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इशावास्यम् ।

ISHA UPNISHAD

TEXT, TRANSLATION AND AN ORIGINAL COMMENT

BY

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Printed by Ambica Charan Chakravarti at the Mahamandal Press Ltd, Benares and published by
Bhagavati Prasad B. A. for

PUBLISHERS :

E. J. LAZARUS & Co.,

MEDICAL HALL PRESS, BENARES.

1916.

175

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Price Ann. 8.



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अथ यजुर्वेदीयवाजसनेयसंहितायाम्

ईशावास्योपनिषद् ।

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं स्पश्येमाक्षभिर्यजत्राः
स्थिरैरङ्गैस्तुष्टुवा ॐ सस्तनू भिर्यशेमहि देवहितं यदायुः
इति शान्तिः ३

ईशावास्यमिदं सर्वं यत्किञ्च जगत्याञ्जगत् ।

तेन त्यक्तेन भुञ्जीयामागृधः कस्यस्विदुनम् ॥ १ ॥

FIRST MANTRA.

The Universal Soul inheres in all that exists or is supposed to exist in the material, mental or spiritual plane.

Self pervades all the Lokas, so wisely pre-ordained in the immensity of Godhead and the merit of which is so beautifully described in the Vedas and Shastras. From the Patāl, the lowermost region to the Satlok, the uppermost region together with the intermediate Lokas, combined with what is further supposed to exist, there is no particle, no space wherein Ish or Self does not pervade.

So, you should give up the idea of the existence of the world and enjoy the eternal bliss of the knowledge of the true self, without covetting things sensual, and attributing the action of the senses to *yourself* that is beyond the ken of the Senses. The expression of the text is quite clear to those who have associated with the learned Gurus in appreciating the nature of their own Self, the knowledge of which is obtained when the virtuous deeds performed in a semi-conscious state of individual life, fully develop themselves in bringing about the Eternal Emanation. Unless the fruit of good actions committed in various stages of human existence, develop the Intelligence, the knowledge of Self is purely unattainable despite all the efforts of men.

To those whose Intelligence is defective and who have never enjoyed the Society of spiritual men, an abstruse subject

like this, be they religious and theistical, would seem to be only an assumption. But there is no such thing. What is enjoined in the text, can be tested in more ways than one. It is useless to test the genuineness and the truth of the Vedas in dealing with the *Advait Philosophy*. Its knowledge can only be realised by prying into the Nature of *Atma*.

The explanation below will fully bear out the text (Upanishad) "*what exists is covered by God*" this proposition shows that there is *something* that exists and this *something* can be apprehended and comprehended. Now two things must be ascertained :—

- (1) Whether the things that exist, exist of themselves or have the support of some other thing.
- (2) Whether they are self-evolved or born of some other thing.

Let us discuss the 1st question.

Granting that all things exist *as they are*,—say, the air or the sky,—This is not the whole truth. To say that a thing *is* or that it *exists*, is to say that it is real. The reality or the Being of the thing denoted by the word "*It*," is attested by the proposition '*It is*' or '*it exists*' "*Is*" or "*Exists*" means as subject to our senses. The very use of the word "*Is* or *exists*" points to the existence of the thing, be it anything whatsoever and '*It*' simply particularises the thing. The particularism of the thing indicated by "*It*," proves its existence at any place in a restrictive sense. The pronominal use of '*It*' shows its antecedent without which particularisation of the thing would be impossible.

This way, the word "*Is* or *Exists*," points to the existence of a thing to be known through the Medium of our senses at any particular place. The answer to the question—"where does such and such a thing exist"—would imply its existence either here or there, either far or near. Hence, it is impossible for a thing to be self-supporting. The air and the sky are no exceptions (i. e.) they are not self-supporting. Air is a particular element, resting in Space : and Space or Sky in its turn is also a particular element, resting in a minutiae, which gives it existence and which is beyond the ken of human understanding and of Science as much. Almost all visible, perceptible, and conceivable things can never be self-supporting. They have for their support something which is quite beyond the reach of our senses and which is the root of all things either visible or invisible.

Now to the second part of the question,—*whether things*



come into existence of themselves or as created by something. As it has been just shown that there could be no self-supporting body, it is evident that there cannot be anything self-evolved. All created things point unmistakably to a Creator, who gave these things support, and located them in respective places under *Nature* and *Force*. To say that all mundane phenomena evolve out of Non-entity, is to say that something perceptible comes out of Nothing. This argument is boxed up in false Logic. If we could conceive of anything like Non-entity, if this Creation was self-evolved, uncaused, uncreated to continue as an Eternal Entity, the very conception would amount to a denial of the existence of God. Our belief in the existence of God prior to all existing things, is spontaneous and inevitable, wanting no reason or rhyme to give it a solidarity.

Creation is manifested as the visible existence of diversified things, whose existence prior to their being known, is mysterious. So we can imagine that Creation or manifestation in eternal order of Time, can identify itself with the Creator or the Omnipotent Power, who upholds the Cosmos and relieves the Chaos. It is impossible to realise the existence and manifestation of anything without its Creator. The Creator or God is Omnipotent; consequently He can create the world out of nothing. This is what all believers in God would say. Science, however, goes the other way. It says "*Out of Nothing comes Nothing*," and the belief that God created the Universe out of nothing, is unscientific and ungrounded. A potmaker makes a pot from mud; So the Creator created the world from something; so that *Nothing* cannot be the Germ of the Universe. And the reasoning is sound and holds good only to that extent where the material and efficient causes of an effect are two different things, *but never where only one thing serves for both*. The Vedas advocate that there is an Absolute Power called the Creator which does not require any proof at all; for there is nothing but that Absolute, Unconditioned Self in all that we see,—that God of gods—the Creator of the worlds. The Vedas show by way of example that as the spider creates and spins out its web of itself and absorbs it in itself, and as the mother produces all things of itself and absorbs them in itself; So God creates the Universe of Itself and absorbs it in Himself. This is beyond all contradiction, being as much as an axiomatic truth. The inference is that whatever rests has God for its support and that the Universe has evolved and manifests itself out of Nothing; or, to put more intelligibly as a logical premiss—God, an Omnipotent Being created the Universe out of Nothing. Whether Non-entity itself is something from which this Creation



sprang up through God—or whether there was Nothing but God Himself before the Creation,—are questions within the range of legitimate discussion. The Vedas deny duality and say that God alone is the First Cause and there is nothing but God as the Root Cause of all that exists,—the Being that created all things, located them and ordained their respective missions. Now, is the creation independent of God or is God manifested in the Form of Universe?

Those who are ignorant of the Vedanta Philosophy, will not be able to pry deep into the problem of the Creation, unless they would whet their faculties as well as they could. The Vedas say that the *Atma* can be realised but by close study born of deep thought and an inquisitiveness to know it is. The text says that the appreciator would see the *Atma* manifested in its primeval purity, greatness and expansion. Concentration is necessary to understand the Vedas. They distinctly enjoin that God alone is the First cause of all things. He being Omnipotent created the Universe from His own existence and this is the *Import* hidden in the first Mantra of the *Upanishad*. The ignorant are in a mighty maze of delusion to think that the Universe is independent of God, rather it should be believed by one and all that the Universe is nothing but God in reality, as there was nothing but God before the Creation was manifested.

The truth of the Vedas may be contested with the assertion that God did not create the Universe from Himself but from the Essence of five Elements which existed of themselves before the Creation in the Vacuum in an invisible Form. If there were Germs of the five Elements before Creation out of which God created the Universe, the question turns up (1) who created the germ of five Elements or (2) whether the Germ existed independently of God and of Creation.

The answer to the first question proves that God is as the First Cause of this Universe. The answer to the second question is laid down by the theory that there are two things that bring about the Creation—(a) God (b) Germ of the five Elements:—or, to put more explicitly—(a) God (*Spirit*) (b) Germ of the five Elements (*Matter*). All Religions claim the theory of the world's manifestation in *Spirit* as *Matter*. But the higher teachings of the *Upanishads* to regard the *Soul* (spirit) as of Primary Importance, placing other things as of Secondary Importance.

As God is Omnipresent in things that exist and in things that do not exist, the existence of Matter in God is proved beyond doubt. He must have pre-existed to support Matter

In other words God precedes and Matter follows. *Matter* is felt by our senses and *makes itself felt by our* senses; but *Spirit* or Soul can never be felt by our senses: but it makes itself felt to our senses. Thus the Spirit or Soul precedes *Matter*. It is the Soul that enlivens the senses and gives them objects to work upon.

Again *Soul* possesses the quality of knowing a thing and *Matter* in itself possesses of being known by the Soul. This proves that the *Soul* precedes *Matter*. Soul (the knower) must be prior to *Matter* (the thing known); so that the *Soul* cannot be evolved out of *Matter*. Knowledge (the thing known), cannot in any way, be the (knower himself). The knower (*Soul*) being a living thing can create the object of his knowledge (*Matter*) but the object of knowledge (*Matter*), an inert dead thing, cannot create the Soul, (the knower).

The Upanishad by its first Mantra, teaches that what the people generally think of the world as a different thing is illusion. All that we see is God in reality, leaving the idea of reality one should realise one's own happy self in so many forms perceptible for a time according to one's own desire
 संकल्प-एकैः हे बहुस्यामः ॥

कुर्वन्नेवेह कर्माणि जिजीविषे च्छतशं समाः ।

एवन्त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

SECOND MANTRA.

"Here you may wish to live for hundred years performing actions. Thus thou who art a man hast no other alternative." "Here" signifies *this world*. If the disciple fails to grasp the truth of the supreme truth "That thou art तत्त्वमसि "सो तू हे" he has to have recourse then to Karmas (actions). Karmas are different kinds of actions enjoined by the Vedas, the performance of which gives purity of mind. This Karma has two parts. *Firstly*, it is performed with some motive and with strong desire to reap the fruits thereof. *Secondly*, it is done for its own sake. It is done, because it is worth doing free from any propensity. So the text says *here*, in this world, as long as you live, you must try to perform actions without having the least desire to enjoy their fruits, as there is no better course for a man than this, for his getting free from the bondage of actions. The text (by saying) "you may wish to live for a hundred years performing action" has reference to the second way of performing actions i. e., performing them knowing them

to be actions and never cherishing any hope for the fruits attached to them. The *Upanishad* directs all his disciples to perform such actions for hundred years which means either to perform them to the end of their lives or with the desire to live long keeping off death. The scope of actions as they are enjoined or are forbidden by the Vedas, is briefly described here:—

Actions are of two kinds, good, meritorious or virtuous and bad, vicious or sinful. Of the two sorts of actions, the first, which is enjoined by the Vedas, is of four kinds namely (1) *Nitya* (2) *Naimittika* (3) *Kamuk* (4) *Prayashchit*, and the 2nd which is forbidden by them, is called *Nishidha*. So on the whole, actions are of five different kinds and a description of each of them is given below.

I. *Nitya* (नित्य). It comprises all those actions which in compliance with the directions of the Vedas, should be performed absolutely daily such to pray morning, and evening, to speak the truth, to be kind and generous and to be just. These should be carefully observed every day, the performance of which brings us no fruit; but there is much virtue underlying them. They are good actions and must be performed for goodness' sake. For man to do them, as becoming a man, is creditable but to neglect them is sinful. This *Nitya Karma* has been further classified into five kinds as follows.

- (1) पूजन Morning and evening prayers.
- (2) अग्निहोत्र The worship of Agni Deva.
- (3) अग्निदेवदेव The setting apart some quantity of food for the sacred cow.
- (4) अतिथि पूजन Feeding students who learn Vedas.
- (5) स्वाध्याय Reciting the Vedas intelligently.

These five together are called *Panchayagya* and are counted as *Nitya Karma*.

II. *Naimittika* (नैमित्तिक) They are the actions which are performed at particular times when necessity occurs:—such as *Shradha* (to feed generously the ancestors in the *Pitra Loka* by satisfying the learned Brahmins who are by means of their knowledge, the media of conveying all things which are offered to them (*Pitras*). The benefits of *Shradha* or the spontaneous tribute of homage contributed to the departed, are many. *Firstly*, it reminds us of our dear ancestors; *secondly*, it points out the instability of the world; *thirdly*, it teaches us to respect our forefathers after death; and *fourthly*, it keeps in death and the

affinity of soul to soul and *lastly* it indicates the immortality of the soul. The celebrations of marriages and the performance and observance of actions and rites at births and deaths are counted as (नैमित्तिक कर्म) Naimittika.

III. The third is प्रायश्चित्त (oblation). They are such actions as are performed in order to become free and pure from the sin of wickedness and wrong actions, done knowingly or unknowingly. Such actions check the mind from doing wrong and going astray and the mind is thus made pure and virtuous by them. For every improper action absolutions have been ordained in the Vedas and their commentaries, the Shastras. As for a यत्ने or सचासी it is forbidden ever to touch money out of covetousness. The violation of this order begets sin. For an absolution, it has been ordered that he must give up the money and keep three fasts regularly.

IV. The fourth and the last is Kamuk Karma कामुक कर्म i. e., actions which are performed for the realization or enjoyment of some wished for object or objects. There are different kinds of Yagayas यज्ञ which are celebrated according to the Vedic principles with various motives and numerous desires, such as, being blessed with a son, enjoying the blessings of heaven and worldly pleasures and so on. The *Upanishad* teaches us to perform the first three actions, putting aside the fourth, for that only is the cause of frequent births and deaths. When any action is performed with any desire, its fruit is destined to the doer by the Divine laws and so he must have another birth in bodily form best suited to enjoy the fruits thereof. It must be known that one in his present life enjoys only those pleasures and pains which are the outcome of one's own actions performed in the past life, and the result of these actions which one performs in this life, is stored up to be enjoyed in the next life. In this way, the actions which are performed with any desire, are strictly the cause of the soul being subjected to the thralldom of numerous births and deaths and as long as this process is continued, freedom from physical pain is impossible and the succession of births and deaths would continue for ever. Actions performed justify their performance with the fruits thereof. The more they are performed with any motive, the more they prolong the series of lives and deaths. Actions performed without any desire, are more propitious than those performed with some motive. Their results therefore are good and beneficial; this we shall attempt to show in the following lines. It is quite evident that the actions which are performed must have their effects on the man who performs



them. Why so? One who performs the different actions for different objects enjoys no doubt their different fruits and in this way one can obtain the highest pleasures of other spheres far superior to the one we live in. But it should be borne in mind that there are no such actions as will produce eternal joy and peace of mind. The pleasures and pains arising from the actions performed last only so long as the strength and scope of the actions allow and afterwards when one's enjoyments are exhausted, one is again sent down from heaven to this world and thus one is again compelled to go through the same painful and hellish phases of life and death. Thus one never gets peace in one's attempt and pursuit after actions, so such actions ought to be given up at once in order to break the so called soul-bound chain of life and death. How the actions performed with desires are inferior to such actions as are performed without any motive, is illustrated below by an example.

We see in this world that we are indebted to those men who serve us without any desire for remuneration in exchange of their services. Those who are hired, get their wages and consequently they do no obligation. But we are under much obligation to the man who willingly without the least desire, does our work. The mercenary gets his wages and reaps the fruit of his labour and that is all. The man who serves us but does not accept anything in return nor does he wish for anything of that kind for his work, has his labour never wasted but it is greatly compensated far greatly in the form of his putting us under his obligation, and thus he wins the good will of the people—a thing which is the most valuable object in the world. We are thankful to such a man and are ready to give every possible help to him and we love him besides. It would be impossible for him to put us under any kind of obligation nor would we show any favour to him but for his self-denial in putting off rewards for his services. There is one thing more to be noted here. If the hired man fails or neglects to do his duty, he is punished or degraded and sometimes driven off and is dismissed. But the man working in such cases is voluntarily pardoned and even if punished, he is not disregarded or severely treated by the men with whom he is disinterestedly concerned. We have ample chance of realizing this truth in our social treatment when dealing with our superiors, inferiors, friends and servants etc. In this way, it is easy to understand that services voluntarily done are far superior to those that are performed for requittal and their fruits are more palatable and agreeable than the remuneration.

any kind of the actions performed with the intention of having such remuneration. Just so is the case with the actions enjoined by the Vedas or Shastras. As men get the return of their deeds done here, so there will multiply in various ways the fruit of the actions performed with desire in this life as well as in the next life, when the immortality of the soul cannot be ignored. As men who do not look forward to the return of their good services, win our hearts and gain our favour and confidence, so those who work without any motive according to the code propounded by the immaculate Rishis of India, attain the love of that Being by whose Mercy they perform actions and hope to reap their fruits. As the volunteers, even if they fail to do their duties, are pardoned and treated less harshly, so the man who performs his deeds without any hope of reward, escapes the calamity caused by the sacrilege and ill performance of these deeds. Such men are relied upon and valued by us and become dear to us, and they can fairly expect all good from us. Thus those who have attained purity by performing good deeds can honourably expect much better rewards for their actions, and as such, men, rising above all desires and attaining purity, with their intellect enlivened, look forward to a better state of things which lead to Peace and Eternal Happiness.

Thus it can be well understood that the benefits of the actions performed without the least touch of desire are many and unexampled and of all kinds of actions, it is only for such ones which the Upanishad orders the disciples to have recourse to. "You may wish to live one hundred years performing actions." The Upanishad means to say that even if any body may live a long life, it would not terminate in misery for him, if he will be performing actions without desire.

It must be understood here that it is impossible for a man to live altogether idle without action.

Actions of a mental nature which for the greater part are effective are very elevating and like the physic of the body they have direct effect in exalting or lowering down the state of the individual soul. It must not be omitted here that **Mansik** Karmas whatever be their nature will fail to be effective so that careful and particular attention should always be paid to them. **Mansik** Karmas are **Mansik** (mental) desires and true desires are never blighted: so that a man can never be freed from the one or the other of the two sorts of actions: (Physical and Mental). Therefore actions, physical or mental, attended with desire are nothing but tends to increase miserable numbers of births and deaths. Thus a long life is miserable.

But the *Upanishad* says that if such actions are devoid of all sorts of desires, then even a very long life cannot produce a miserable effect in the long run. The *Upanishad* says "thus thou who art a man hast no alternative." That is in order to cut off the continuity of frequent lives and deaths and thus to be freed from all calamities sooner or later, man must take recourse to actions as has been described above.

NOTE.—In the first Mantra, the *Upanishad* explains the knowledge of the "self" to the *Mumukshus*, and in the 2nd it teaches him to take recourse to *Nitya*, *Naimittik* and *Pra-yaschitta* Karmas neglecting the *Kamuk Karma*. In case the disciple fails to understand the *self*, the knowledge of which alone is the means of emancipation, he must perform the three kinds of Karmas mentioned above, for only such actions, as are done without desire, can remove the cloud of ignorance from his mirror-like mind to enable him to grasp the knowledge of the self by intuition. The third mantra is to instruct and to reproach those degenerated men who are careless as to the teachings of the first two Mantras and who turn a deaf ear to their benefits and prefer "*Kamuk Karmas*."

असुर्यानामते लोका अन्धेन तमसा वृताः ।

तैस्ते प्रेत्यापि गच्छन्ति येके चात्महनो जनाः ॥ ३ ॥

THIRD MANTRA.

"Those *lokas* which are covered with blind darkness, are called (as) *Asurya Loka*; those amongst us who are the destroyers of their "self" are surely destined to go there after death." All the *Lokas*, for the pleasures of which men hanker, are covered with the blind darkness of ignorance: and, therefore, they are called by the *Vedas* as *Asurya Loka* or *Lokas* without sunlight i. e., they are devoid of the *brahmic* knowledge of the *self* and those men who are ignorant and do not recognize their *self* and are therefore the destroyer of their self *आत्महत्या* are destined to go there after shaking off this material fame.

NOTE.—Before giving a full explanation of this *Mantra*, a description of the *Lokas* is given below. According to the calculations and enquiries of the *Hindu Shastras*, there are fourteen *Lokas* (systems of worlds) like the one we live in. This being the centre of the two series of worlds,—seven upwards and seven downwards,—is in the middle and is the connecting link of the whole series. It is called *Mirtu loka* for the lives of the beings living in this world are very short and uncertain



as compared with other higher or lower beings living in other up and down Lokas. The upwards are for the superior beings and the pleasures and pains allotted to each of them, have been by degrees increasing and are of different kinds. The down ones are for the inferior beings and the troubles and enjoyments in them also have been proportionately divided. The soul according to the nature of its actions and in compliance with the established and inevitable laws of the *karms*, roams in all these worlds. Sometimes it enjoys pleasures for a definite period of time in one world and at another time, it suffers calamities in another, and thus it suffers numerous births and deaths and never gets the desired peace anywhere. According to the laws of *karms* for the full realization of the numerous kinds of pleasures and pains of the different worlds, the soul assumes such bodies as are naturally fit for displaying the results or fruits of the actions in those Lokas; and after enjoying the fruits of its actions at a particular place for some-time, the soul is again compelled to leave that body and take to another one, which may suit it for future life and thus this erratic routine continues till the soul by the positive knowledge of self acquires final absolution. The *Upanishad* in this *Mantra*, discloses the fact that those *lokas* (here *lokas* mean the worlds and also the bodies assumed, which come and go wherein the soul reaps the fruits of its actions for a time beguiling men and tempting them with their beauties and enjoyments, which they long to enjoy), are mere illusions and are such things which prove disastrous in the end and make life more cumbersome for they (both the worlds and the bodies) all are surrounded by the same ignorance which having subdued the soul, puts it to thousands of unnecessary troubles. Men with the sanguine hope of enjoying happiness and eternal peace which they believe to get in those Lokas, perform such actions, as may help them in their pursuits: but quite contrary to their ambitions they see to their great despair and misery that their desires are never fulfilled and sooner or later when the force of their actions diminishes, they are obliged to leave those worlds and those bodies which, while in them, they had considered their own never to part with but to enjoy for ever. We must bear in mind that the source of all peace, comfort, satisfaction and contentment is our own self, the *Atma*, and all pleasures and enjoyments which are thought of to exist in external things are nothing but effulgence and reflections due to ignorance of the self itself; but men being ignorant of the nature and knowledge of their own self, seek for that happiness in other things; exactly as the musk-deer which possesses the musk in its own navel thinking its sweet scent coming from another outward

source runs here and there, this side and that side; in order to get to it and thus is put because of its own ignorance, to much trouble and no gain at all. As this musk-deer becoming a subject to its own ignorance and as the ignorance of its own musk in the navel, stand as the first principle cause to create all kinds of troubles for it and make it run from one thing to another; so the absence of the knowledge of the individual self which is the fountain of all happiness, is the principle source of all misery and distress and is the only thing which misleads men to think that the object of their love and peace exists outside and that they should for their attainment perform good or bad actions which after all weave the net of misfortune for them in which they being entangled rise and fall and never get a way out to have their desired end. This is the thing which the *Upanishad* clearly describes here that so long as a man is ignorant of the knowledge of self, he may assume any body and may be in the possession of any happiness he is all the while and under all circumstance under the influence of Maya (Ignorance) and consequently he is never satisfied but ever remains in search of the Eternal Peace, the source of which is nowhere but in himself. The Vedas declare that so long as the bright knowledge of the self does not reflect in the calm and undisturbed mind of a man and does not remove the veil of ignorance (as the sun dawns in the sky and removes the darkness of the night), he is drowned in his own ignorance and in this state, whatever he may do and wherever he may go, he meets with troubles and anxieties and never attains eternal happiness. This is the import hidden in the first half of the above Verse in which the *Upanishad* says "Those Lokas or worlds or bodies are taken up with the blind darkness of ignorance and are therefore called Asurya Loka."

"Those amongst us who are destroyers of their self, are sure to go there after leaving this body." The *Upanishad* calls here the ignorant as the destroyers of their self for to those who do not know their self the Atma is extinct. They do not know the value of the self and instead of taking steps to know it, attach themselves to unreal pleasures and by so doing they disregard and disrespect the eternal soul, the cause of all causes, so much so that they believe the self or soul itself to be the sole embodiment undergoing a series of lives and deaths. This controversy in the belief as to the nature of the self, is a sin which has no impunity, an action which destroys one's own self and this is the cause that the ignorant has been virtually called here as the destroyer of the self. The ignorance, of a thing i. e. not knowing a thing at all, is to deny its existence



totally, and so long as we do not know a thing,—its presence or existence and absence or non-existence, are alike to us. Similarly when we do not know our own self we fail to realize its existence or in other words we are easily inclined to deny its existence. This is due to our ignorance of the self. To deny the existence of a thing which is all along present with us, is, what is called ignorance or Avidya and this is what the Text describes here as the ignorance of the self pointing to its destruction. The self in its nature is pure and unalloyed, free from all worldly embarrassment, the source of all happiness, happiness *sui generis* (of its own kind) but the ignorant men think it otherwise; and therefore they are miserable. The *Upanishad* says that all such men go round the whirlpool of actions to the up and down Lokas; and thus goes the alternate journey of miserable life and dreadful death resulting in unavoidable excruciating torture. [It should be borne in mind that unless one acquires the perfect knowledge of *Atma* one cannot obtain eternal happiness. Eternal happiness is also unattainable unless the chain of life and death is broken. The chain of life and death cannot be cut off unless the body is destroyed forever. The destruction of body is impossible unless actions are given up. The actions cannot be laid aside unless insinuating desires are driven out of the mind. Desires will never cease to haunt the mind unless the distinction between good and bad disappears. This distinction is never disregarded unless the idea of a Duality is uprooted from the mind. The idea of a द्वा द्वैत duality cannot be brushed aside unless *Atma* is conceived as Absolute. This will be seldom possible unless the self is known or realized. The knowledge of self cannot be had unless ignorance is removed. Thus nothing but only the ignorance of self is the cause of all evils. It is the only basis on which the soul builds the body environed by the actions of this illusive world.]

NOTE. The third *mantra* varifying the mischief caused by desired actions and showing the contemptible state of bodies and proving the glowing accounts of the deceptive appearance of numerous worlds to be unreal, directs men never to have recourse to wilful actions or to cherish any desire for the enjoyment of the so-called pleasures which terminate in extreme agony. To obtain everlasting happiness and to get deliverance from successive births and deaths self should be understood as has been alleged in the first *Mantra*. In case of failure, actions should be performed as enjoined by the second *Mantra*. The fourth *Mantra* now describes and explains the nature of the very self which is the self of the wise and the knowledge of which has

been recommended in the first *Mantra* as the goal of the soul. The disciple ought to be very careful to understand that the self said in the first mantra is in reality ever looking up, perpetual, motionless, all-knowing like sky omnipresent and all pervading. Happiness itself, by knowing which the *Ego* or the Individuality of the soul is destroyed, becomes merged in the Universal self. That self in this fourth *mantra* is described along with His real nature to be embodied with other manifold faculties running against those related above in that mantra also. It must be understood that the disagreement put in here is due to the unjust and wonderful power *maya* under the influence of which men are ignorant of the knowledge of the self. This disagreement continues for a time; for, though virtually the ignoble qualities are never in the self, yet before the ignorance is dispelled by the positive knowledge, of the *Atma* these qualities too inhere in It in connection with *maya* or physical body; and this is the cause that the self is described in this *mantra* as embodied with qualities the object of which is that the disciple may clearly understand the intrinsic worth of the self, having assured himself of the truth of all negative and affirmative qualities attributed to it from different points of view.

अनेजदेकम्मनसोजयीयो नैनद्देवा आमुवन्पूर्वमर्शत् ।
तद्भावतो न्यानस्येति तिष्ठत्तस्मिन्नपोमातरिश्वा दधाति ॥४॥

FOURTH MANTRA.

This self is unstirring, single. It is swifter than (the speed of) mind, foremost of all; Devas never reach It. It always stands still; yet (at the same time) it overtakes others. The *Matrishwah* (Ether) bears all actions in itself by Its help. Meaning -- This pervading *Self* is naturally motionless. It is one i. e. not only unequalled but also free from the three kinds of worldly differences or Duality.

- (1) of the same nature called सजातीयभेद as man and man.
- (2) of a different nature called विजातीयभेद as man and another animal.
- (3) in one's own nature called स्वगतभेद as man and his limbs.

We know one (1) a distinct number from other digits (2) (3) and (4) etc; but the self by saying *one* is not an object to be counted by these digits; for the digit one (1) precedes before the numbers and (2) and (3) etc. follow it. These are used in numbering when two or more things of one kind or different kinds exist in order to particularize them for the sake of distinction and communication. The self is beyond notation or

numeration as it is an Universal and Omnipotent Being ; because there is nothing beyond self ; therefore self has been specified as one Absolute Being. It always leads the Mind but ever precedes it. Devas—that is the different ruling powers of the five sense-organs and the five working-organs never know it. The all-pervading breath *Pran Basna*, the seed of desires manifests and upholds all the creation which it has caused to develop in itself by the support of Atma. *Explanation*—The *self* is naturally motionless. Yet It is not an inert body. It is itself the Soul and the soul itself is nothing but the self and it is itself the source of life which we value the most. Why is the soul of souls and life of lives motionless is the question here ? The self, as it is omni-present, is diffused through all things. There is no Place, no Atom, no Atmosphere, no Vacuum, no Space and no Imagination throughout all Material and Spiritual Phenomena and Naumena where the self is not present with all its full grandeur as the first and foremost essential ground-work on the independent existence and influence of which, the existence of this delusive nature is perspective. It is quite evident that motion takes place in space, a body cannot stir in its position without vacuum or space but there is no such vacuum or space beyond the self and this endless space which we see or can imagine has itself got its existence in the immensity of the *self* itself therefore this self is by its own nature motionless. As the self exists in itself and there is no space beyond self and motion perceptible or imperceptible, is owing to the self, therefore it is necessary for and becoming the self to be an immoveable embodiment. The self is the cause and the motion is its effect, therefore the motion which is the effect of its cause the self, cannot be attributed to the cause the self which is uncaused. [As the sky is all pervading and motionless, so the self is omni-present and motionless and as the magnet gives motion to the pieces of iron by its power so the self is stationary and movements which we see are caused by it. It is also single for there exists nothing beyond self. What appear besides it, are mere delusive things and illusions.] The self as true is alone—, an Independent Entity. It is swifter than the mind. Though stationary and without motion yet it precedes the mind. Seemingly this appears to be a puzzling controversy ; but this is not the case. Mankind generally know that of all things on the face of the earth,—The Light, the Sound—the two objects of the two senses, Eyes and Ears—surpass all speed ; but the mind which animates the senses and makes them work is even swifter than the twinkling of an eye, travelling round the whole known as well as unknown or imagined world. This mind, the rate of whose speed is incalculable lags behind and cannot

forego the self. The *Text* means to say that it is the self which animates the mind and it is because of it only that the mind is perceptible in its different phases. The animator of the mind must be present everywhere in order to lead or enliven the mind. The *Upanishad* says that the mind which is so active lingers behind the self which as it is, never moves. Yet being all pervading, precedes it everywhere. This self is of such a nature that Devas never reach it. "The Devas or five sense organs by the help of which we boast of possessing or commanding the practical knowledge of the material world cannot know the self; because they are the products of Matter or the five elements Ether, Sky, Air, Fire, Water and Earth so they can work in their own element. The self as it is not Matter is beyond their reach. It has been stated above that these organs are nothing in themselves but they are animated by the mind which itself, in its turn, is enlivened by the Self. When the mind itself fails to get to self, it can very well be ascertained how the sense organs then, which fail to know even the nature of the mind, can find out the self—In the self so depicted above, the *Matrishwari* i. e. *Maya* or the *अव्यक्तात्मिका* i. e. the indefinite foremost principle or power, which is the source of the *Mahat tatwa* or the rational organ of reason and ascertainment, creates, organizes and upholds all the creations independantly by the indirect and uninterested incentive of the unalloyed Self. It must be thoroughly understood that the self stands above all, as free from all things and it is one subtle and universal fountain of Eternal Bliss. There is no Duality in it. The Duality which we see with our senses and feel within us is caused by this *अव्यक्तात्मिका* under the influence of which the pervading self, (being beyond the reach of the senses yet grasped by the penetrating mind or *Budhi* in which it reflects in the guise of *Ego* *अहं* or *I*.) is misunderstood by ignorance and is not known to us; and the result of this is that we who in reality are the self and free from all disturbances, believe ourselves to be the most miserable and consequently we suffer intolerable pain of successive changes of bodies. This *Ego* or *I* represents the self and it must not be believed to be the Self itself.

As a representative represents the entity by whom he is deputed and is yet only a representative and not the real man, in the same manner the *Ego* represents the self by implication and the wise will trace their self through this identity only and not as the *Real Self*. Though this *Ego* is not the self but as the self acts through it and is hidden behind it and is represented by it mirrored up in self's Sense—Intellect. So reason prompts us that it is incumbent on man to know the real

nature of the *Ego*; for as it represents the *Self*, the knowledge of it only will at once convince us of the nature and knowledge of the *Self*. It must be borne in mind that we can never get over the ignorance and trouble that environ us unless we reasonably solve and understand the problems "Who am I?" "Whence came I?" "What was I?" and "What will be the fate of I?" Seemingly these appear to be so many questions but in reality they are one and the same, for the solution of the one leads simultaneously to the solution of the others. "I" is the representative of our own self, knowing it is as easy as anything; it is for the ignorance of self that it has become the most difficult problem to solve even for the most trained and well cultivated mind, not to say of mankind as a whole, for whom the solution of such philosophic dogmas is next to impossible?

What is the individual connotation of "I" or "Me"? Why and how is the self represented by it,—is the question now? Before taking up the question, it is proper to explain here first what ब्रह्मन् शक्ति is which is the source of *mahat tattwa* or *Budhi*, in which the self reflects. Full concentration is necessary to pry into this serious question. Ignorance of this is the cause of all troubles, and knowledge the means of obtaining happiness, nay, eternal peace. It has been more than once affirmed by the Vedas that the self is pure and unalloyed and this has also been clearly described in the explanation of the first mantra. But it will cause great confusion when *Avekt* ब्रह्मन् शक्ति is also affirmed to be a separate Power besides the self, possessing different qualities. We should reason upon this subject deliberately and dispassionately. What the *Upanishads*, say, about the *Atma*, is bare truth and really there exists nothing but *Self*; what they say about ब्रह्मन्, as an existing principle, the cause of the manifestation of this illusive and wonderful world, is also true. A great contrast seems to be involved in this statement; but what is meant here is that this ब्रह्मन् will, in its propagation, appear to exist only so long as Ignorance prevails; and when true knowledge of the self sets in, and *Atma* is realized and seen in its natural light, this duality totally disappears. A right view of the thing shakes off ignorance and makes self clearly perceptible. As the darkness of the night disappears by the rise of the sun, so Ignorance vanishes when the light of knowledge of *Atma* is visible in life. *Maya* or Ignorance works here as a talisman. As the sun is a luminary body and the days and nights are caused by the earth, moving round it, so the *atma* is an all living bright, spiritual power which, unmoved, causes all human frailties to gather round it. As the sun, of itself, being one essential



part of the universe, is a Body that puts all other bodies to work and to perform their natural functions, so the Atma is the main principle of all what we see. It is itself motionless and unconnected, but being the main spring, every thing is dependent on it. As dreams disappear the moment we awake, so all the product of deceitful ignorance vanishes, as the Atma is realized.

One, who has known his self and has shaken off duality with the light of Wisdom, can undoubtedly believe that what the Upanishads describe about the self is true to the letter but the generality, who are deprived of this knowledge, take self as an imaginary thing owing to ignorance ; so long as they are so, they believe everything of the earth earthy as a real and everlasting object of pleasure and enjoyment. Virtually, this self is a real thing of an extraordinary nature to the wise, as has been depicted in the Vedas. It is the wise who realise practically the truth of the description of the self and what is said of the *maya* is mere illusive and is perceptible only so long as one is ignorant of the knowledge of the self. For the time this knowledge is not acquired, the duality, as has been attributed to the self, is worth consideration and when the self is ascertained, it is seen nowhere in reality. In short Ignorance of the knowledge of the self begets duality attended with the troubles of life. This self is grasped and all the misfortunes together with this duality disappear at once and are never seen again. Here is an illustration. A rope is sometimes mistaken as a snake, due to false perception. Closely examined, the perception is overcome and we mend our error of sense-knowledge, thinking for certain that a rope cannot be a snake and the error arose only through false perception.

Exactly in the same manner it is the ignorance of the knowledge of the self that gives rise to duality and the lot of worldly troubles; the moment the knowledge of the self is gained, *maya*, with all its evils, disappears just as the false perception of the snake instead of the real rope. As the mere ignorance of the knowledge of the trifling rope produces a dreadful snake, so want of knowledge of the most valuable self begets *maya* ; and as the dreadful snake, so produced, is the cause of numerous troubles, so *maya*, in its turn, creates this vast wonderful world of troubles and so called worldly pleasures and enjoyments.

Doubts about the illustration of the rope and the snake may not be satisfactory in the matter of the self and the *maya*, for in this world, where innumerable things of different kinds and qualities exist, it is possible one may be deceived sometimes by seeing

false snake in the shape of a rope for thousands of snakes come before us. But in the self which is alone, without a second and free from all duality, the assumption of *maya* or ignorance is quite absurd. In the beginning when there was nothing but *self*, who brought forth *maya* forgetting the *self*? who was overpowered by this ignorance? Could such questions arise at all? The self is above such questions and the Vedas also explicitly define it to be so; therefore admitting *maya* and *jiva* or soul as different entities, they exist along with the *self* from eternity and are independant in their existence as the *self* is.

NOTE.—The disciple strengthens here the duality and the difference between the self and soul as of two different things. He refutes the oneness of the soul and self and sticks to his faith that *maya* and soul are quite different from each other existing from time immemorial as God exists of Himself but they are governed by the *self*. He affirms that the soul being quite different a thing cannot equal the *self* and it remains always subject to its own actions resulting in pain or pleasure of the world which is not an illusion but a real thing made out of matter.

In reply to this doubt it is again urged that the illustration of the rope and the snake will easily remove these doubts and therefore the same subject should be very carefully and calmly considered and attended to. These doubts naturally arise in an untrained mind ever influenced by ignorance as it is only ignorance which gives rise to such questions. As to the doubts "How the existence of *maya* is ascertained and calculated, who fell under its influence when there existed nothing in the very beginning save the *self*" they are also unreasonable. Questions for such doubts spring up in the minds of disciples who stagger and shift from one point to other and do not ascertain the explanation of the Upanishads calmly and sedately. It must be thoroughly understood that the *self*, as has been represented by the Upanishads, is above all doubts and it is because of the undescribable power of *maya*, that the truth of the Text is doubted. It is an infallible truth that ignorance is nothing in reality in comparison to *self*; but it is itself the root of its own evil. It is by ignorance only that the self is thought of to have been forgotten by one's own self. It is by ignorance only that the self is regarded to have fallen under the influence of the so called ignorance. It is by ignorance only that all this manifold manifestations of the world are thought of to have been regulated by the *self in the Self*. Suffice it to say that nothing more can be said than this that the Self is free from all evils; and it is ignorance or *maya*—the wonderful hand-



maid of the self, which of itself has become such a mighty power that it can do whatever it may like, and irrespective of any action on the part of the *self* itself, it has developed by its own nature, what we are seeing now, this vast and wonderful world. This vast and undefinable world has emerged out of this wonderful *maya*, in the same way, as the great banian tree comes out of an invisible cause existing in the small seed, and only comprehensible to but a few. The *Upanishads* say and the wise realize that the nature of the *maya* is unspeakable. It is neither true (real) nor untrue (unreal), neither it has its existence nor non-existence. It is true because it exists and is perceptible in all its grandeur as long as the *self* is not known. It is illusion because the very moment the *self* is ascertained and realized it disappears and is nowhere seen in reality. This *maya*, the cause of all perceptible and conceivable objects, has been therefore described as undefinable and so it is, it was, and it will ever be.

Why? Because this so called *maya* is at the support of the Universal Atma, and as it is *maya* i. e. possessing indefinite magical power; it naturally covers or shrouds *Atma* too, under its influence. This *maya* itself, with all its magical and wonderful powers, is mere an illusion in reality in the eyes of an *Atma gayani*; but for the ignorant as long as he does not realize his *Atma*, the *maya*, and its wonderful work appear to be true and real. The Universal Atma Himself is its supporter, and at the same time is the arena, where it can work its will. Virtually the *maya* exists at His support, and at the same time, it seemingly tries to subdue the *self* by its own influence and charm, borrowed from the self, in such a way that it makes itself appear to be all in all. How this *maya* exists at the support of the *Atma*, and how, it in its turn, exercises its influence over this *Atma*, can be fully understood by the following example.

As the darkness seen within an enclosed house rests at the support of the house and darkens the house itself; so the *maya* is at the support of the *Atma* and also exercises its influence over Him. As the appearance of the light of a wick absorbs the darkness within the house; so the light of the knowledge of the self vanishes the *maya* at once. As the absence of light creates darkness throughout the world so the absence of the knowledge of the *Atma* creates this wonderful world or *maya*. In short, the darkness and *maya* are nothing but proofs of the absence of light and the knowledge of *Atma* respectively. It is now very clear to the reader to understand the nature of the *maya* and the weight and influence it has upon beings, in both the cases, when they are with or without the ignorance which he

is in, and but a careless and hurried reading will, instead of clearing the mind, add to the bewildering and deceptive situation of the recipient. It must be borne in mind that a careful, calm, and undisturbed study, of these lines, will assuredly enable the reader to free himself from the ignorance he is in.

Now, we go back and take in hand the question of "Ego" **अहम्** or "I" which for the sake of strengthening the reasoning of the disciple was left undescribed first. What it is, is now shown below.

This so-called *maya*, about which much has been said above, has been classified by reason of nature and according to its different qualities into two kinds—Pure *maya* or *vidaya* and impure *maya* or *avidaya*.

Pure *maya* is that quality of *maya* which can do every thing and there is nothing impossible for it to do, and *avidaya* is that quality of *maya* which also possesses all powers, but ignorance and forgetfulness are its chief embodiments which are not naturally found in Pure *maya* and so it is manifold.

The *maya* by itself is an inert object, but being naturally clear it is reflected in the all-pervading *Atma*, and being influenced by it, also became perceptible by assuming the invisible form of a living identity, as the rays of light or sun or fire, while lightening or warming things, by their nature, create light or fire as well at a place where they form their foci. This *maya* having possessed the reflection of the Pure, unaffected and uniform *Atma* embodied in itself the apparent but secondary qualities of the *Atma* and thus the reflection or the primary cause and the *maya* or the secondary cause both together created the wonderful universe. The reflection of the all-pervading *Atma* in the pure *maya* became **ईश्वर** Creator or God and that in the *avidaya* it became **अहम्** or Ego or I. The God having possessed pure *maya* became Omnipotent and Omniscient whereas the Ego or I coming in contact with *avidaya* became a being of limited power and qualities. The God being Omnipotent and omniscient became the master of the Life or Ego or I and this in its turn became its servant. The God being Omnipotent and Omniscient naturally knows His own self, He never falls in ignorance and consequently He is free from the influence of *maya* and always enjoys the unrestricted bliss of His self. The *Jiva* or Ego is also of the same nature as God being the reflection of the same all-pervading *Atma*. Coming in contact with *avidaya* it has failed to maintain its position and is subjected to

The influence of *maya* which is misguided self. Thus it has yielded to a series of misfortunes resulting in lives and deaths which it itself assumes by dint of its natural intention *संकल्प*. It is now clear enough to understand that God and the Ego or I or soul are naturally the same thing and there is no difference in reality between them. It is simply the *maya* and the *avidaya*, the two different powers, which differ in themselves. The all-powerful *maya* has been the cause of creating the so-called difference otherwise they, when carefully examined, are the same thing and are convertible terms. Neither, God nor Soul, was ever created. They are self-existing spirit. The difference caused between them is accounted for *maya*—the wonderful and astonishing power of that *Parabramha* *atma* which is above all—and a thing quite different from God and soul, the master and the servant or the ruler and the ruled, by reason of their naturally being away and free from reflection but at the same time quite the same thing when the reflection which is His, is taken into consideration. On the one hand, when He is quite different a thing and above God and Soul, the idea is that He is Himself absolute; and on the other hand, when He is the same thing as God and Soul, the idea is that these two are nothing in themselves but are His reflection. In other words according to the natural laws of *Atma* and His wonderful and deceptive power, *Maya*, the *Atma* remaining Himself as He is all the while, having reflected into two different sorts of *maya* (by two different natural ways) has assumed two playful and nominal different forms named God and Soul, which partially have been the cause of the manifestation of this world looked so wonderful and infinite. How the God and the souls are one and the same thing in reality and how they differ from one another is again shown below by an example. A king, a Maharaja and his subjects, a beggar, and a leper are the same thing without any difference whatever when we take them to be men. All of them are subject to the same laws of nature as to birth, Life and Death. They move under the same sky, are warmed by the light of the same sun, breathe the same air, walk on the same earth and eat the produce of the same field. Then wherein lies the difference is the question? The answer is not far to seek. The difference is in their status in society. What comparison can there be between a king who possesses immense wealth, is bowed down to by thousands of men, enjoys all the pleasures of the world and is free from all anxiety and a beggar who is left alone crying and dying for a morsel of bread to fill his empty stomach? Yes, a great difference in the outward is seen between them. But intrinsically the difference vanishes.

That is a thing which neither they bring with them when they come into existence nor take with them when they leave this world for good. The beginning, life and the end, death—both begin and end without these things which make the so-called difference perceptible for a time between a king, and a most abandoned beggar. This so-called difference is nothing; for it has no reality. A thing which is perceptible only for a time in the middle period of life and cannot be attributed to it either in the beginning or end of it, is not to be relied upon. It is deceiving, unreal and the wise care little for it; for that which made one a king and the other a poor beggar, does not make any change or effect in any wise in their real nature of being men throughout. That which does not come with the soul when it takes its birth, as they say, in this world nor accompanies the soul, when as they say, it leaves the world, but is attributed to it during the middle stage between life and death,—is a thing which is falsely attached to it by ignorance. The wise have decided and the *vedas* corroborate that which is unreal in the beginning and also in the end is also the same in the middle, and what appears something else in the middle is momentary, false and deceptive.

NOTE.—The fourth *mantra* expounds the nature of this *Brahma atma* or *nirgun* (i. e.) beyond the three *gunas* *Sat*, *Raj* and *Tam* but the disciple all along during the study of this *atma vidya* too, had in his mind *Ishwar* the *Sagun Brahma* or the Creator of Universe as the Supreme ruler and goal of goals, so taking this idea in view and in order that he may not undervalue his *Sagun* God, the fifth *mantra* clears this point.

तदेजति तन्नैज ति तदूरे तद्वन्तिके ।

तदन्तरस्य सर्वस्य तदुसर्वस्यास्यबाह्यतः ॥ ५ ॥

FIFTH MANTRA.

"It (is He that) stirs ever and it (is He that) stirs never, it is far away, and likewise too near, it is inside of all this, as well as it is outside of all this."

Seemingly what this *mantra* says is a logical fallacy; for one undivisible self or thing cannot remain in two quite opposite states at one and the same time; whereas here, the *Upanishad* describes *Atma* to be naturally of a nature where Logic and Science of the present age cannot have access, but is based



upon the real rules and laws of the *Atma vidaya*, so beautifully explained in the *Upanishads* indirectly by the *Ishwara* Himself and directly by the incarnated beings and the revered learned inspired *Rishis* and *Munis* of yore. The *Upanishads* are Logic, advanced on the grounds which treat of higher arrangements now called out of ignorance, supernatural beings; and they are also the science, which treat of that wonderful knowledge and power, heard in the books, now called, out of weakness of brain, supernatural powers, *mantras* and so on. We mean to say that what the *Upanishads* teach is not within easy reach of all and those who understand them are not common men. They are supernatural beings and the *Vedas* themselves call them so. The reader should therefore kindly bear in mind that the teachings of the *Upanishads* are unquestionable truths—now the Text.

“It is He that stirs ever and it is He that stirs never &c” It is obvious that such expressions require a clear explanation for it is against common sense to believe a thing to be in two quite opposite states at one and at the same time. In their meaning, these expressions have two aspects no doubt but the truth underlies therein in every state. How can these two different states of *atma* be realized at one and the same time, and both as true and convincing as any fact can be, will be explained; but before that I put here some questions which, though themselves are the solutions of the same problem, are yet the expected answers which they require, and this will have to be admitted by the readers if they will answer them honestly.

1. If we are to order the clerks to write so and so to a certain man and he does so, the question is whether we are responsible for that writing? If so whether we do write it ourselves with our own hand? The responsibility of the writing will force you to admit that it is your writing but at the same time, that will itself plead that it is not your own hand which has put it in black and white; so you write it and you do not. How?

2. Having taken our tickets we got into the Railway carriage and the train left. By the moving of the train we move, but in reality we do not. So we do move and do not at the same time. How?

3. In dreaming we see numerous things which we believe, for the time, to be real and perfect as anything, but in reality we see nothing as is the common belief. So we do see and at the same time we see not (there being nothing in reality). How?



4. By chance the pistol in your hand is fired and it strikes a man dead. You strike the man and you kill him but you do not kill at the same time; as you had not the intention of killing him, so you kill him and you do not. Why?

5. You see or hear a thing or word but not without the medium of light or air as the case may be. You, with your eyes and ears, with the help of their respective media of light and air see and hear but not without the mediums. So you see and hear no doubt but at the same time you yourself do neither see nor hear. How?

6. While in sound sleep which is a state of perfect peace and rest, we and all our faculties lie dormant. We and all our faculties exist then and also they do not. How?

7. The sun by itself is stationary but at the same time by its light and heat regulates the works of nature in their proper places at their appointed time; so with nature he works but at the same time he does not work. Is it not?

II. Now on the second part of the *mantra* "It is far and at the same time too near."

8. The sun as we know is very far off from us but our connection with its light and heat which work in all our nerves, convinces us that it is too close to us. Can we not say and say it correctly that it is too far from us and at the same time quite connected with us?

9. If we stand on one side of a sea-shore, whence the other side is thousands of miles off, and from there we command only the sight of a fifth or one thousandth part of the whole expansion of the sea, we feel sure that we are near the sea and yet at the same time are very far from it (sea) where nothing but water is seen all around and no trace of land is perceptible anywhere. Similarly if we want to reach the other side of the Himalayas, and stand at one of the rocks at the foot of the Himalaya mountains, we can safely say the Himalaya is too near and at the same time very far off. Is it not?

III. Now on the third part of the *mantra*, i. e. "It is inside of all this as well as it is outside of all this."

10. If a jar or vessel made of mud or any other matter and filled with the same matter and covered by a cover of the same element be examined, it will be proved that its material cause exists both inside and outside of the vessel. Similarly any solid, liquid or gaseous thing when examined will be found of the same nature throughout provided only one is taken into account at one time. Can't we then argue that the mate-

nal cause of the thing, under trial, exists both inside and outside of it? Similarly numerous examples relating to each case can be put forth separately illustrating the object in hand and under discussion.

The text means to say that *Atma* by His own nature never stirs but as the motion and activity which are seen in this world are caused by Him, so virtually, it is the *Atma*, which moves and acts in all motions and activities of the world. As *Atma* is all pervading life, and is all happiness, unchangeable, ever in one state; so that to attribute motion &c. to it, is weakness of understanding, but at the same time to attribute these functions to some other thing, is also a great misunderstanding; for the enlivener of the world is the same *Atma*. This *Atma* is the very nature of the *self* itself and those who realise this, to them, it is as near as anything can be; but those who do not understand its nature and have not realised any governing and all pervading power beyond their life and superior to the powers realised by the so-called matter and force, to them the *Atma*, though ever with their life, is very far off. As *Atma* is both efficient and material cause of the Universe, so there exists nothing but *Atma* throughout the Universe. All this means to say that the same *Atma* when He is considered with *Maya* is the actor or doer, far and near, in and out of every action or thing seen or done in the world, and when He is considered in its own light and absolute, it is free from all actions. To the wise it is everything and everywhere and to the ignorant it is beyond their understanding.

NOTE—The following *Mantra* utters the merit of the knowledge ज्ञान and is in the praise of the wise.

यस्तु सर्वानि भूतान्यात्मन्नेवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विचिकित्सति ॥ ६ ॥

SIXTH MANTRA.

"He who beholds all the Universe in the *self*, and again sees the all pervading *self* in all the Universe, never becomes distracted or dejected."

To the man who has realised the *Atma*, as the working ground and cause of everything, the Universe appears as a bubble on the endless calm surface of the water of a sea. The Universe, with all its pleasures, miseries and pains, appears to him as different aspects of the same element, visible for a time and seen no more. So he having realised His *Atma*, and seeing

all the universe as a momentary display of the same power, in different forms, sets no value in them and does not care whether this may come or go and thus he realises his *self* as all happiness, a state which is free from care and dejection. As the bubble is produced in water, and it is water which is visible in the form of a bubble ; so it is *Atma* which is looked in the form of this world and the world in its turn is no other thing than *Atma*. He who understands this highest pitch of the philosophy of the Upanishad, he is free from all duality and consequently he is ever happy and satisfied and is never dejected.

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥ ७ ॥

SEVENTH MANTRA.

"The man, who understands thoroughly the nature of the *self* and believes the whole universe as the *self* itself, becomes free from love and trouble."

He, who has been fully aware of the nature of the *self* and finds nothing but unity of God throughout the whole world, is entirely freed from troubles of life here and hereafter, and so he is above the bondage of both the worlds of wisdom and actions and enjoys eternal Peace. As we find gold, water, and earth, throughout at every point, when we examine a gold ornament, a piece of ice and an earthen pot respectively, so the wise do not see anything but "Brahma" in all the objects, shaped and named in one or the other way within the reach of their senses.

NOTE.—The Sixth and Seventh mantras are to describe the result and fruit (which ends in having the bliss) of *Atma gayana*.

सपर्यगाच्छुक्रमकायमव्रणमस्त्राविरं शुद्धमपाप-
विद्धम् ।

कविर्मनीषी परिभूः स्वयंभूदर्यायातप्यतोऽर्था
न्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

EIGHTH MANTRA.

NOTE.—As we here find difference between a king and a

peasant or Lord and a tenant, from a social point of view but, at the same time, realise the unity of humanity wherein also lies much difference, so we should not believe in the unity and difference of our *Atma* with the *Paramatma*. In this coincidence also the duality plays its part. The *Jiva* or soul is the same thing as God or the Creator of the Universe is. The difference between them is owing to *Avidaya* and *Maya*. When the consideration of *avidaya* and *maya* is let off, there appears to exist one *Atma* throughout and nothing else. But, while ignorance prevails, the same *Atma*, in connection with *avidaya*, seems to perform actions and thereby assumes forms and nominally enjoys pleasures and pains through the different organs which have been given to him by God or the *Paramatma*, who is the master of it (*Maya*.) This *Paramatma* even, with *Maya*, has really no physical frame, and no organ and nothing of the kind. It is generally believed to have a corporeal power or frame, sitting at some particular place, denominated God. When necessary He assumes the forms as He desires but in reality He has no form and so to clear this misunderstanding about a personal God, this eighth mantra of the Upanishad clears this point.

"That which is pure, incorporeal, spotless, without views, free from pollution, scathless, is all pervading, all seeing, all knowing, above all, self existent, He organised all things, for *Brahma Deva*, from eternity."

The Creator of the Universe, who has established laws and adjusted elements, framed rules and regulations, and thereby has bound nature fast in its course from eternity, is in reality pure, that is, free from duality, untangible, limitless, inactive, free from all sorts of organs, beyond the grasps of the words this or that, existing everywhere, seeing all things, knowing all things, surpassing all and existing by Himself. He being free from every thing puts the *Brahma Deva* at the top of the creation.

NOTE.—This mantra has much to deal with the Physical or Personal God or incarnated beings as they have been called. They generally put much weight on such beings as have been, in many ways, revered as God Himself. The belief, of holding the incarnated beings in the same light as God Himself, is in no way against common sense and what people generally doubt about them is due to their false knowledge about the impersonal God and His abstract qualities. It is the misunderstanding of the incorrect idea, about the nature of the absolute

power, which creates doubt in the untrained minds about personal God, as shown below. Those who doubt the necessity of *Avatars* put forward their ridiculous reasoning, saying that God, who is Impersonal, Omnipresent and All-powerful, can do all things without assuming the personal form and so it is unreasonable and unscientific to believe in the personal God, and they corroborate their statement not only by reasoning but by quoting the authority from the chapters of the Vedas. We admit so far both their reasoning and authority of the Vedas, and we too believe that God can do all things and there is no power resisting His will, and He is not required to assume any personality to do a thing. We cannot doubt His being Omnipotent, nor do we urge to believe the Lord God to be an imperfect being when we say that He assumes corporeal forms at particular times for particular reasons at a particular place. The belief in the incarnated God, is not to disbelieve the Impersonal absolute God or to question His powers but to show while He is so absolute and so subtle and can do all things, still, notwithstanding possessing all the faculties in His impersonality, He does stick to the first principles formed and observed by Him in regulating the different cycles, wherein no other power has any hand to make any alterations or amendments. The readers are requested to clearly grasp the sense of the note given in the fourth mantra. It has been shown there that the absolute one is free from all duality, and there is no questioning, no reasoning about Him. It is the thing which the human mind and intellect cannot reach or grasp respectively but by annihilating themselves. It is His reflection in the *maya*, which along with it, is called the Creator; and it is this very Power which represents the Absolute One. It is this Power which by reason of being the reflection of the Absolute Himself, is Absolute and by reason of being with *maya* It is at the same time Creator of the world. The word God has a two-fold meaning in the Vedas, and other religious books. One the absolute or impersonal God, who is beyond human understanding and devoid of all qualities, it being called Brahma or Nirgun Ishwar. The other *mayik* God, invested with all powers. That which is Absolute and possesses no definable Qualities is the home of all qualities when He is considered with His power, the *maya*. All the Divine qualities which we hear about God are confined to this *sagun* or qualified God and they have nothing to do with the absolute Lord. This *sagun* God is the Creator, Preserver and Annihilator of this universe and to regulate these three functions, He has, according to the nature of the three *gunas*, made Himself known by three different powers named *rajas*, *salawak* and *tamas* and to represent these three Powers, he

has established the triad of Devas,—Brahma, Vishnu and Mahesh or the separate personalities and rules and governs the world, through them. The *sagun* God is the whole and the Triad is the representation of some of His powers which are the component parts of the whole. The spiritual worlds or the higher regions are governed by the whole. The *sagun* God and the material worlds, or the lower regions are governed by the whole as well as separately by His special powers the triads. Whenever by the wilful force of the actions of the other Devas, and the Rakhshasas, and the Manushyas, some great thing such as the increase of virtue or sin or other disturbance takes place in the world; then according to His own appointed laws to keep up the equilibrium, to reward the labours in a way as he has been implored by the worshippers, and to punish the sinners according to their desires, either He Himself assumes a separate form best suited to carry out the desired end or He gets his Will done by means of the Triads, as the case may be. It may be asked what that Divinity is that the actions of the beings cause disturbance to such an extent that the divine arrangement is affected and God is then put to trouble to bring it into order again. Let us mark that God and also the Triads being omnipotent in their spheres, are so merciful that they are every moment ready to fulfil the desires, of any sort whatsoever, of their worshippers if they are sincere. He by His power fulfils all the desires of all such beings to the best; so allowing them their reward. He does not lack in any way to keep up His appointed laws and this is due to his Divinity and Perfection. He allows every thing to be granted to His worshippers what they desire from Him and yet He maintains by His divine power His superiority over all. This shows His Infinite wisdom and perfection, under all circumstances, by means of incarnated beings to His worshippers particularly, and to the whole world generally, in a way, that their faith in Him may be still stronger and their ego, for their greatness may not find place in their hearts. As this material world is *maya*, so He assumes His magic material forms called incarnation due to His omnipotency and nothing else.

अन्वन्तमः प्रविशन्ति येऽविद्यामुपासते ॥

ततो भूयऽइव ते तमो यऽउ विद्यायांरताः ॥ ९ ॥

NINTH MANTRA.

" All those who worship what is not real knowledge enter,



after death, into blind darkness of ignorance and (also) those who delight in knowledge enter likewise into greater darkness."

Those who are given to what is not knowledge (*i.e.*) who perform action with the desire to enjoy the fruits thereof, are destined to enter in the deep darkness of ignorance after death, and likewise those who worship knowledge, (*i.e.*) who do not know the self and delight in gods and adore them, will suffer more trouble or those who have not attained the real knowledge and have failed to make out the true nature of the self and falsely assume the air of the wise and consider themselves to be or pretend to be the knower of the self, will surely enter into great darkness. Worship means, here, the attachment of mind towards things other than self. The actions, which are enjoined by the Vedas, are intended to clear the mind and because they generally perform them with one or other worldly desires, so instead of clearing the mind, they make it more and more dim and that is why the Upanishad calls such actions as ignorance, as they result in misery. Also the worship of gods and divinities which is intended to concentrate the mind, which tends to real happiness and is a stage obtainable after the mind is made pure, being superior to action and hence called knowledge, produce bad results when they are invoked after a worldly desire and that is the meaning what the Upanishad describes here that the men who boast of their worship and consider it a step higher than action go into still darker regions after death.

अन्यदेवाहुर्विद्याया ऽअन्यदेवाहुरविद्यायाः ॥

इति शुश्रुम धीराणां येनस्तद्विच चक्षिरे ॥ १० ॥

TENTH MANTRA.

"They say that the goal of the real knowledge is something else and that which comes out of Ignorance is different from it, thus we have learnt from the self-knowing men who taught us the difference between the two."

It has been authenticated and made genuine by the wise that the result of true knowledge is quite unlike that which results from that what is *not knowledge*, (*i.e.*) ignorance. The stress is laid here on the belief of the words of the wise which is one of the strongest proofs corroborating this state-



ment. The disciple should bear in mind that unless this sincere love and regard towards the spiritual tutor is created, the teaching does no effect in him and he cannot be happy.

विद्याया विद्यां च यस्तद्वेदो भयञ्जसह ॥

अविद्याया मृत्युं तीर्त्वा विद्यायामृतमश्नुते ॥ ११ ॥

ELEVENTH MANTRA.

"The man who understands equally the results of the knowledge and (that which is not knowledge) gets rid of death by the help of not-knowledge and becomes immortal through knowledge." Here knowledge means to worship God without any desire of asking any thing in its return, and not knowledge refers to performance of actions without any desire of enjoying their fruits. Thus the man who performs both the functions without the desire of reaping fruits thereof, enjoys all sorts of pleasures by virtue of his good actions and also becomes free from death very soon. In doing so, he would not get numerous future births as those who perform worship and act otherwise. Thus when there would come the end of birth, naturally the end of death will follow for him so that he would become immortal because his soul would join the God whom he has been worshipping and there having realized his self, he would attain the *nirvan*.

NOTE.—If for want of sincere devotion the self is not realized by *ब्रह्म उपासना* as taught in the Upanishads, in this life, then according to the principles of *उपासना* when the soul enters into the region of its *उपास्यदेव* after leaving the present body it is initiated by his *उपास्यदेव* there and through the kindness of that *उपास्यदेव* the *Jiva* realizes the self there and gets emancipation.

अन्यन्तमः प्रविशन्ति ये ऽसम्भूतिमुपासते ।

ततो भूयऽद्वय ते तमो यऽत्र सम्भूत्याञ्ज रताः ॥ १२ ॥

TWELVTH MANTRA.

"Those who worship what is the true cause enter into blind darkness of ignorance and those who delight in the effect (of the cause) enter as if it were into greater darkness."



The cause of all this what we behold here (in this world) and what we consider to exist anywhere else is (called) *maya* or *prakriti* and the whole world is its effect; so all those who worship *maya* or *prakriti* will never be freed from births and deaths. This subjection to life and death has been said as entering into blind darkness. Those who delight in the pleasures, as has so beautifully been described of other worlds which are the effects of the first cause *maya*, will suffer still more, because they will enter in them after leaving this body and so will always suffer corporeal and mental pain.

NOTE.—The 12th Mantra condemns such worship as are done for the sake of wealth, Raj, beauty, health and son, wife etc.

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।

इति शुश्रुम धी राणां येनस्तद्विचचक्षिरे ॥ १३ ॥

THIRTEENTH MANTRA.

“They say that the result of the knowledge of the cause is something else and that of the knowledge of the effect is different from it. Thus we have learnt from the wise who taught us the difference between the two.”

It has been shown by the wise that the results, of the knowledge of cause and effect, are altogether different if understood and also worshipped otherwise.

सम्भूतिञ्च विनाशञ्च यस्तद्वेदोभयं ॐ सह ।

विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥ १४ ॥

FOURTEENTH MANTRA.

“He who holds equally good both the cause and the effect, overcomes death by the help of the former and becomes immortal by the latter, i. e., effect.”

The man who equally values both cause and effect and worships them without any desire of enjoying the fruits thereof (as the Vedas teach us) becomes free from death by the help of the latter and enjoys bliss through the former. Because, by doing so, he will not be subjected to future births and would in the end enter into the dominion of his Upasaya Deva in his (Upasaya Deva's) form and thus by the merits of his

actions he would proceed by the help of that Deva to Brahmā-loka, where he will have the true knowledge of the self and thus will attain emancipation.

NOTE.—Commencing from the 9th up to 14th mantra the Upanishad describes the results of the worship of *vidaya* and *avidaya*, cause and effect. With the worldly desires their worship leads the soul through a series of troubles but with the desire only to brush off the desires of the mind itself and of emancipation they make the soul free. The sum and substance of these *mantras* is that man may perform any action, worship any thing that will lead him to the goal, if that is free from all worldly desires for which they generally act and worship. Now the fifteenth *mantra* teaches the way of *Ahangraha Upasna* through the media of *Suriya Deva*, *Agni Deva* and *Vāyu Deva*, which if carefully practised, will be a means of obtaining salvation in the long run.

हिरण्यमयेन पात्रेण सत्यस्या पिहितंमुखम् ॥
तत् त्वम्पूषन्नपावृणु सत्यधर्मायदृष्टये ॥ १५ ॥

FIFTEENTH MANTRA.

"O Púshan (sun) open the entrance of the true self which is covered by thy golden light that we, who have no other resource but thyself, may behold or enjoy it."

NOTE.—This is the invocation or worship of *Suraya Bhagwán* and is especially intended for those who fail to comprehend the significance and to understand the nature of the self but they better and improve themselves by particular, kind of work called worship or *Upasna*. It would not be out of place if to elucidate this principle and give a correct idea of this *Upasna*, we may repeat a few of the aforesaid points again. The Vedas or *Shrutis*, having one and only one primary object of *gayán* in view gave it out according to three grades of understanding in three different ways called *karma*, *Upasna* and *gayán*. Each of them is thorough, complete and right path to reach the goal from its own standpoint (respectively).

The first and the last have been more or less described above and the intermediate one is dealt with below. It must be borne in mind that the results, of the actions done, depend more upon the working or consideration of the mind than upon the nature of the action itself. We mean to say



that seemingly what we see done or performed in the shape of an action by any body may have some other significance quite different from the view of the person who is the author of that action. So the fruits of the actions done by any one return to him in his next life in the shape of pleasure or pain which vary from the highest to the lowest degree according to the nature of the turn of mind from which they arose. Thus we infer that it is the sincerity and force of our will or mind which cause us to enjoy and suffer pleasure or pain in our next life. In reality, our lives are nothing but the fruits of the actions that are brought about. So the world, as far as our pleasure or pain concerns, is only a creation of our mind. The world created by God is equally useful to one and all: and it is the mind that makes us feel pain and sorrow. Our actions cause us to rise and fall in the scale of existence, we must stick to this principle as taught by the Vedas and propagated by the Rishis. We must not let it pass without mentioning some of the other important points relating to this subject while dealing with it. We must believe that our actions are controlled by our desires, which are abstract things, and followed by pleasure and pain, which are also abstract things. We must not dispute as to our desires and pleasures or pains being abstract things by their own nature; for, our doing so (disputing) would be unwise. In order to find out the truth we must take the right path for its own sake and for its own cause without going astray and being prejudiced in the least. Here we see clearly that between the two abstract things, our desires and their fruits resulting in pleasure or pain, are found material things or the working ground of both the cause and the effect or the desires and the pleasures or pains. Now what is this medium of matter generally working from the beginning of desire terminating in pleasures or pain? It is a rule that if a thing both in the beginning and end is of one nature, it exists so in the middle stage also and what appears to be something else in the middle stage is momentary and deceptive. For example, let us examine an earthen pot or a piece of ice and it will settle the question once for all. As the pot was nothing but earth before assuming its form and the little (pot or jar) will be reduced to earth after it is broken; so in the middle stage it is nothing but the earth, which has assumed a form and a name along with the form, by the force of some external thing which is both with it and without it in all its three uniform stages. The middle stages of assuming a different form with a different name, though by their nature are the same thing, play a wonderful part which to the wise are the same thing



and to the ignorant quite different a thing marking the distinction between and dividing the two ends of the same thing. Similar is the case if you see a bubble or a piece of ice. Their shapes and names are deceptive and they are only the different phases of the same element, water. It was water in its first stage, it remained the same in the middle as it proved to be the same element in the end. So we infer from this that though the action are performed with material objects and pleasures or pains, they are also caused by the material objects so much so that matter seems to work through and yet what appears to be matter or material is also an abstract thing which looks so gross through some other force;—for an abstract thing both precedes before and follows after this so called and so realised matter. We now go still more deep and to finer researches. As our desires precede our actions, so the mind precedes the desires. The mind is still more an abstract thing being more subtle than the desires. So the inference arrived at now is that it is the mind only which enlivened by the Divine light assumes numerous forms and undergoes different changes serving all the while in every stage all the purposes of its master the Divine light or the soul which under its influence has neglected itself and remains always with it as a slave to the mind,—its own power until it re-recognises itself by the help of *Gyan* or intuition. With the above statement we now see that it is the mind only which being animated by the Divine light plays the part of every thing in this world and it is the balm of what is called the life and of its own independent will according to the nature of its desires, sometimes it goes higher up or lower down amongst higher and lower beings governed by the invisible and all powerful power regulating the laws of action. Sree Krishna Bhagwan in his *Gita* explains the same esoteric meaning of the Upanishad. So for one whose aim is to obtain Nirwan and reach the goal but fails to identify one's *atma* with Permatma or what is called the Brahma, the only way left is to have recourse to *Upasna* as urged by the Vedas. By so doing by the same process of mind as indicated above, that man will reach the *summum bonum* either in this life or in the next.



पूषन्ने कर्षे यम सूर्य प्रजापत्य व्यूह रश्मीन्
समूह । तेजो यत्ते रूपङ्गल्याण तमन्तत्ते पश्या-
मि योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

SIXTEENTH MANTRA.

"O Pushan (the Sun) the sole ruler of the sky and living beings, O Sun, the drier of all juices, O son of Prajapati and the revealer of time, remove thy utmost heat and gather thy bright glories, so that we might see thy pleasant and pure form by thy kindness and blessing, for I am that moving spirit which is in thy self."

NOTE.—The worshipper, according to the principles of (अहंग्रह) *ahangraha* (worship) *upasna* which makes no difference between the worshipper and the object of worship in their nature but only in their greatness and lowness in their status from the physical, moral and spiritual points of consideration, prays or ought to pray *Surya Deo* (one of the five deities called *Panch deo* whose worship is enjoined by the Vedas called *smart upasna*)

Oh Pushan, thou art the Ruler of this endless space and Preserver of all the living beings, thou art the drier of all the juices through thy rays and bestower of the same to all the vegetable and animal kingdoms, O Sun thou art the first of all the creations and revealer of all times remove thy utmost heat which checks our nearing thy place of abode and gather thy bright glories which dazzle our eyes to have a full glance over thy real self so that we might approach and see thy pleasant and pure form by thy kindness and blessing for, though in comparison to thy greatness and might and glory we are little beings and thy supplicants, yet we are the same moving spirit which is in thy self and so thou bestow on us thy full powers that we may be one with thee as a whole and attain to perfection.

NOTE.—When worshipper's faith becomes so strong by practice that he does not see any difference between himself and his object of love and sometimes loses himself in that deep thought, he is sure to get every thing after leaving this body by virtue of his actions and help of the Deo, whom he worships as God and the abode of his self. How it takes place is mentioned in the next Mantra.

वायुर निलम मृतमथेदं भस्मति शं शरीरम् ।
 उँक्रतोस्मर कृत शं स्मर क्रतोस्मर कृत शं स्मर॥१७॥

SEVENTEENTH MANTRA.

"Now the breath enters into the *Sutra Atma* and the *Linga sharir* in its *káran* कारण and the body is reduced to dust and ashes. When the soul parts with the body, the breath or *Prán Váyu* which guides the body and sense-faculties and regulates the internal working of the living bodies, enters into (*Sutra Atma*) that Power which regulates all the breaths of all living beings and which is called *Sutra atma* for that power, as a thread enters all beads, penetrates through all bodies. *Linga sharir* or *sukchama sharir* which is the master of this body and is lighter and swifter, composed of seventeen things which in their turn are composed of five simple elements and is subjected to laws of transmigration enters in or unites with its *káran* (cause) and this physical frame is reduced to dust if buried or ashes if burnt as the case may be.

"He asks his mind to recall and remember *Om* and his action! *Om*, mind remember; remember thy deeds."

When the last moments of the souls leaving the body come and the soul by virtue of its good actions and refined intelligence is informed of it (death) it then breaks off the connection with the mind with all its surroundings and having thus concentrated it attaches it calmly to its love keeping in view the word *Om*, the name of the Supreme Intelligence, which is the keynote of the *Ahangrah upasna* and the guide or path which leads the worshipper to the goal aimed at by him. He repeats *Om* by virtue of his previous practice at that time and recollects all his actions—this being the general rule for all the souls to recollect their good or bad actions at that time—and this will be the basis of his future life over which the superstructure, of the new material frame which may properly be called the abode of reaping the fruits of the actions, is constructed.

NOTE.—The explanation of the word *Om* has been described in the Upanishad and especially in the *Mandokaya Upanishad*. Pt. Jamna Shankar whose works and Hindi translations of the Upanishads are of much value in these days in his translation of Ramgita, a chapter of Adhatma Ramayan, also describes this word very clearly and any body desiring to have a thorough knowledge of this world-wide word should read these books.



अग्नेनयसु पथाराये अस्मान् विश्वानि देव वयु-
नानि विद्वान् युयोध्यस्मज्जुहुराणमेनो भूयिष्ठान्ते
नमउक्तिं विधेम ॥ १८ ॥

EIGHTEENTH MANTRA

"O bright Deva, O Agni, thou knowest all our deeds; lead us on to Heaven by good path and destroy all our sins caused by speech: we offer many prayers to thee." This is the worship of Agni Deva like that of Suraya Bhagwan. Of the three sorts of Agni the Adhayatmic, Adhi Daivic and Adhi Bhautic, the worshipper makes no difference and taking them to be one he invokes the mercy of the Chaitanaya Doo which enlivens it, praying that He may destroy his three sorts of sins committed by speech, thought and action and thus lead him to Heaven by a path here suited to him.

NOTE.—The word Agni should not be misunderstood for common fire. The readers should make it a point in their study of the Upasana Kanda to take all such words as Agni, Surya, Vayu, Indra and Isha etc. for the Supreme Being and this is the significance of these words as the Vedas say when treated in the category of the Upasana Kanda.

ॐ पूर्णमदः पूर्णमिदं पूर्णतिपूर्णमुदुच्यते । पूर्णस्य
पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः ३ ।
इति ईशावास्योपनिषद् ॥ ॐ तत्सत् ॥

THE END.



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REPRINT FROM THE PANDIT.

ईशावास्योपनिषद् ।

ISĀVĀSYOPANISAD

WITH
ENGLISH TRANSLATION
AND AN
ORIGINAL COMMENTARY

by

KSHETRESACHANDRA GHĀTTOPADHYAYA



Printed and published by Bhugavati Prasad, B. A.
at the Medical Hall Press, Benares, for Publishers,

E. J. Lazarus & Co.,
BENARES.

1916.

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• BY THE SAME AUTHOR.

Kenopiniṣad, Text, English Translation and an original
Commentary (In the Press).

Publication of other Upaniṣads to form a series will
follow.

ईशावास्योपनिषद् ।

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ १ ॥

TRANSLATION

Whatever moves in this universe is indwelt by the Lord (Brahma). Enjoy what He has given thee (Perform your natural duties). Do not covet anyone's riches. (1).

COMMENTARY.

तेन त्यक्तेन भुञ्जीथाः means, enjoy what naturally comes before you. The context indicates that भोग here is not restricted to what we generally mean by 'enjoyment'; it rather means all *pravṛttis* (out-going tendencies) in general; so कर्म (action) too comes under it. So, to resume, whatever duties a man has to perform on account of his social relations, he must perform. This sentence seems as an emphatic protest against the inaction of many people striving for salvation. There is no way of escaping from *karma* (work) unless there is total extinction (विदेहकैवल्यम्) C. F. Bhagavad-Gītā "प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः" The *karmayoga* of the Gītā teaches nothing but this. We must perform our natural duties—we must do those works that God has placed before us. But we must not go beyond this. Because the command is "do your work", we must not on that account do any work and every work, involving ourselves in unnecessary actions and enjoyments (मा गृधः कस्यस्विद्धनम्). [Compare,



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In this connexion, the sayings of Rāmakṛṣṇa Paramahansa] For by so doing we would be tied fast by the fetters of 'Karma,' while by performing our natural duties and remembering that सर्वं ब्रह्ममयं खल्विदं जगत् (All is Full of Jove), we won't be so bound (see next sloka). (1).

C. F. यत्तुमसे निजकर्मोपात्तं विसृज्य तेन विनोदय चित्तम् । (1.)

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतश्च समाः ।

एवं त्वयि नान्ययेतोऽस्ति न कर्म लिप्यते नरे ॥२॥

TRANSLATION

Thus performing actions, one would fain live a hundred years. That will surely happen in your case too (if you thus perform your actions), as such actions never bind a man. (2).

COMMENTARY.

Attachment in the performance of actions is the cause of all our miseries: it begets a saṃskāra (repeating tendency) which again causes rebirth. To avoid this, many mistaken people wish to shun action which is at the root of all attachments, altogether. But that is an impossibility (प्रकृतेः क्रियमाणानि &c). Is there then no hope? 'Yes' emphatically declares the Seer and 'yes' asserts Lord Kṛṣṇa. Giving up of action, they tell us, does not consist in not *doing* any work, but in not *being* attached. (कर्मण्येवाधिकारस्ते मा फलेषु कदाचन &c.) So, if we remember that all this is Brahma, we cannot get attached to anything and then life would cease to be a series of woes. The great *karmis* of the world have always illustrated this fact. (2).

असुर्या नाम ते लोका अन्धेन तमसावृताः ।

तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महन्ता जनाः ॥ २ ॥



इशावास्योपनिषद् ।

TRANSLATION.

And those that kill the Self (i. e. those that forget Its real nature) go after death to a region of utter darkness fit to be inhabited only by demons. (3).

COMMENTARY.

आत्महनः—“those that kill the Self”. What can be the meaning of killing the Soul which is admitted on all hands to be immortal? Surely, destroying the real nature of the Soul in our ideas—thinking the Soul to be something It is not—is meant. When I do not remember that I am the all-powerful Soul, when I allow myself to be mistaken into a belief that I am the body, my senses begin to affect me and *samskāra* ensues. As a result, I am born again after death and that not amidst environments that would help me in shaking off my delusion but amidst those that would take me more and more to darkness. (3).

अनेजदेकं मनसो जयीयो
नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्भावतोऽन्यानर्त्येति तिष्ठत्
तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

TRANSLATION.

That Self is one, without fear, beyond the reach of the mind, knowing everything from before, whom (even) the shining ones (sāttvika beings) could not (cannot) attain. That is always stationery, but outgoing tendencies (passions) could never reach It. That is all-inclusive: air and water (and everything also) are contained therein. (4).

COMMENTARY.

It has been said just now that one who forgets the real nature of the Self goes down and down. But what

is that real nature? The following mantras answer this question.

अनेजद्—It has nothing to tremble for, because Matter is always subservient to Spirit. In spirit again, this Ātman is without a second. मनसो जवीयः means fleetier than the mind, i. e., something which the mind cannot reach (अवाङ्मनसगोचरम्). Compare Hastāmala-kam “मनश्चक्षुरोदरगम्यस्वरूपः” । ‘नैनद्देवा आप्नुवन्’ । Here, as elsewhere, the devas typify the quality of *Sattva* whose essence is intelligence and knowledge. It we can never realise by intellectual means—it is only when we develop our superconscious faculty that we can realise the Self. (C. F. Rāmakṛṣṇa Paramahansa). Further, Brahma is attainable, when we “give up the dual throng—good, bad—love, hate”—knowledge, ignorance—and all the qualities, including even the very good quality of *Sattva*. ‘तद्भावतोऽन्यान्त्येति’ Here, धावन्तः अन्ये are the outgoing tendencies (प्रवृत्तयः) Unless we contain within ourselves the mental tendencies (निरुद्धचित्तवृत्तिकाः), these will distract us and we won’t be able to feel the Self within ourselves.

(4).

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

TRANSLATION.

That moves and That moves not; That is far off and is still very near; That is within all this and is also outside, (5).

COMMENTARY.

This Ātman (Brahma) is all-pervading and all-inclusive. There is nothing of which It cannot be predicated. It is in animal life as well as in material substance. It is far and is near. In one phase, It is the essence of things and can therefore be said to be living within



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them; while, in another phase, It forms, as it were, a larger circle within which is contained the smaller one of this material world [C. F. Rg-Veda, "स भूमिं विश्वतेऽवृत्वात्थितिष्ठद्दशाङ्गुलम्"] "अणोरणवान्महतो महीयान्"—in a word, It is Infinite.

NOTE:—For the meaning 'to move' of the root पञ्च, compare the Mahābhārata where a like instance occurs. (5).

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

TRANSLATION.

He who looks upon all beings as contained in himself and himself as within every being, has on that account nothing to fear. (6)

COMMENTARY.

As Brahma is of such a nature (i.e. All-inclusive), it logically follows that to attain that Brahma—to realise the Self—I must look upon all beings as nothing other than my own self: by unification alone can I reach that Unity. If I go on differentiating, I will move farther and farther off from that realisation. So I must expand my heart and include therein as forming an inseparable part of myself all beings, nay even inanimate objects and even all forces. This is practical Vedānta. It requires a man, first, to feel for his country, then for the world and then for the universe. This is the spirit that Buddha, Christ and Chaitanya tried to infuse into the hearts of their fellow beings and this is the teaching that all true religions inculcate. The saying of the Swāmī Vivekānanda that "Expansion is life and contraction is death," forms the tersest commentary on this.

NOTE:—The Vedic rescension reads विचिकिषति for विजुगुप्सते. With that reading न विचिकिषति would mean



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feels no doubt—knows with absolute certainty the real nature of Brahma." This, however, comes to the same thing; for न विजुगुप्सते would imply, "has no fear or doubt but goes straight to Him." ततः means 'for that (reason)' and not 'from that (source).' (6).

यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

TRANSLATION.

The man endowed with right knowledge who finds himself identical with (who unites himself with) every being—what delusion, what sorrow can touch him, as he views all as One? (7)

COMMENTARY.

It has been already shown how the man who identifies himself with all beings possesses the right knowledge. This right knowledge will take him to the right goal and no delusion (doubt, fear, differentiation &c.) will disturb him now. He will overcome all sorrow and will attain मोक्षः (salvation) which is आनन्दरूपः ("bliss absolute"), and is nothing but आत्यन्तिकी दुःखनिवृत्तिः (absolute sation of all sorrow). So long as differentiation remains, the duality of joy and sorrow must remain; when all is one, joy and sorrow too merge into one Bliss. (7).

अ पर्यगाच्छुक्रमकायमव्रणम्

अस्नाविरश्च शुद्धमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयंभू-

र्मायातप्यतोऽर्यान्वदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

TRANSLATION.

He attains that Being, bright, without material body, without fractions, not gross, (ever) pure, impregnable by sin, omniscient, omnipresent, provident and self-created,

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ordaining things in their proper way through all the ages (i. e., whose law the universe follows). (8).

COMMENTARY.

Thus proceeding in his path of unification, the knowing man ultimately reaches that One, where "non-duality alone exists," when he is completely merged in Brahma and the limited *jiva* ceases to exist. Then all is Brahma, omniscient, omnipresent and omnipotent—without the limitation of a gross material body subjected to sin and grief. (8).

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायाश्चरताः ॥ ८ ॥

TRANSLATION.

Those that worship (God as) the principle of ignorance, go to utter darkness and those that take delight in (Him as only) the principle of knowledge go, as it were, to still greater darkness. (9).

COMMENTARY.

This and the following five verses are characteristically Indian. The orthodox Hindu can never imagine of Dualism in Theology. According to him, God is at the root of both the principles—of knowledge and of ignorance—(of creation and of destruction). As God is all-powerful, good and bad are both under his control. He is not the sole Lord of only one of them; if one is under him, the other must be so. This is what logically follows. But not all men have been able to rise above Dualism in religion. The savage worships the Lord as the great Spirit who controls ignorance (and like principles) and who must be propitiated to dispel our ignorance and the consequent evils. In this, he is sadly mistaken. Not less, is the civilised dualist, who con-



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Believes of God as the lord of only the knowing principle and as opposed by a mighty principle of ignorance. Both are guilty of one-sided view and they have to suffer for that.

NOTE :—‘ ततो भूय इव ’—Perhaps this is not really meant, it being a sort of hyperbolical expression, meaning only ‘not less.’ That is what इव suggests. But if we are to take it literally, we can, none the less, explain it satisfactorily. See the commentary on the next mantra. (9).

अन्यदाहुर्विद्यया अन्यदाहुरविद्यया ।

इति शुश्रुम घीराणां ये नस्तद्विचक्षिरे ॥१॥

TRANSLATION.

One thing (results) from (worshipping God as) the principle of ignorance and something else from (worshipping Him as) the principle of knowledge—this is what we hear from the sages who have explained that to us. (10).

COMMENTARY.

It has been said that both the mistakes produce bad results. But there is a difference in the nature of these last. The man who worships God as the Lord of *avidyā*, can never imagine of the presence of a great Store-house of knowledge, for if real knowledge is not in God, it is nowhere else. Consequently, he can never accumulate a force of knowledge which alone can take him higher up. One may pray to God for dispelling his ignorance; by that of course he may have a negative advantage; but something positive must be added, that he may make real progress. For the relation between विद्या and अविद्या is not exactly that between two contradictory terms; the relation is rather that of two contrary terms: when one is present



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TRANSLATION.

One thing (results) from (worshipping God as the principle of only) creation and quite a different thing from (worshipping Him as the principle of only) destruction—this is what we have heard from the sages who have explained this to us. (13).

COMMENTARY.

Much the same difficulties arise as in the case of the worshipper of only *vidyā* or only *avidyā*. We cannot deny the existence of either of the two phases (of creation and of destruction) in God without considerably damaging our spiritual advancement. (13).

सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।

विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥ १४ ॥

TRANSLATION.

He, who knows creation and destruction as living together (in the Lord as his attributes), passes death through (worshipping God as the lord of) destruction and attains immortality through (worshipping Him as the Lord of) creation. (14).

COMMENTARY

God not only creates, but He also destroys; He not only destroys but he also creates. Herein lies the real strength of the worshipper of the Goddess Kalī (Whom we may take as typifying this idea of God). He is sure that his Mother won't destroy him who is Her child but will destroy only his impurities and also that She will give him the मृतसञ्जीवनी (life-restoring nectar) of Bliss by creating in him good and uplifting tendencies. (14)

हिरण्यमयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नवाप्तुं सत्यधर्माय दूढमे ॥ १५ ॥



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TRANSLATION.

*The face of Truth is covered with a golden plate ;
O Nourisher, do thou take it off, that this devotee of Truth
may see That (Truth).* (15).

COMMENTARY.

To the ordinary man, weakened by passions and desires, the Great Truth is something hidden from view. If, by reason of his very good fortune, he ever wishes to pierce through the cover, he cannot. For this cover is of such a glittering nature that even though we are somewhat inclined to get at Truth, we cannot quite find it in our hearts to throw away that glittering substance which apparently satisfies our senses: though we may wish to realise the Self, we cannot give up the world with all its passions and sense-enjoyments. So, to combat this evil, we should feel such a violent longing for the realisation of Truth that we might overcome all temptations of sense-enjoyment. But whence is that *preman-and-vairāgya* (Love and Renunciation) to come?—Pray to lord, the Power which is in every being, sustaining and nourishing him, and He will give the necessary strength. From Him will come that maddening love, who *मूकं करोति वाचालं पङ्कगुं लङ्घयते गिरिम्*. (15).

पूषन्नेर्क्यं यमसूर्यं प्राजापत्यं व्यूहं रश्मीन् समूहम् ।

तेजो यत्ते कथं कथयायतमं तत्ते पश्यामि

ओऽवावसीपुरुषः सोऽहमस्मि ? ॥ १६ ॥

TRANSLATION.

O Lord, thou Nourisher, Sole-Wise, Restrainer, Creator and Sūrya (i.e. one who leadest men to work), do expand (my views) and draw in (like) reins (my senses that are going astray), that I may see Thy effulgent and most



blessed form!—(What do I feel?)—(I feel) that the Being who is in every creature, verily I am He. (16).

COMMENTARY.

When the Lord has given me strength and purity, I can realise the Truth and that Truth is, "I am That."

The Lord has been called *puruṣa* because he must give me strength to proceed in my apparently impossible course. He is the One knower. From Him emanates all knowledge and by His grace I can get a bit of that infinite store of knowledge which will enable me to discriminate between what is eternal and what is non-eternal (नित्यानित्यविचारः). For the etymology of the word सूर्य, compare सिद्धान्तकौमुदी which gives two derivations,—
 "सरत्याकाशे सूर्यः कर्तरि क्यप् निपातनादुत्वम् । यद्वा ध्रु प्रेरणे तुदादिः सुवति कर्मणि लोकं प्रेरयति । कथपो रुट् ॥" I follow the second one and accordingly interpret सूर्य as the Lord who makes men work. From Him comes all incentive towards action. The Lord is the Restrainer. He will therefore restrain my senses that are going astray. He is also the Lord of evolution; by His grace alone can my present limited knowledge expand into that infinite knowledge which is Realisation. (16).

वायुरनिलममृतमयेदं भस्मान्तं शरीरम् ।

ॐ क्रतो रमर कृतं रमर क्रतो रमर

कृतं रमर ॥ १७ ॥

TRANSLATION.

Let the Great Energy (take me) to immortality and let my body which is to end in ashes be resolved into air (and other elements). O creator, do remember thy created ! (17).

COMMENTARY.

The person addressed in this mantra is Vāyu or Prāṇa. Prāṇa is not air, nor is it the life-breath. It is



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Force. All the forces that we see in the world, material, mental and spiritual, are but manifestations of that great Prāṇa. The whole world is the result of the working of Prāṇa. It combines and resolves. This force is to take me to salvation (विदेह कैवल्यम्), when my material half (the body) will be absorbed in primordial matter and my spiritual half (the soul) will be absorbed in Immortality (Brahma). (17).

अग्ने नय सुपथा राये अस्मान्

विश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मउजुहुराणमेना

भूयिष्ठां ते नम उक्तिं विधेम ॥ १८ ॥

इति वाजसनेयसंहितापनिषत् समाप्ता ॥

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णं स्थ पूर्णमादाय पूर्णमेवावाशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिराम् ॥

TRANSLATION.

O Leader, lead us through the right course that we may come to that treasure, Thou Who art, O God, the possessor of all knowledge ! Take away from us the sin that leads us astray. We address unto thee ample words of prayer and offer our salutation unto thee. (18).

COMMENTARY.

O Lord you know what can take us to the goal and what vitiates our efforts. So give us knowledge to discriminate and to prove superior to the bad tendencies (उजुहुराणमेतः) that are already operating in us.



ईशावास्योपनिषद् ।

SL

Agni, ordinarily, means fire. Yāska derives the word from अग्रणी (leader), in which sense the word has been used here. But there is also the meaning of fire. The worshipper is to take fire as the Divine Leader and worship him as such.

NOTE :—There are two rescensions of the Upaniṣad, the Vedic and the Vedāntic. The latter has been given above. The Vedic reading is not materially different. The most important difference in that reading is regarding the order of the last four mantras. The seven-teenth and the eighteenth mantras here are the fifteenth and the sixteenth hymns there. In the place of the fifteenth and the sixteenth hymns in the Vedāntic text we find one hymn in the Vedic text हिरण्ययेन पात्रेण सत्यस्यपिहितं मुखम् । योऽसावादित्ये पुरुषः सोऽसावहम् ॥ (hymn no. 17) which is the last mantra there. It will be seen that the Vedic order is in many respects more logical.

(18).

The End.

K. C.

ERRATA.

Page	Line	of commentary	For	Read.
4	13	"	Infuse	infuse
5	8	"	sation	cessation
6	6	"	consequently	consesquently



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केनोपनिषद् ।

KENOPANISAD

WITH
ENGLISH TRANSLATION
AND AN
ORIGINAL COMMENTARY

by

KSHETRESACHANDRA CHATTOPADHYAYA



Printed and published by Bhagavati Prasad, B. A.
at the Medical Hall Press, Benares, for Publishers,

E. J. Lazarus & Co.,
BENARES.

1910.

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केनोपनिषद् ।

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

TRANSLATION.

By whose will directed does the mind work, by whom led does the First Prāṇa move, according to whose wish do men utter words, who is that divine being who employs the eye and the ear in their respective functions? (The answer is—Brahma.) (1).

COMMENTARY.

All actions whether of the nature of मनन or of प्राणन or of वचन or of दर्शन or श्रवण are the outcome of the working of one Energy. Every action is the manifestation of that one Energy which is Divine Energy—the Śakti corresponding to Brahma. The Vedantin might object, Brahma is *nirguṇa*, so he cannot have action. It is true; still we cannot but admit the existence of some manifester of energy, Prāṇa or Kālī or Māya or by whatever name you call it. But as you cannot differentiate between *dharma* and *dharmin*—as you cannot say milk has no relation with the qualities that go to the connotation of the 'term milk'—you cannot therefore say that Brahma is different from Śakti; they are rather two different aspects of the same thing: when we consider that object in its *nirguṇa* aspect we call it Brahma and when we consider it, as consider we must, in its *saguṇa* aspect, we call it Śakti by whose energy all actions (मनन, प्राणन etc) are performed. If we remember this fact, we won't find any inconsistency between the descriptions of *Saguṇa* Brahma and *Nirguṇa* Brahma, (1).

श्रीत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचश्च
स उ प्राणस्य प्राणश्चक्षुषश्चक्षुरतिमुच्यधीराः
मेत्यास्माल्लोकादमृताभवन्ति ॥ २ ॥

TRANSLATION.

Because He is the real organ behind the organs of hearing thinking, speaking, breathing and seeing, (knowing Him as such) the wise people being liberated after death become Immortal (i.e. become one with Brahma). (2).

COMMENTARY.

It is from Brahma that our organs of action derive their very reality. Hence whatever work we think we do is really done by Brahma. If we can realise this we shall cease to have any 'attachment' (आसक्ति in the technical sense) in our actions; we shall perform our duties as sacred trusts imposed on us by the Lord, the fruits of which go to Him (श्रीकृष्णार्पणमस्तु). If a man performs actions thus looking upon himself as only an instrument ("निमित्तमात्रं भव सव्यसाचिन्"), he attains complete non-attachment which leads him on to right knowledge, which latter to मोक्ष. (2).

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो
न विजानीमो ययैतदनुशिष्यादन्यदेव तद्विदिता-
दयो अविदितादधि ॥ इति शुश्रुम पूर्वेषां ये
नस्तद्व्याचक्षिरे ॥ ३ ॥

TRANSLATION.

The eye does not go there (i. e., He cannot be seen), speech does not reach Him (i.e., one cannot say in words what He is like), nor does mind enter into Him, still how can He (Who is an 'immaterial' being) guide the movements of this gross, material world, is more than what I can understand, nor can I understand whether He is knowable or unknowable. But we have heard this from the sages of old who have explained That to us. (3).

COMMENTARY.

Brahma is अवाङ्मनसगोचरम् for I have never seen Him, nor been able to say what He is like, nor have I ever realised Him in my mind. Also He is the source of all Energy, for my human mind which is accustomed to resolve everything into unity cannot but think of Brahma as the only source of all activities. Also, the sages who have explained the nature of Brahma to us have asserted that He is both अवाङ्मनसगोचरम् and the source of all Energy. So, we cannot but accept both these facts. Still there seems to be an undeniable inconsistency between the two natures. Now, our problem is how to explain away this apparent inconsistency, which done, we shall surely attain right knowledge. This is a problem of vital importance the solution of which is not given here. The whole science of Hindu religion—Rāja-yoga—is meant for answering this question. The answer offered by that science is shortly this:—

The Soul is अवाङ्मनसगोचरम् but can be realised by विशोधितमनः. The साधक by constantly meditating on Him (through भक्ति, ज्ञान, or योग) comes by a प्रेममय or चिन्मय body, when he can see Him with a supersensuous faculty, realise Him in a purified mind and express what He is like in words that no ordinary men can hear. Brahma therefore is knowable but not with the unrefined faculties of the ordinary man. Furthermore, there is no real gulf between spirit and matter, they so often inter-mingle into one another that one can never hold that they are diametrically opposed to one another. Hence the apparent inconsistency referred to is thoroughly explained away. But this the साधक is to realise himself.

NOTE:—विदितादयो अविदितादधि = different from known (n. here meaning 'knowable') or from unknown (n. here meaning 'unknowable') i. e., unknowable or knowable. The soul is spoken of as unknowable because He is अवाङ्मनसगोचरम् and as knowable because the sages must have known Him or else they could not have described Him.

यद्वाचानभ्युदितं येन वागभ्युद्यते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ४ ॥

TRANSLATION.

He who is Himself unexpressed by words but is the cause of their expression, verily know Him to be Brahma and not this (Saguna God) whom people do worship. (4)

COMMENTARY.

This and the following four mantras all express the same idea that Brahma is altogether beyond the pale of the *gunas* by virtue of which one can be seen or described or worshipped. As it is, the *nirguna* Brahma can only be realised with the supersensuous faculty and is beyond worship. Of course Brahma can be worshipped when the "qualities" are attributed to him. But this worship leads only to the purification of the mind and not to salvation. Salvation is possible only when the *nirguna* Brahma is realised in a purified mind. Thus *Saguna* worship is a stage and is not the end. (4).

यन्मनसा न मनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

TRANSLATION

He who cannot be realised with the mind but by whose power, they say, mind is what it is, verily know Him to be Brahma and not this (saguna God) whom people do worship. (5)

यश्चक्षुषा न पश्यति येन चक्षुःपि पश्यति ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

TRANSLATION

He whom man sees not with his eyes, but by whose power eyes see, verily know Him to be Brahma and not this (Saguna God) whom men do worship. (6)

यश्चोन्नेन न शृणोति येन श्रोत्रमिदं श्रुतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

TRANSLATION.

He whom man hears not with his ears, but by whose power ears do hear, verily know Him to be Brahma and not this (saguna god) whom people do worship. (7)

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

TRANSLATION

He whom man cannot attain with his forward-going energy, but by whom that Energy is created, verily know Him to be Brahma and not this (Saguna God) whom people do worship. (8)

॥ इति प्रथमः खण्डः ॥

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्स्य

ब्रह्मणो रूपं यदस्य त्वं यदस्य च देवेष्वथ नु

मीमांस्यमेव ते मन्ये विदितम् ॥ ९ ॥

TRANSLATION.

If you think you know Brahma well, you really know very little of His nature; ask yourself how much you know of what relation you hold to Him and what portion of Him is in the gods (and you will be convinced of your ignorance). (9).

COMMENTARY.

Brahma is by His very nature something hard to know. So a man can rarely say without being guilty of untruth that he knows Brahma well. Apart from that, there is a great amount of vanity hidden under the statement "I know Him (who is so difficult to know) well" and vanity and knowledge cannot live together. On the other hand the humility that finds expression in the statement "I know Him not" leads on to right knowledge. Moreover, a man who does really know Brahma cannot speak out. For one can explain a thing which is like others. Brahma is matchless and cannot therefore be likened to anything else, i.e., explained. The experience of Brahma has nothing

in common with a man's past experiences of a phenomenal character ; so he cannot express the former in terms of the latter; and unless something is expressed in terms of the phenomenal world, nobody will understand him. Knowing Brahma is quite unlike knowing other things. Hence a real knower of Brahma cannot say "I know Him well", all that he can say is "I cannot say what Brahma is like." (9)

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।

यो नस्तद्वेद तद्वेद नो न वेदेति वेदच ॥ १० ॥

TRANSLATION.

I do not think I know Him well, nor do I know that I do not know Him; he of us who says he knows Brahma well, he really knows Him not, and he who says, "I know Him not" does really know Him. (10).

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

अविज्ञात विजानतां विज्ञातमविजानताम् ॥ ११ ॥

TRANSLATION.

He who says he has not realised Brahma in his mind has really so realised Him; and he who says he has realised Him in his mind knows Him not. Those that say they know Him, to them He is unknown and He is known to those that say they know Him not. (11)

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।

आत्मना विन्दते वीर्यं विद्याया विन्दतेऽमृतम् ॥ १२ ॥

TRANSLATION.

The sādḥaka meditates on Immortality, gets right knowledge about It and finally attains It: his own exertions secure for him strength which leading him to Knowledge takes him to Immortality. (12).

COMMENTARY

We can never reach Him by making speeches. What is needed is meditation. By constantly meditating on Him, we shall be able to secure mental concentration. This concentration is very difficult to attain, for the mind cannot naturally like to be fixed on one object. But if we try again and again, these natural difficulties will finally be overcome and mental concentration will be accomplished. This done, our mind won't stray aside and we shall be able to realise the *chaitanya* (knowledge) in us ; then we shall know what is to be secured, i. e., knowledge and Realisation will crown our efforts. (12)

इह चेदवेदीदय सत्यमस्य न चेदिहावेदीन्महती
विनष्टिः । भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लो-
कादमृता भवन्ति ॥ १३ ॥

TRANSLATION.

If a man can secure Knowledge in this very life, it is good for him but if he cannot secure knowledge in this very life, much harm is in store for him. The knowing people observe the same soul in all beings and after death become Immortal. (13).

COMMENTARY

A man might say, "Well, I have many 'lives' at my disposal ; what is the hurry of realising Brahma in this very life ?" The answer is, we have many 'lives' at our disposal to be sure, but who can say that untoward circumstances won't deter us in our future 'lives' ? Perhaps we may be born amidst surroundings that will never remind us of even the necessity of Realisation. So, if we are to attain knowledge, we must do it, now or never. इह does not mean only 'in this life.' We cannot afford to defer the work till some years hence. We must begin our exertions in this very life, we must begin them today, nay, this very moment. Then only can we be sure of the result. (13)

॥ इति द्वितीयः खण्डः ॥



केनोपनिषद् ।

CSL

॥ तृतीयः खण्डः ॥

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा
अमहीयन्त त ऐक्षन्तास्माकमेवायं विजयोऽस्मा-
कमेवायं महिमेति ॥ २४ ॥

TRANSLATION.

Brahma conquered (the demons) for the gods, who were glorified by His victory. They thought, " This victory belongs to us, this glory pertains to us. " (14)

COMMENTARY

With this mantra is introduced a beautiful allegory which describes how nobody can obtain Spiritual knowledge so long as he has a very high opinion of himself. The story is this,—Once, the gods obtained a victory over the demons. Not knowing that this victory rightly belonged to Brahma, they attributed it to their own powers. Brahma understood this and came before them disguised as a *yakṣa*. The gods could not understand who he was. Agni went to him and was asked by him who he was; he promptly replied, " I am Agni ". Being further questioned what was his strength he replied, he could burn everything into ashes. At that the *yakṣa* placed a bit of straw before him and ordered him to burn it. Agni in spite of all his efforts failed to burn it and being ashamed of himself returned to the assembly of the other gods. Then Vāyu was sent to learn the identity of the *yakṣa*. He too fared like Agni; for after he had told the *yakṣa* that he could blow away everything, the *yakṣa* placed before him a bit of straw which he could not blow away. He too had to return discomfited. Then was sent Indra, the Lord of the gods. As soon as he approached, the *yakṣa* vanished and Indra found Umā, Siva's consort, in his place. This Umā informed him that the *yakṣa* whose identity had perplexed them so long was none other than Brahma to whom the victory properly belonged.

The real meaning of the story is as follows :—



केनोपनिषद् ।

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Brahma is the real कर्ता—all actions are performed by Him: “ केनोपि पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः । केनोपितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ ” We are but instruments (‘निमित्तमात्रं भव सव्यसाचिन्’). That is the real truth. As truth alone can lead to Truth, no man who supposes himself to be the कर्ता can ever know the Lord. We are to consider all the gods taken together as a single being. Agni, Vāyu, Indra &c. are his different aspects. Agni and Vāyu typify the energetic elements. And Indra is the complete self. Energy may be either राजसिक or सात्त्विक; when it is राजसिक, Agni burns only his worldly enemies and Vāyu blows away his worldly difficulties, and both are egoistic then. But when Energy is सात्त्विक, the only purpose that it serves with Agni and Vāyu is to burn down or blow away sin and to take the man, now divested of egotism, to the Self. Now, the Agni and the Vāyu of our text are of the former class; i. e., the man whom all the *devas* taken together stand for energises only in the path of रजः. His egotism must be completely destroyed before he can have Self-realisation. He had an idea before that he could do anything and that he was the all-conqueror. But he realises now that he has not been able to conquer himself—to burn down or blow away his egotism. His complete self, Indra, is all humility now and his eyes have consequently been opened so that he perceives the presence of Brahma where he had never suspected it. It is Divine Energy, शक्ति, who gives him the power to discover the unmanifested in the manifested. He is now convinced of his great error in supposing himself to be the कर्ता of the actions of which he is only the निमित्त and Brahma is the real



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CSL

कर्ता. He has now complete S If-realisation.

This in short is the meaning of this allegory.

(14) to (25).

तद्वैषां विजज्ञी तेभ्यो ह प्रादुर्बभूव

तन्न व्यजानन्त किमिदं यक्षमिति ॥ १५ ॥

TRANSLATION.

He knew their thoughts and came before them (in the guise of a Yakṣa). They could not know who that Yakṣa was.

(15).

तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि

किमेतद्यक्षमिति तथेति ॥ १६ ॥

TRANSLATION.

They said to Agni (the god of Fire): "O Jātavedas (Fire), find out who this Yakṣa is." Agni said, "All right."

(16)

NOTE:— जातवेदः has been variously derived, such as, जातं वेदो धनं यस्मात् or जाते जाते जन्मनि जन्मनि विद्यते or जातान् वेत्ति ।

तदभ्यद्रवत् तमभ्यवदत् कोऽशीत्यग्निर्वा

अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति॥१७॥

TRANSLATION.

He hastened towards Him. The Yakṣa asked him who he was. He replied, "I am Agni, I am, Jātavedas."

तस्मिंस्त्वयि किं वीर्यमित्यपीदं

सर्वं दहेयं यदिदं पृथिव्यामिति ॥ १८ ॥

TRANSLATION.

(The Yakṣa asked:.) "What is the strength in thee who art Agni and Jātavedas?" (Agni replied) "Verily I can burn everything on Earth."

(18)



तस्मै तृणं निदधावेतद्देहि तदुपप्रेयाय सर्व-
जवेन तन्न शशाक दग्धुं स तत एव निववृते
नैतदशकं विज्ञातुं यदेतद्याहमिति ॥ १९ ॥

TRANSLATION.

The Yakṣa placed before him a straw and told him to burn it. Agni advanced towards it with all speed but could not burn it. He then desisted from the act (and returning to the gods, he said), "I could not know who that Yakṣa was." (19)

अथ वायुमब्रुवन् वायो एतद्विजानीहि
किमेतद्याहमिति तथेति ॥ २० ॥

TRANSLATION.

Then (the gods) said to Vāyu, "O Vāyu! Find out who this Yakṣa is." He replied, "All right." (20)

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा
अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ २१ ॥

TRANSLATION.

Vāyu hastened towards the Yakṣa who asked him, "Who art thou?" He replied, "I am Vāyu, I am Mātaris'van." (21).

N. B.—NOTE the vanity manifested in the mention by Agni as also by Vāyu of two names, one the ordinary name and the other the surname derived from the function which was peculiar to Agni or Vāyu and for which they were proud. मातरिश्वा is derived as मातरि आकाशे श्वयति वर्धते ।

तस्मिंस्त्वयि किं वीर्यमित्यपीदृशं
सर्वमाददीयं यदिदं पृथिव्यामिति ॥ २२ ॥



केनोपनिषद् ।

CSL

TRANSLATION.

The Yakṣa asked, "What is the strength in thee who art Vāyu and Mātariśvan?" Vāyu replied, "Verily I can take up (blow away) everything on earth." (22)

तस्मै तृणं निदधावेतदात्स्वेति तदुपमेयाय
सर्वजवेन तन्न शशाकादातुं स तत एव निववृते
नैतदशकं विज्ञातुं यदेतद्यसमिति ॥ २३ ॥

TRANSLATION.

The Yakṣa placed before him a straw and told him to take it up (blow it away). Vāyu advanced towards it in all haste but could not take it up. He then desisted from the act and (returning to the gods said,) "I could not know the identity of that Yakṣa." (23).

अयेन्द्रमबुवन्मघवनेतद्विजानीहि किमेतद्यसमिति ।
तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥ २४ ॥

TRANSLATION.

Then the gods said to Indra, "Maghavan, you find out who is this Yakṣa." He said, "All right," and hastened towards the Yakṣa who vanished from his sight. (24)

स तस्मिन्नेवाकाशे स्तिव्यमाजगाम बहुशोभमानासुमां
हैमवतीं तां होवाच किमेतद्यसमिति ॥ २५ ॥

TRANSLATION

There in the sky he met a very beautiful woman, Umā, the daughter of Himavat, whom he asked who that Yakṣa was. (25)

॥ इति तृतीयः खण्डः ॥

कनोपनिषद् ।

॥ चतुर्थः खण्डः ॥

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये
महीयध्वमिति ततो हैव विदांचकार ब्रह्मेति ॥ २६ ॥

TRANSLATION.

She said, "He is Brahma. You have been glorified by this victory of Brahma (over the demons through you)." Then they knew him to be Brahma. (26)

COMMENTARY.

When the egotism of the man is completely destroyed, the Divine Sakti leads him to the knowledge of Brahma. It is from Her, the manifested aspect of Brahma, that he learns that the unmanifested Brahma is the cause of all actions. He is convinced of the power of Brahma and his heart must naturally go towards Him in admiration. Then he will feel a longing for reaching Him ; and his heart's desire will be fulfilled in no time. (26)

तस्माद्वा एते देवा अतितरामिवान्यान्देवा-
न्यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्टं पस्पृशुस्ते ह्ये-
नत्प्रथमो विदांचकार ब्रह्मेति ॥ २७ ॥

TRANSLATION.

These gods, Agni, Vāyu and Indra, proved superior to the other gods, because they reached nearer to Him and they first knew Him (the yakṣa) to be Brahma. (27)

COMMENTARY

A man has three elements in him the rational, the "spirited" and the appetitive (Plato). Indra represents the rational Element (which is properly the true self), Agni and Vāyu both represent the

“spirited” element and the other gods represent the appetitive element. Now, a man attains God through his rational and spirited elements and never through his appetitive element. The rational and spirited elements are therefore divine and are consequently superior to the appetitive element. It is by the right employment of reason (सर्वगुण) that Brahma can be attained and in the struggle for realisation the quality of रजः (the spirited element) will be of much help to the साधक in at least fighting against his evil tendencies. [C. F. Plato’s Republic Sec. 441 (e).] The quality of तमः (the appetitive element) has its origin in darkness, is itself darkness and leads to nothing but darkness. A राजसिक man can become सात्विक, ultimately being able to reach God; but a तामसिक man can never become even राजसिक, much less सात्विक. So, it is always better to be राजसिक than to be तामसिक—to be active in a worldly way than to be quite idle. (27).

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स

ह्येनन्नेदिष्टं पस्पर्श स ह्येनत्प्रथमो विदांचकार

ब्रह्मेति ॥ २८ ॥

TRANSLATION.

Indra surpassed the other gods (including even Agni and Vāyu) because he reached nearest to Him and he first came to know Him (the Yakṣa) to be Brahma.

COMMENTARY.

Indra is the lord of all the gods. All that is best in them are, as it were, focussed in him. He is essentially pure reason, because reason is the highest part of a man and he has also a due measure of the

“spirited element” in him and that duly tempered. In his search after Truth, he employs with profit the सात्विक and राजसिक (rational and spirited) faculties of his mind and उमा lets him know the Truth. (28)

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा ३
इतीन्वमीमिषदा ३ इत्यधिदैवतम् ॥ २८ ॥

TRANSLATION.

It is He who flashed forth through lightning (i. e. from whom lightning derived its motion and light) and it is He who stopped motion (lit. closed), both of which phenomena can be symbolised by “Ā”. This is what the gods were taught regarding the nature of Brahma; and this expresses the relation between Him and the world. (29)

COMMENTARY.

The meaning of this mantra is very obscure. Śaṅkarāchārya's interpretation is unsatisfactory. He interprets the mantra thus:—

“तस्य प्रकृतस्य ब्रह्मण एष आदेश उपमोपदेशो निरुपमस्य ब्रह्मणो येनोपमानेनोपदेशः सोऽयमादेश इत्युच्यते । किं तद्यदेतत्प्रसिद्धं लोके विद्युतो व्यद्युतद्विद्युतनं कृतवदित्येतदनुपपन्नमिति । विद्युतो विद्युतनमिति कल्प्यते । आ इत्युपमार्थः । विद्युतो विद्युतनमिवेत्यर्थः । यथा सकृद्विद्युतमिति श्रुत्यन्तरे च दर्शनाद्विद्युदिव हि सकृद्विद्युतमानं दर्शयित्वा तिरोभूतं ब्रह्म देवेभ्योऽथवा विद्युतस्तेज इत्याद्याहार्यं व्यद्युतद्विद्युतितवत् आ इव विद्युतस्तेजः सकृद्विद्युतितवदिवेत्यभिप्रायः । इतिशब्द आदेशप्रतिनिर्देशार्थ इत्ययमादेश इति । इच्छब्दः समुच्चयार्थः । अयं चापरस्तस्यादेशः । कोऽसौ न्यमीमिषत् । यथा चक्षुर्न्यमीमिषन्निभेयं कृतवत् स्वार्थं णिच् । उपमार्थ एव आकारः । चक्षुषो विषयं प्रति प्रकाशतिरोभाव इव चेत्यर्थः । इत्यधिदैवतं देवताविषयं ब्रह्मण उपमानदर्शनम् ॥

The meaning according to this interpretation is, the real Brahma as he was taught to the gods can be compared to the flash of lightning and to the closing of the eyelids, because of His sudden appearance and instantaneous disappearance. But this interpretation pays no attention to the context nor does it give any sense. No Vedantist can hold that ब्रह्मभान (knowledge of Brahma) is transitory. If Brahma is once realised, all actions instantly cease, ब्रह्मभान alone remains and the साधक is merged in चैतन्य (Brahma Who is knowledge Absolute). Hence ब्रह्मभान is not transitory. What *could* be transitory is यक्षभान but यक्षभान *was not* transitory for two gods could find time to talk with him and for all that time and sometime before, the *Yakṣa* was before the gods. Besides, considerable text-torturing is involved in the interpretation offered by Sāṅkarāchārya. व्यद्युतत् and न्यमीमिषत् which are verbs he takes to have the force of nouns : व्यद्युतत् = विद्योतनम्, न्यमीमिषत् = निमेषः, i.e., did = deed ! His second interpretation विद्युतो व्यद्युतत् = विद्युतस्तेजो विद्योतिवत् is better but there is another difficulty. "आ" he takes to mean "as", but he omits the *pluta* sign ३ after आ. All the texts read आ ३ and not आ. आ ३ can never mean "as if" Therefore Sāṅkarānanda suggests, "आकारप्लुतिराश्रयार्थी" but that too gives no sense.

Madhvāchārya's interpretation is more unsatisfactory. His commentary on this mantra, as translated by Babu SRISCHANDRA VASU, runs thus:—

"The instruction about Brahman, so far as His Adhidaiva (cosmological aspect) is concerned is this:—

"Hari, called Kapila, illumines even the lightning itself and others. He closing His eyes sleeps on the

Ocean of Milk at the time of Pralaya. He alone is the one and the supreme Brahman.

Then, what can be the meaning of the mantra ? The interpretation that I suggest is as follows:—

The relation between Brahma and the world is indicated by the fact that Brahma is the Cause of every thing, of motion as well as of cessation of motion, of light as well as of darkness, of evolution as well as of involution. To symbolise this, a mystic word **आम्** is suggested by the seer as **ओम्** has been suggested by other seers and accepted by the people. Sounds often by themselves convey ideas though mostly convention fixes the meanings of words. The long-drawn sound **आम्** suggests the idea of fullness. It may be objected, if **आम्** was a mystic word meaning much the same as **ओम्**, why did it not survive the lapse of time while the latter did ? The answer is, **ओम्** represents the idea in a much better way for **अ** represents the first step in evolution and **म्** the last step in involution, while the compound sound suggests the idea of “the Full.” Hence the fitter has survived.

Saṅkarāchārya takes **अधिदैवतम्** to mean **देवताविषयं** or ‘regarding the gods.’ (**देवता अधिकृत्य इत्यधिदैवतम्**) But as commonly understood the word means Brahma as God i.e. the relation between Brahma and the world. C. F. the quotation from Sruti, “**सर्वे पुरुष उच्यन्ते । आदिकर्ता स भूतानां ब्रह्माग्रे समवर्तते**” given by Śrīdhara in his Commentary or “**पुरुषश्चाधिदैवतम्**” Gītā VIII. 4. (29)

अथाध्यात्मं यदेतद्ब्रह्मतीव च मनोऽनेन

चेतदुपस्मरत्यभीक्षणं संकल्पः ॥ ३० ॥



केनोपनिषद् ।

CSL

TRANSLATION.

And the relation between Brahma and the individual soul is this; the mind seems to go to Him (and though it cannot really reach Him at first), a determined man constantly meditates on Him with this mind. (30)

COMMENTARY.

The ordinary man cannot realise Brahma in his mind; hence to him Brahma is an object that has no connexion with the individual soul. But if he wants to know Brahma and perseveres in spite of his impure mind, his mind will in time be purified and will have vision of Brahma, when he will perceive the unity between Brahma and the Jīva.

In this connexion, see the commentary on mantra 3. (30)

तद् तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं
वेदाऽभिहैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ ३१ ॥

TRANSLATION.

He is Tad-vanam (That Light) and is to be worshipped as such. All people do long for him who know Him as such. (31)

COMMENTARY

Brahma is Light. By meditating on Light the साधक attains Light and "what is in him dark is illumined, what is low raised and supported." Consequently, his presence is filled with divine love, so that all people love him, and follow him, for "यद्यदाचरति श्रेष्ठस्तत्तदेवतरो जतः । स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ (Gītā III. 21).

Note:—One of the meanings of the word वनम् is light (see Apte's Dictionary) (31).



उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्-
ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥ ३२ ॥

TRANSLATION

You said, "Recite to me the Upaniṣad." Verily we have just recited to thee the Upaniṣad—the discourse on the highest knowledge. (32).

COMMENTARY.

The disciple asks the preceptor to teach him the highest knowledge, i.e. knowledge regarding Brahma and the preceptor imparts to him the knowledge in mantras 1 to 31. He now concludes with a practical lesson (next mantra).

उपनिषद् primarily means true knowledge and only secondarily means the books from which this knowledge can be derived (the upaniṣads). उपनिषद्ब्राह्मी means discourse on true knowledge. (32)

तस्यै तपो दमः कर्मति प्रतिष्ठा
वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ ३३ ॥

TRANSLATION.

Of that science, penance, self-control and work form the foundation and the Vedas, all the Vedāṅgas and truth the abode. (33)

COMMENTARY.

This is the practical lesson. Unless one practises virtue, one can never derive any benefit from studying



केनोपनिषद् ।

CSL

good books. Hence तपः, दमः and कर्म are first necessary. The body must not be allowed to be the master of the man. Hence it should be kept under proper check. The mind must be controlled. And the energy thus (i.e. by तपः and दमः) saved should be spent in actions of love and renunciation. Then the mind will be in a fit condition to receive or rather to respond to the lesson and the man's study will be fruitful.

(33)

यो वा एनामेवं वेदापहत्यपाप्मानमनन्ते
स्वर्गे लोके ज्येष्ठे प्रतितिष्ठति प्रतितिष्ठति ॥३४॥

॥ इति चतुर्थः खण्डः ॥

इति सामवेदीयकेनोपनिषत्समाप्ता ॥

TRANSLATION.

*He who knows this (the science of Brahma) to 1
of such nature, destroys his sin and is established beyond
return in the highest heaven.*

(34)

COMMENTARY

He who knows that without practising virtue himself no one can understand the full import of a sacred text, is a practical philosopher. His is living philosophy. Consequently his Vedantic study lead him to Brahma.

The स्वर्ग mentioned here does not mean 'heaven' as it is commonly understood. For, the Vedantist has no desire for such places. He wants to be merged in Existence Absolute, Knowledge Absolute and Bliss Absolute.

(34)

K. C.

The End.