not yet overcome the physical disabilities and banished the carnal appetites from the mind and thus made it pure. To them, therefore, Hatha-Yoga, or the Yoga that teaches physical control together with a little concentration, is at first very helpful. For, they may thereby get control over their external and internal nature and thus may in course of time become fit for the practice of this Râja-Yoga.

¹ *Those who are devoted, etc.*—Those who have implicit faith in the words of the Guru and have unflinching devotion to their chosen Deity, become free from all doubts and thus easily acquire concentration which directly leads them to the realization of the highest truth.