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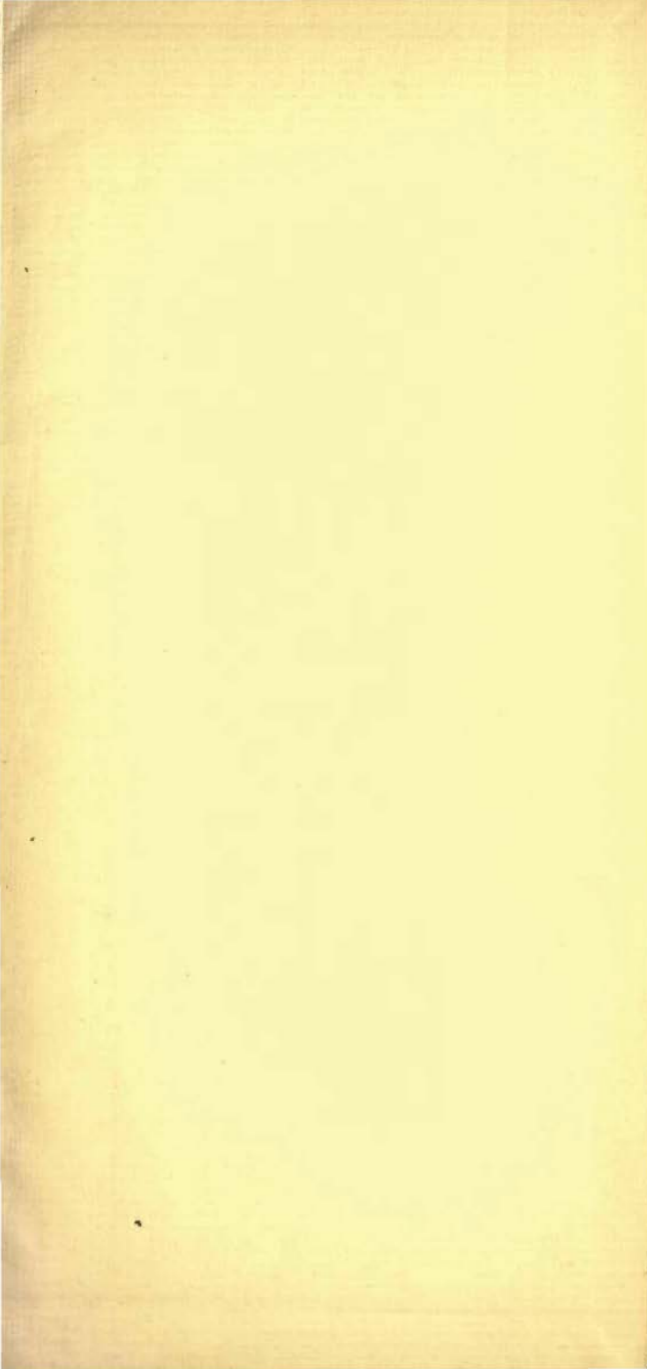
THE UPANISHADS

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VOLUME I.

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THE UPANIṢHADS

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Relig.
U. O.

TRANSLATED INTO ENGLISH WITH A PREAMBLE
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TO THOSE WHO LOVE THE TRUE.

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Uttiṣṭhata jāgrata prāpya varān nibodhata.

Arise ! awake ! seek out the great ones, and get understanding !

THE UPANIṢHADS.

PREAMBLE.

THE Upaniṣhads are ancient treatises, written in Sanskrit, containing the theosophy of the Vedas. They are often referred to as rahasya, the "mystery" or "secret," as being formerly taught only to those who had gone through a special preliminary training and given proof of their fitness; they are also called shruti-shiraḥ, or the "head of revelation," as being the most precious revelation handed down to the Âryan inhabitants of India.

Pre.

The Vedas, as they exist to-day, consist of four great collections: the Ṛig, Yajur, Sâma and Atharva Vedas; the word veda meaning "knowledge" or "science." Each collection is sub-divided into three parts: mantra, or hymns; brâhmaṇa, or ceremonial codes; and âraṇyaka, or instructions for those who in olden times, when they had fulfilled their other duties, used to retire to the forest (araṇya) to follow the religious life. The Upaniṣhads generally belong to the last class.

Tradition says that the original Veda consisted of the mantrâḥ or chhandâm̐si, which the ancient seers "saw." The term mantra comes from root man, to "think," and chhandâ or chhandas means "the all-pervading will." The universe, it is said, comes into existence through the meditative thought (tapâḥ) or will of the Supreme; its laws were seen by the ancient seers and translated by them into appropriate sounds—the expression

of the one creative Word. Whether or not we have the original hymns is exceedingly doubtful; one thing, however, is certain, that the main efficacy of the present hymns does not consist in their surface-meaning, but in their correct chanting.

Pre.

The four collections of the Vedas were made to facilitate the duties of the three classes of priests, in the sacrificial ceremonies, and of the superintendent of the sacrifice. These priests were called *hotṛi*, *adhvaryu*, and *udgâṭṛi*. The first used the *Ṛigveda*, or versified mantras; the second the *Yajurveda*, or prose mantras; and the third the *Sâmvêda*, or mantras chanted in a peculiar manner, different from the ordinary chanting used in reading the mantras of the *Ṛig* and *Yajur*. The *Atharvaveda* was used by the superintending *Brâhman*, and consisted of some portions of the first three Vedas, and also other mantras.

The present translation is an attempt to place the sublime teachings of the Upaniṣhads within the reach of every man and woman who can read the English tongue. Its price is purely nominal. At the same time, every care has been taken not only to produce a faithful and idiomatic version, but also to retain, as far as possible, the spirit and swing of the original. It is hoped, therefore, that it will not only be pleasing to the mystic and lover of religion, but also not offend the scholar and student.

Pre.

Very occasionally an active has been used for a passive, or a singular for a plural, or the opposite, but all other licenses than these are faithfully indicated in the notes; in three instances, proper names have been shortened for the sake of euphony. In the Māṇḍūkyaopaniṣhad three instances of word-play, strangely fantastic even in the original, have baffled the ingenuity of the translators.

+

The Upaniṣhads, we believe, should be allowed to speak for themselves, and not be left to the mercy of artificial commentaries. They are grand outpourings of religious enthusiasm, raising the mind out of the chaos of ceremony and the metaphysical and philological word-spinning of the schools. Pre

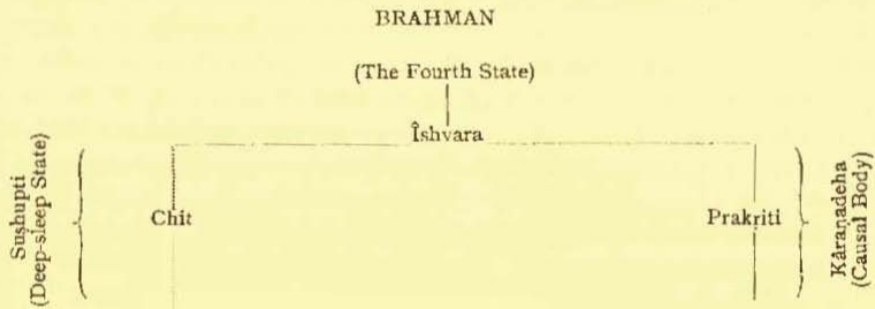
Wherever, therefore, ceremonial details are referred to, we have followed the spirit of the Upaniṣhads and left them without further comment as matters of very little moment. In our own day, outside the members of a particular caste of a single nation, such details can at best have importance for only a few students interested in the archæology of ceremony. They form no part of the Upaniṣhads as a "world-scripture," that is to say, a scripture appealing to the lovers of religion and truth in all races and at all times, without distinction.

Nor again have we considered ourselves bound by the opinions of any 5

particular commentator, either for a mystical or a metaphysical interpretation of the text; believing generally that the more elaborate the commentary, the greater the departure from the spirit of the Upaniṣhads, which above all things is "simplicity" of word and thought. Pre.

For textual accuracy, comparison has been made of the following editions: Veṅkaṭeshvara Press (Bombay, 1811 Shak.); Nirṇayasāgara Press (Bombay, 1815 Shak.); Ānandāshrama Sanskrit Series (Poona, 1888-1890); Bibliotheca Indica Series (Calcutta, 1850); Sitānātha Datta's Edition (Calcutta, 1893-1895). The commentaries of Shaṅkarāchārya, Ānandagiri, Shaṅkarānanda, Nārāyaṇa, and also the other Bhāṣhyas and Dipikās contained in the Ānandāshrama Series, have been consulted. Advantage has also been taken of the occasional notes of Āchārya Satyavrata Sāmashramin in Datta's Edition, and the verbal and written explanations of the venerable Maharṣhi Devendra Nātha Thākura. 6

The following table of the states and powers of the universe and man (ṣṛi-
ṣhṭi-kra ma) may prove of service. Pre.



| | | | | | |
|----------------------------|-------------------|---|-------------|--|------------------------------|
| Svapna (Dreaming State) | Hiranyagarbha (C) | Buddhi Manas Chitta Ahankāra | Antahkaraṇa | Tanmātrāḥ The differentiated simple elements | Sūkshmadeha (Subtle Body) |
| | Taijasa (I) | | | | |
| Jāgrat (Waking State) | Vaishvānara (C) | The differentiated compound elements | | | Sthūladeha (Gross Body) |
| | Jiva (I) | | | | |

Pre.

It is of course impossible to produce any table to satisfy all requirements and the above is only a rough mnemonic.

Pre.

The left-hand column represents the subject and the right the object side of the universe, the *vigñâna* and *kriyâshakti* sides of *Îshvara*, or Brahman regarded as the Logos.

Chit or pure consciousness, in its first stage, in contact with *Prakṛiti*, root-objectivity (the primordial "creative" power, called also *Mâyâ*, and *Avidyâ*, "unwisdom"), is called *Îshvara*, the "lord" or "powerful one"; also *Prâgña* (consciousness proper) when regarded from an individual point of view; there is, however, said to be no distinction between the cosmic (C) and individual (I) consciousness at this stage.

The five *Tanmâtrâḥ*, root-elements, or "great-beings" (*Mahâbhûtâni*), are the prototypes of Æther, Fire, Air, Water and Earth. These are com-

bined to form the subtle vehicle, and these again re-combined to form the gross. Pre.

Chit, in its second stage, in contact with the Sûkṣmadeha, is called Hiraṇya-garbha, the "resplendent germ," or Sûtrâtman, the "thread-soul," cosmically, and Taijasa or the "bright," individually.

The Antaḥ-karaṇa or "inner organ," called also Antar-indriyâṇi or the "inner powers," consists of four faculties: Buddhi, "reason," or "intellect," the deciding power; Manas, "impulsive mind," the vacillating or doubting element; Chitta, the grasping of perceptions and ideas, thus supplying the matter of thought, sometimes called "imagination"; Ahaṅkâra, the "I-making" faculty, which refers everything to the individual, also called the Kartṛi or "doer."

The five Gñânendriyâṇi are the powers of hearing, touching, seeing, tasting and smelling.

Pre.

The five Karmendriyâṇi are the powers of speech, handling, locomotion, excretion and procreation.

The five Prâṇâḥ, are the vital æthers or currents, the upper, lower, equilibrating, distributing, and projecting.

Chit, in its third stage, in contact with Sthûladeha is called Vaishvânara, "where all men live," cosmically, and Jîva or the "living one" individually.

The above will be of especial service, in studying the Mânḍûkyopanishad, and in understanding such expressions as the "man of nineteen months," namely the fifteen, Prâṇâḥ, Karmendriyâṇi, and Gñânendriyâṇi, and the four aspects of Antaḥ-karaṇa.

Before each Upaniṣhad a brief Argument of the subjects with which it deals (bhūmikā), is prefixed, and also the appropriate Peace Chant (shānti-pāṭha or shānti-vāchana), according to the Veda from which it is taken. Pre.

For those who approach the study of the Upaniṣhads with minds of devotion three mantras are here appended.

Yasmâjjâtaṁ jagat sarvaṁ yasminneva praliyate
Yenedaṁ dhâryate chaiva tasmai gñânâtmane namaḥ.

Satyaṁ gñânam anantaṁ Brahma
Ânandarûpam amṛitaṁ yad vibhâti
Shântam shivam advaitam.

Om shântiḥ shântiḥ shântiḥ.

From whom the whole world comes, to whom indeed it goes again, by whom this is supported surely too—to Him, the Self that knows, all honour be! Pre.

Truth, wisdom, endless, Brahm,
Source of all bliss, immortal, shining forth,
Peaceful, benignant, secondless!

Oih! Peace, Peace, Peace!

ÎSHOPANIŞHAD.

THE ARGUMENT.

THE Îshopanîshad is so called from the first word of the text. It forms the last chapter of the later collection of the Yajurveda, called Shukla or White.

Îsh°
Arg.

The Peace Chant declares the identity of the universal Self and the individual self. Though all individual souls come from the Over-Soul, yet it remains undiminished. Hariḥ is the name of the Supreme in his aspect of "destroyer" of sins. Om̐ receives full explanation in the Māṇḍūkyaopanîshad.

The Upaniṣhad begins by laying down the doctrine of action without attachment to result—vairâgya (1, 2).

Īsh^c
Arg.

“What people slay the Self” is a poetical expression for those who are dead to the Self, for the Self is deathless and cannot be slain (3).

The nature of the Self is described; it ever escapes the senses as life the scalpel of a biologist (4, 5).

The state of one who knows this truth (6, 7).

The description of the Self is continued (8).

The paths of unwisdom and wisdom lead respectively to the heaven of reward within the sphere of rebirth, and to the enjoyment of a state of existence beyond this sphere. These are characterized respectively as “blind darkness” and “even greater darkness, as it were,” as compared to the true state of the Self; for in the one case, a man is still under the influence

of desire ; in the other, although he may enjoy an almost infinitely prolonged state of bliss as a god, nevertheless he has less chance of knowing the reality, which can only be known by one in the human state of existence. The crossing over death means crossing in safety over the dangerous intermediate state between earth-life and the heaven-world (9-14).

Īsh°
Arg.

Next follows the invocation to the Self, addressed to the sun as the most glorious symbol of that Self in the sensible universe. "He who is there, that being there, He is myself"—tradition says that the devotee here pointed first to the orb of the rising sun, and then to the sky overhead, thus signifying that the light of the sun and the light of his soul were both aspects of the supreme Light of all lights, Paramâtman (15, 16).

The concluding mantras are for recitation at the hour of death. The last thoughts of a man have a great directing force in his journey after

death. See Prashnopaniṣhad, iii. 10. Again, it is the mind that carries over the remembrance of past births. By fixing the mind on this fact at the moment of death, the possibility of recollection in the next birth is strengthened (17, 18).

Īsh°
Arg.

Om! To Brahman that is, all hail!

THE PEACE CHANT.

Om! Whole is That, whole [too] is this; from whole, whole cometh; take whole from whole, [yet] whole remains.

Om! Peace, Peace, Peace! Hariḥ, Om!

Here begins the Upaniṣhad.

īsh°

THE UPANIṢHAD.

God-vestured, Om! must all this be, whatever changeth in the
changing [world]; renounce it then,* delight [in Him]; nor covet
[aught, for] whose is wealth? (1)

Here [on the earth] such deeds performing, a man should will to
pass his hundred years; thus [then] for thee—there is no other way—
doth action not besmirch the man. (2)

Sunless they call those worlds, wrapped in blind darkness; to them
at death go they, what people slay the Self. (3)

* Lit., "with renunciation."

The one that moveth not [though] swifter than the mind; preceding ever, That never have the senses reached; That standing still outstrippeth others though they run; in That the breath in mother [space] orders the [life]-streams. (4)

That moves, [yet] That moves not; That's far, near too is That; That is of all this the within, of this all the without is That too. (5)

Aye, whoso seeth all things in that Self, and Self in everything; from That he'll no more hide. (6)

Who knoweth that all things are Self; for him what grief existeth, what delusion, when [once] he gazeth on the oneness? (7)

He hath pervaded all, radiant [and] simple,* spotless, pure, incor-

* Lit., "kāya-less," that is, without a subtle body; but it may be taken more generally in the sense of *asaṅghāta*, that is to say, "free of any composition," hence "simple."

porate,* by sin untainted. [He] the seer, the lord of mind, the all-
embracer, self-existent ; fitly hath He disposed the objects [of all things]
for everlasting ages. (8)

Into blind darkness do they plunge who bow before unwisdom ; to
[even] greater darkness, as it were, they [go] who yet again in wisdom
find delight. (9)

One thing by wisdom they say, by unwisdom, say they, another ;
thus have we heard from the wise, who gave us instruction upon it. (10)

Who knoweth wisdom and unwisdom both, together with unwisdom
he crosseth over death, by wisdom immortality he reacheth. (11)

Into blind darkness do they plunge who bow before non-being ; to

* Lit., "sinewless," that is, free from the gross body.

[even] greater darkness, as it were, they [go] who yet again in being find
delight. (12) īsh°

One thing by being they say, by non-being, say they, another; thus
have we heard from the wise, who gave us instruction upon it. (13)

Who knoweth being and non-being both, together with non-being he
crosseth over death, by being immortality he reacheth. (14)

Truth's face is hidden by a disk of gold. Unveil, O thou that
nourishest [the world], that I, the keeper of the law of truth, may see
[thy face].* (15)

All-fostering sun, sole seer [and] ordainer, child of creation's lord,
marshall [thy] beams, thy light indraw! That form of thine, the

* Lit., "for me, for my seeing."

loveliest of all; that I behold! He who is there, that being there, He is myself. (16)

îsh^o

Breath to the deathless breath, to ashes may this body go! Om!
Mind, [thy] deeds recall, recall, O mind, recall thy deeds, recall. (17)

O fire [divine], lead us by a fair path to our reward;* O god who knowest all our deeds, strip from us crooked evil! To thee all hail oft and again we cry! (18)

Thus the Upaniṣhad has ending.

* Lit., "wealth," that is, karma-phala, or the result of our life-work.

KENOPANIṢHAD.

THE ARGUMENT.

THE Kenopaniṣhad is so called from the first word of the text. It forms part of the Talavakâra division of the collection of the Sâmaveda.

Ken^o
Arg.

The first two Parts give answers to the questions propounded in the first mantra ; the last two contain an allegorical fable on the same subjects.

The questions are propounded ; "speech" is used by upalakṣhṇa (the figure of part for whole) for all the senses (i. 1).

The nature of the Self is then described (i. 2-8).

Part ii, in a conversation between master and pupil, describes how the Self should be known (ii. 1-4).

The last mantra lays stress on the fact that this knowledge must be attained here in the body (ii. 5).

Here follows the fable of Brahman and the powers. Indra is lord of the other powers, fire, air and the rest. Umá is that which transcends the sensible universe, the realm of pure knowledge (iii. 1-12, and iv. 1).

Then follows a summary of the teaching as to the powers (iv. 2-4).

The Self can only be approached by mind and not by the senses. The mind must store up the memory of the "flashes" of illumination received in "ecstasy" (iv. 5).

One who knows the Self is to be venerated by all men (iv. 6).

The teacher declares his task finished, and adds what are the elements of the sacred science (iv. 7, 8).

Ken°
Arg.

He declares the result of carrying out the teaching of the Upaniṣhad—phala-shruti (iv. 9).

Om! To Brahman that is, all hail!

THE PEACE CHANT.

Om! May Brahman of the sacred teachings, all in all, perfect my members, speech, [and] life, sight, hearing, strength as well, and all my powers! May I be not cut off from Brahman; Brahman not cut off from me; may there be no off-cutting; for me no cutting-off! Let all the virtues

in the sacred lore repose in me, who find my sole delight in that [one]
Self: may they in me repose!

Ken^o
Pt. i.

Om! Peace, Peace, Peace! Hariḥ, Om!

Here begins the Upaniṣhad

THE UPANIṢHAD.

FIRST PART.

At whose behest doth mind light on its perch? At whose command
doth life, the first, proceed? At whose behest do men send forth this
speech? What god, indeed, directeth eye and ear? (1)

He who is ear of ear, the mind of mind, the speech of speech, he too
is life of life, the eye of eye. Departing from this world, emancipate, the
wise become immortal. (2)

Thither comes neither sight, nor speech, nor mind ; we know not, we see not, how one should explain it. Other than known is That, beyond the unknown too ; thus have we heard from the ancients who gave us instruction upon it. (3)

What no word can reveal, what revealeth the word, that know thou as Brahman indeed, not this which they worship below.* (4)

What none thinks with the mind, [but] what thinks-out the mind, that know thou as Brahman indeed, not this which they worship below. (5)

What none sees with the eye, whereby seeing is seen, that know thou as Brahman indeed, not this which they worship below. (6)

* Lit., "not this, what this they worship."

What none hears with the ear, whereby hearing is heard, that know thou as Brahman indeed, not this which they worship below. (7)

What none breathes with the breath, whereby breath is in-breathed,* that know thou as Brahman indeed, not this which they worship below. (8)

SECOND PART.

[Master:]

[Yet] if thou thinkst: I know it well; but little sure of Brahman dost thou know. Thou shouldst think out what form of Him thou art, what [form] of Him [reposest] in the powers. I think thou knowest not. (1)

* It is impossible to represent the word-play of the original except by some device of this kind. The mantra runs: "yatprāṇena na prāṇiti yena prānaḥ praṇiyate"; where prāṇiti="breathes" and praṇiyate="is led forth," hence infused or in-breathed.

[Pupil:]

I do not think I know it well, nor do I know I do not know. Who of us knoweth That, knoweth [both] that,* and [also that] I know not that I do not know. (2)

[Master:]

He thinks of it, for whom it passes thought; who thinks of it, doth never know it. Known [is it] to the foolish, to the wise unknown. (3)

Who thinketh it by ecstasy † revealed, he truly findeth the immortal. By Self he findeth strength, by wisdom immortality he findeth. (4)

* That is, "I do not think I know it well."

† Illumination or awakening to the reality (prati-bodha).

If here a man knows [That], then is there truth ; if here he knows [it] not, [there is] the great destruction.* Seeing [the Self] in everything, departing from this world the wise become immortal. (5)

THIRD PART.

Brahman, you know, [once] won the gods a fight ; and so when Brahman won, the gods became triumphant. They thought : Ours is this victory, our very own the triumph. (1)

He knew this [thought] of theirs, and stood before them. They knew Him not. What wonder† this ?—they cry. (2)

* That is, saṃsāra, or the circle of rebirth.

† Lit., "venerable," hence admirable, wonderful.

They said to Fire: Find out, all-knowing one, what may this wonder be. I will*—said he. (3)

He ran to Him; He asked him: Who art thou? Why, *I* am Fire, he said, all-knowing [Fire] am I! (4)

What power is in your "I"-ness† then?—He said. Why I can burn up everything on earth! (5)

He set a straw before him, and He said: Burn that! He dashed at it; [and yet] with all his might he failed to burn it. So he returned from Brahman, and he said: I could not find out what that wonder is. (6)

Then unto Air, they said: Air, [go and] find out what that wonder is. I will—said he. (7)

Ken^o
Pt. iii.

* Lit., "so."

† Lit., "in that thou."

He ran to Him; He asked him: Who art thou? Why, *I* am Air, he said, breather in mother [space] am I. (8)

What power is in your "I"-ness, then?—He said: Why I can blow away all things on earth! (9)

He set a straw before him. Blow that away!—He said. He dashed at it; [and yet] with all his might he failed to stir it. So he returned from Brahman, and he said: I could not find out what that wonder is. (10)

Then to the Lord* they said: Thou lordly one, [go thou,] find out what may this wonder be. I will—said he. He ran to Him; from him He disappeared. (11)

* Indra.

And in the very spot [where Brahman just had been] he came upon a lady wondrous fair, Umâ, tricked out in gold. Of her he asked what might that wonder be. (12)

Ken^o
Pt. iv

FOURTH PART.

Brahman!—she said—In Brahman's conquest do ye triumph. Then only did he know that it was Brahman. (1)

Therefore these gods, indeed, Fire, Air, the Lord, surpass the others, as it were, since they came to Him nearest, they first did know that He was Brahman. (2)

[And] therefore, too, the Lord surpasseth, as it were, the other gods, for he came nearest to Him, he was the first to know that He was Brahman. (3)

This is the word concerning Him: He flashed like lightning, as eye winketh. So far about the powers. (4)

Now as concerns the Self. What goes to Brahman, as it were, is mind; by this oft and again a man reminds himself [of Brahman]. [Right] image-building [this]. (5)

Desire of all He verily is called; as all-desirable must He be worshipped; who knows this God, on him indeed doth all the world set its desire. (6)

Master, expound to me the sacred lore!—thus didst thou say. To thee the sacred teaching hath been told. To thee have we declared the sacred lore; but only as to Brahman. (7)

Practice, [and] self-control, [and right] performance, its pedestal; the sacred sciences its limbs; truth is its resting place. (8)

Who knows this thus, indeed, destroying sin, in endless highest
heaven-world he stands immovable, immovable he stands.

Ken°
Pt. iv.

Thus the Upaniṣhad has ending.

KATHOPANIṢHAD.

THE ARGUMENT.

THE meaning of the name of the Kathopanishad is unknown. It belongs to the earlier collection of the Yajurveda, called Kṛishṇa or Black.

Kath°
Arg.

The Peace Chant invokes peace on the labours of both master and pupil.

The Upanishad tells us the story of Nachiketas and his instruction in the sacred science by Death, that is to say, by one who has knowledge of all the subjective states of existence between two earth-lives.

Nachiketas is not satisfied with the poor offerings of his father ; it being laid down that a man should offer of his best. He accordingly has himself offered to Death (i. 1-4).

He reflects on his fate (i. 5, 6). He enters the hall of Death. Hospitality is one of the chief institutions of Vedic India. For neglect of hospitality, Death offers him three boons (i. 7-9).

The first boon is restoration to his father's affection (i. 7-9).

The second boon is the secret of the mystic fire by which the state beyond the sphere of re-birth is attained (i. 12-19).

The third boon is the knowledge of the secret of the Self and how it is to be attained (i. 20, *sq.*).

The fire is the source of the sensible universe, both subtle and gross ; the details of the teaching are given in other Upaniṣhads (i. 15).

The garland is usually explained by ii. 3, as being the delights of the sensible universe (i. 16).

Kath^o
Arg.

The "god" is the intelligible side of the universe, which is attained by means of the mystic use of creative fire (i. 17).

Before disclosing the great secret, Death tempts Nachiketas with all the allurements of the sensible universe ; but he rejects them all with contempt (i. 23-29).

The doctrine of the "right" and the "sweet" (ii. 1-4).

The condition of those who choose the "sweet" way (ii. 5, 6).

Of the difficulty of knowing the Self and finding a capable teacher (ii. 7) ; yet a teacher must be found (ii. 8, 9).

Death praises Nachiketas and his fortitude ; even he himself, Death, as a god, is only possessed of the "eternal" life of the intelligible side of the

universe, but Nachiketas will be satisfied with naught but the Self alone (ii. 10, 11). Compare Īshopanishad, 9-14.

Kath^o
Arg.

The Self and the means of reaching it are generally explained (ii. 12-25).

The universal and individual souls are spoken of; the universal is said poetically to enjoy reward by means of the individual souls which stand in inseparable relation with it. Three classes of devotees are mentioned; the "five-fired" are householders who practise the lower rites, the three-fired are the class described in the first Part of the Upanishad, and the knowers of Brahman are those who are now being described (iii. 1).

Death invokes the aid of the mystic fire to help his exposition of the supreme secret (iii. 2).

Of the senses and mind and their control (ii. 4-9), and of the "principles" in man (iii. 10, 11).

Seers alone can reach the Self (iii. 12); the outlines of yoga, or means of union with the Self, are given (iii. 13).

Kaṭh°
Arg.

The teacher cries unto all to awake (iii. 14), and describes the sole means of escaping death (iii. 15).

The result of carrying out the teaching; and the proper time and place for imparting it (iii. 16, 17).

Of the difference between the ordinary man and the sage (iv. 1, 2).

Of the nature of the individual self and its fundamental identity with the universal Self (iv. 3-5).

Of the subjective and objective aspects of the universe, the vigñâna and kriyâshakti sides of hiraṇyagarbha (iv. 6, 7).

The sacrificial fire is to be taken as the symbol of the divine fire (iv. 8.)

All are one ; he who sees differently will suffer rebirth, until he learn the truth (iv. 9-15).

Kath°
Arg.

A man must be the ruler of his body, the shrine of the Self (v. 1).

Then follows a mantra from the Ṛigveda, showing the all-pervading nature of the Self (v. 2).

Of the mystery of yoga and the germ of the universal Self in all men (v. 3-5).

Of karman and rebirth: the "motionless" stands for the mineral and vegetable kingdoms. Compare Prashnopaniṣhad, iii. 7: "The up-going life with purity leads to the pure, with sin unto the world of sin, but with the two unto the land of man." The soul *entirely* void of good goes back into the lower kingdoms (v. 7).

Of the nature of the Self, and how it pervades all things and yet is spotless (v. 8-15).

The world-tree is described (vi. 1). All things proceed from, live in, and obey the law of the Self (vi. 2, 3).

Kath^o
Arg.

The Self must be known on earth. The idea that a man who is ignorant of the truth here, may entirely reach it after death, is guarded against; even in the highest world it is still as light and shadow compared to the perfect light of reality (vi. 4, 5).

Of the "principles" in man (vi. 6-8). Compare iii. 10, 11 and 13.

Of yoga; "the five knowing ones" are the senses (vi. 9-15).

Of mystical physiology, and the different ways of leaving the body (ii. 16). Compare Prashnopanishad iii. 6, 7.

How a man should leave the body in yoga (vi. 17).

The conclusion of the story (vi. 18).

Om! To Brahman that is, all hail!

THE PEACE CHANT.

Om! May He protect us both; may He be pleased with us. May we develop strength; illumined may our study be. May there be no dispute.

Om! Peace, Peace, Peace! Hariḥ, Om!

Here begins the Upaniṣhad.

THE UPANIṢHAD.

FIRST SECTION.

First Part.

Now Vâjashravasa once, [wishing] for reward, made offering of all that he possessed. He had a son, the story goes, Nachiketas by name. (1)

Kaṭh°
Sec. i.
Pt. i.

[And] as the offerings were being brought, although a boy, faith entered him. He said unto himself : (2)

Past water-drinking and grass-eating, [these cows] have given all their milk, and have no strength [to breed]. Joyless they call those worlds ; to them he goes, who gives [such gifts as] these. (3)

He said unto his sire : [O father], dear, to whom wilt thou give me ? —twice and again. To him he said : To Death do I give thee. (4)

[Nachiketas reflected :

Of many do I go the first, midmost of many do I go. What [can] the deed of Yama [be], which he to-day will do with me ? (5)

Look back to how [it was with] those before ; so judge thou for the rest. Like corn does a mortal decay, like corn he springs up again. (6)

[So Nachiketas went to Death's house and there remained three

days, for Death was away. On Death's return his courtiers thus addressed him:]

Kaṭh°
Sec. i.
Pt. i.

As fire, a Brâhman guest comes into houses. To quiet him men make an offering. Bring water, Vaivasvat!* (7)

Hopes, expectations, [and] communion with saints, [and] pleasant words, [and] sacrifice, [and] public charity, sons, cattle, all, are taken from the fool in whose abode a Brâhman fasting rests. (8)

[Then Death said:]

For three nights fasting since thou hast remained in my abode, O Brâhmaṇa, a guest to be revered—be reverence to thee, Brâhmaṇa, and good be unto me—therefore three boons ask in return. (9)

* A title of Yama, Death.

[Nachiketas replied :]

That Gotama [my sire] may no more anxious be, [but] calm in mind and no more wrath with me, O Death ; that he may recognize and welcome me when thou hast let me go. This is the first boon of the three I ask. (10)

[Death replied :]

With my consent, Auddálaki, Aruṇa's son, will recognize [his child] and be as heretofore. He'll sleep his nights in peace, with anger gone away, on seeing thee freed from the mouth of Death. (11)

[Nachiketas continued :]

In heaven-world there is no whit of fear ; *thou* art not there ; man

fears not from old age. Hunger and thirst both having overpassed, with grief away, he sports in heaven-world. (12)

Kath°
Sec. i.
Pt. i.

Your honoured self,* O Death, knows well the fire that leads to heaven: tell this to me for I am filled with faith. In heaven-world the people have immunity from death. This with my second boon I ask. (13)

[Death rejoined:]

Now unto thee that I declare; give ear to me, for I know [well,] O Nachiket, the fire that leads to heaven. Know that this [fire], stored in the hidden place,† is both the means of reaching endless worlds and [also] their foundation. (14)

* Lit., "that thou."

† In the heart, or in buddhi.

So he told him that fire, the source of the worlds, what stones [for its altar], how many, and how. And he said back, in turn, what he had explained, [so that] Death in delight said it over again. (15)

With affection to him the great-souled one rejoined :

Unto thee here and now a boon further I give. By thy name [alone] shall this fire ever go. Take further this garland of manifold form.* (16)

The triple Nâchiketas, with the three attaining union, following the threefold [path of] deeds, sails over birth and death; knowing the god,

* Mantras 16-18 are supposed to be an interpolation, and have so far proved the despair of all the commentators. The "three" of mantra 17 are generally referred to "what stones, how many and how" of mantra 15.

adorable, from Brahman born, omniscient, [and] realizing him, unto that peace he goes for ever and for aye. (17)

Kath^o
Sec. i.
Pt. i.

The triple Nâchiketas this triad knowing, thus knowing practiseth the Nâchiketa [rite]; before [he dies] he casteth off Death's meshes, [and] leaving grief behind joys in the heaven-world. (18)

This is thy fire, Nachiketas, that leads to heaven, which thou didst ask for with thy second boon. Thine truly will this fire the people call. Boon third, O Nachiket, demand. (19)

[Nachiketas said :]

That famous doubt as to man's after state—He is, some say, He is not, others say—this would I know by thee informed. Of boons this is boon third. (20)

[Death replied :]

The very gods of old had doubt upon this point. Truly it is not easy to be known ; subtle this law. Another boon, Nachiketas, demand ; press thou me not, from this set thou me free. (21)

[Nachiketas rejoined :]

In sooth, the very gods had doubts upon this point ; and thou, O Death, hast said it's difficult to know. No other one like thee to tell of it is found ; no other boon at all can [ever] scale with this. (22)

[Death replied :]

Ask centenarian sons and grandsons [too], much cattle, horses, elephants [and] gold, ask for wide space of earth, and live thyself as many autumns as thou wilt. (23)

Some boon like this ask, if thou thinkest well, wealth [too] and means of living long. In wide-spread earth, Nachiketas, be king. I make thee to enjoy [all thy] desires. (24)

Kath^o
Sec. i.
Pt. i.

Whate'er desires are difficult to have in mortal-land, for all such things desired ask as thou wilt. These nymphs have all their carriages and lutes; such damsels mortals never have enjoyed. Be waited on by them; I give them thee.* Ask not, O Nachiket, concerning Death. (25)

[Nachiketas replied :]

Things of a day!† What fire, O Death, from all his powers a man derives, they render impotent. All life is short at best. *Thine* be the chariots, *thine* be dance and song. (26)

* Lit., "given by me."

† Lit., "things of the morrow," that is, "which do not last till to-morrow."

With wealth no man is to be satisfied. Shall we have wealth, when we catch sight of thee? Shall we have life, as long as thou shalt rule? The boon for me is thus the one I asked. (27)

Kath^o
Sec. i.
Pt. ii.

What mortal man still subject to decay, when he has come unto the deathless [gods] who perish never, when on the earth below he knows and understands the joys of beauty and her favours—[what man] delights in life however long? (28)

In what men have this doubt, O Death, what in the great hereafter it may be, that tell to us. No other boon than this, which goeth to the secret [of all things], doth Nachiketas ask. (29)

Second Part.

[Death replied:]

One thing is the right, while the sweet is another: these two tie a

man to objects apart. Of the twain, it is well for who taketh the right one ; who chooseth the sweet, goes wide of the aim. (1)

Kath^o
Sec. i.
Pt. ii.

The right and the sweet come unto a mortal ; the wise sifts the two and sets them apart. For, right unto sweet the wise one preferreth ; the fool taketh sweet to hold and retain. (2)

O Nachiketas, thou hast given up [these] sweet desires of pleasant form, after due thought ; thou hast refused this wealth-made wreath, in whose delights* [so] many sink. (3)

These two are wide apart [and] two ways pointing, unwisdom and what men as wisdom understand. I think for wisdom Nachiketas longeth, nor have desires in hosts torn him† away. (4)

* Lit., "in which."

† Lit., "thee."

In the midst of unwisdom abiding, self-wise, themselves sages believing, around and about they meander, they circle deluded about, blind led by the blind. (5)

The future is never revealed to the fool, unmindful, wealth-glamour-befooled. This world is [the one, and] beyond there is none! With such a conceit, he into my power comes over and over again. (6)

Of whom the many have no chance to even hear, whom many cannot know though they have heard, of Him is the speaker a wonder, and able the hearer of Him; a wonder the knower [of Brahman] instructed by capable men. (7)

Not easy to be known by little minds* is He, declared and oft-times

* Lit., "by a little man," that is, by a man of little mind.

pondered ; by others undeclared, no way leads to Him ; rarer than rare,
beyond all argument He surely is. (8)

Kaṭh^c
Sec. i.
Pt. ii.

This thought is not by argument to be obtained ; told of by others only,
can one well grasp it, dearest. Yet hast thou reached it. Ah ! fixed in
truth art thou ! May we, O Nachiketas, [ever] find a questioner like thee. (9)

I know what men call wealth is non-eternal, for that unchangeable
is surely not obtained by things that ever change. Thence from things
non-eternal has the Nâchiketa fire been lit by me, [and now] of the
eternal do I stand possessed. (10)

Thou hast gazed on the end of desire, on the base of the worlds, on
the endless result of the rites, the bourne free of fear,* praiseworthy, far-

* Lit., " of the fearless."

stretching [and] great, the basis [of all]. Thou hast, O Nachiketas,
wise, with firmness, [all] dismissed. (11)

Kath^o
Sec. i.
Pt. ii.

Him hard to behold, occultly pervading, placed down in the heart,
in the cave hid, [and] ancient—by means of the practice of supreme at-one-
ment, on God the wise dwelling, joy and grief he abandons. (12)

Having heard [and] well grasped Him, with discrimination, obtain-
ing that subtle one, one with the law, rejoices the mortal, fit object
obtaining in which to rejoice. Wide open is the door for Nachiket,
I think. (13)

[Nachiketas said:]

Other than order, than disorder* other, other than this [both] made

* Dharma and adharma convey the meanings of law and its opposite, of cosmos and
chaos; the literal meaning of cosmos being order, hence the above translation.

and unmade, other than past and what is the future, That which thou
seest that do thou declare. (14)

Kath^o
Sec. i.
Pt. ii.

[Death replied:]

That goal of which the sacred sciences all sing the praises, for which
the sacred practices all speak, desiring which men enter Brahman's
service, that goal to thee I now succinctly tell. It is the Om ! (15)

In very truth this word is Brahman ; this word in very truth is the
supreme ; in very truth this word who understandeth, whate'er he longeth
for, the same is his. (16)

This means is the best, this means is the highest ; one knowing this
means goes great in God's home.* (17)

The singer† is not born, nor dies He ever ; He came not anywhence

* Brahma-loka.

† *Sci.*, of the Om.

nor anything was He. Unborn, eternal, everlasting, this, ancient ; unslain
he remains though the body be slain. (18)

Kath^o
Sec. i.
Pt. ii.

If slayer thinks he slays, if slain thinks he is slain, both these know
naught ; this slays not nor is slain. (19)

Smaller than small, [yet] greater than great, in the heart of this
creature the Self doth repose ; That, free from desire, he sees, with his
grief gone—the greatness of Self, by favour of God. (20)

Sitting, He travels far ; lying, He speeds everywhere ; who but one's
Self* can know that God who joys, yet does not joy ? (21)

When once he knows the Self, mid bodies bodiless, amid the infirm
firm, great and widespread, the wise has no more grief. (22)

* Lit., " other than the ' I.' "

This Self is not obtainable by explanation, nor yet by mental grasp, nor hearing many times; by him whomso he chooses—by him is He obtained. For him the Self its proper form reveals.* (23)

Not one who hath not ceased from evil doing, nor one with senses uncontrolled, not one whose mind is uncollected, nor one whose mind is not at peace, can gain that [Self] by knowledget [merely]. (24)

Of whom both priest and warrior are the food and death the seasoning—how can a man, in such a case, know where He is? (25)

* The reading *âvpiñute* is taken here.

† That is to say, book-learning.

Twain, reaping* the fruit of their deeds† in the world, nestled down in the heart, in its uppermost sphere, the knowers of Brahman dub shadow and light, [so also] the five-fired, the three-fired too. (1)

The bridge of those who sacrifice to Brahm imperishable, that highest one, the fearless other shore of those who wish to cross, that Nâchiketa fire we would possess. (2)

Know the Self as the lord of the chariot, the body as only the car ; know also the reason‡ as driver, the reins as the impulses§ [too]. (3)

The senses they say are the horses, the objects for them are the

* Lit., "drinking." † Sukṛita=svakṛita. ‡ Buddhi. § Manas.

roads; Self, senses, and impulse united, the taster the wise ones have named. (4)

Kath^o
Sec. i.
Pt. iii.

Who then is the prey of unreason, impulse never under control, just as the wild steeds of a driver, his senses escape from his power. (5)

But the man who is subject to reason, impulse ever under control, of him well in hand are the senses, as the well managed team of a whip. (6)

Who then is the prey of unreason, unmindful, [and] ever impure, to that goal such a man* never reacheth, he goeth to births and to deaths.† (7)

But the man who is subject to reason, [and] mindful, [and] con-

* Lit., "he."

† Samsāra.

stantly pure, he unto that goal truly reacheth, from which he is born not again. (8)

Kaṭh^o
Sec. i.
Pt. iii.

Aye, the man who hath reason for driver, holding tight unto impulse's reins, he reacheth the end of the journey, that home of the god-head* supreme. (9)

Beyond the senses are the rudiments,† beyond the rudiments, impulsive mind; beyond this mind, the reason; beyond the reason, the Great Self;‡ (10)

* Lit., Viṣṇu, the all-pervading.

† The subtle elements, which are the causes of the senses.

‡ Hiraṇyagarbha, the resplendent world-germ, from which the whole universe proceeds.

Beyond the Great, the Increate;* beyond the Increate, the Man,†
beyond the Man, not anything; That is the goal; That is the final
end. (11)

He is the Self concealed in every being, not manifest is He; by
subtle seers alone with sharp and subtle mind‡ is He beheld. (12)

The wise should sink sense§ into mind;|| this sink in reason;¶ sink in
the Great Self reason; this in the Peace Self** sink. (13)

* Avyakta, undifferentiated cosmic substance.

† Puruṣha, the True Man; that is, Brahman.

‡ Buddhi.

§ Vāc, speech, put by upalakṣhaṇa for the senses generally.

|| Manas.

¶ Gñāna-ātman, that is, the buddhi or reason of mantra 10.

** Puruṣha, or Brahman.

Arise, awake, seek out the great ones and get understanding. Sharp is the edge of a razor [and] hard to pass over; hard is that path, say the seers, [for mortal] to tread. (14)

That, soundless, [and] touchless, [and] formless, beyond all exhaustion, past tasting, eternal [and] scentless, without end or beginning, transcending the Great,* ever stable—That knowing, man Death's mouth escapes. (15)

Hearing and handing on the ancient Nâchiketa tale, the man of wit in Brahman's home grows great. (16)

Whoever self-restrained recites, in an assembly of pious men,† this

* The "Great Self" of mantras 10 and 11.

† Brahmasanisad.

highest secret, or at the time of aiding those gone forth,* that counts for deathlessness, for deathlessness that counts. (17)

Kath^o
Sec. ii.
Pt. iv.

SECOND SECTION.

Fourth Part.

The self-existent out-pierced the senses outward, therefore a man looks out, not at the Self within. Some wise ones† now and then, escape from death desiring, by turning eyes away that inner Self beheld. (1)

[So] after outward longings fools pursue; they tumble into death's

* Shrāddha ceremonies to aid the dead in the after state.

† The original is in the singular.

wide-spreading net;* whereas the wise, sure deathlessness conceiving,
want nothing here below among uncertain things. (2)

Kath^o
Sec. ii.
Pt. iv.

By which [he] colour [knows, and] taste, [and] smell, sounds,
contacts, couplings, by that indeed he knows all that which here
remains. This verily is That. (3)

By which he sees the contents both of waking and of sleep, that
great wide-spreading Self—once this the wise man sees, he grieves no
more. (4)

This honey-eater whoso knoweth—the living self†—as close at hand,
lord of what was and of what will be, from it no more he seeks to hide.
This verily is That. (5)

* Lit., "the net of wide-spread death."

† The individual self, or reincarnating entity.

Who, in the beginning, preceding the waters,* produced† from [His] thought power, arose; who gazed on all sides throughout the creation, heart-entering standing within.† This verily is That. (6)

Kaṭh°
Sec. ii.
Pt. iv.

Who existeth as life, made of powers, the food-giver,‡ heart-entering standing within;† with the creatures she came into being. This verily is That. (7)

All-knowing, concealed in the firesticks, as babe by mother is borne, day after day by men of watchful mind, with offerings in their hands, is worshipped fire. This verily is That. (8)

* Of space.

† The words jâtam, tiṣṭhantam, and tiṣṭhantim are construed adverbially in Sanskrit.

‡ Aditi.

Whence riseth the sun, where he goeth to setting, on That all the powers do depend ; That truly none passeth beyond. This verily is That. (9)

What verily is here, that [too] is there ; what there, that here again. From death to death he goes who here below sees seeming difference. (10)

By mind alone is That to be obtained, no difference at all is here below ; from death to death he goes who here below sees seeming difference. (11)

The Man, of the size of a thumb, resides in the midst, within in the Self, of the past and the future the lord ; from Him a man hath no desire to hide. This verily is That. (12)

The Man, of the size of a thumb, like flame free of smoke, of past

and of future the lord, the same is to-day, to-morrow the same will He
be.* This verily is That. (13)

Kath
Sec. ii.
Pt. iv.

As water rained down in a pass runs over the hill-tops; so he who
perceives them as different, runs after phenomenal things. (14)

As pure water poured into pure, one water† doth surely become; so
too with the Self of the sage, who hath wisdom, O Gotama's son.‡

* Lit., "He verily to-day, He surely to-morrow."

† Lit., "like to it," or the same.

‡ Nachiketas.

Fifth Part.

Kāth°
Sec. ii.
Pt. v.

There is a temple with eleven gates,* possessed by the unborn of consciousness direct; ruling therein a man has no more grief, and freed from it is free indeed. This verily is That. (1)

As mover He dwells in bright [heaven], as pervader in what shines between, as fire He dwells in the altar, as guest does He dwell in the house; in man does He dwell, He dwells in those greater than man; He dwells in the rites, in æther He dwells; He is those that are born in the water, and those that are born in the earth, and those that are born on the mountains, and those that are born through the rites, great rite himself. (2)

* The eleven orifices of the body, two eyes, two ears, two nostrils and the mouth, the two lowest orifices, the navel, and the opening at the top of the skull.

Upwards He leads up the up-breath, the down-breath downward He casts. To the dwarf that sitteth between them all powers do their reverence give. (3)

Of the incarnate soul who yet embodied, by dint of effort to escape,* from body frees itself, what here of it remains? This verily is That. (4)

'Tis neither by up-breath [nor yet] by down-breath that any mortal doth live; 'tis by another men live on which both these do depend. (5)

[Now] unto thee, again, the secret old of Brahman I will tell, and after death, O Gautama,† how is the Self. (6)

* Visraṁsamānasya=visraṁsana-shīlasya; that is, having the tendency to escape.

† Nachiketas.

Some souls* go into wombs, to take a body; into the motionless do others pass, according to their deeds, as is their knowledge. (7)

The Man that wakes when others sleep, dispensing all desires, That truly is pure, That Brahman, That deathless is verily called; in That all worlds are contained; past That truly nought goes at all. This verily is That. (8)

As fire, though one, entering the world, like to the various forms in form became; so does the inner Self of all creation, though one, like to the various forms in form become, yet is without [them all]. (9)

As air, though one, entering the world, like to the various forms in form became; so does the inner Self of all creation, though one, like to the various forms in form become, yet is without [them all]. (10)

* Dehinah.

Just as the sun, the eye of all the world, is not besmirched with outer stains seen by the eyes; so that one inner Self of all creation is never smeared with any pain the world can give, for it standeth apart. (11)

Kath^o
Sec. ii.
Pt. v.

Sole sovereign, inner Self of all creation, who makes the one form manifold—the wise who gaze on Him within their self, theirs and not others' is bliss that aye endures. (12)

Lasting for aye, amid unlasting things, the [very] consciousness of those who conscious are, who, one, of many the desires dispenses—the wise who gaze on Him within their self, theirs and not others' is peace that aye endures. (13)

They think of it as That—the bliss supreme that all description beggars. How am I, then, to know whether That shines [itself or] shines [through other things]? (14)

There, shines not sun, nor moon and stars, nor do these lightnings
shine, much less this fire. When He shines forth, all things shine after
Him ; by Brahman's* shining shines all here below. (15)

Kath^o
Sec. ii.
Pt. vi.

Sixth Part.

The old, old tree that sees no morrow's dawn,† [stands] roots up
branches down. That truly is pure, That Brahman, That deathless is
verily called ; in That all the worlds are contained ; past That goes
nothing at all. This verily is That. (1)

* Lit., " by his."

† Ashvatthah = a-shvaṅ-stha, that is, " which stands not till to-morrow," it is also the
name of the sacred fig tree. The idea is that the world-tree (saṁsāra-vṛkṣha) never lasts
till to-morrow, for all things are perpetually changing.

All this, whatever moves, come forth [from That], in life vibrates—
a mighty terror [That], a weapon raised aloft. They who know That,
immortal they become. (2)

Kath^o
Sec. ii.
Pt. vi.

Fire burns from fear of That, from fear the sun gives light, from fear
both clouds and air, and death—these five* speed on [their way]. (3)

If here he fails to know, ere casting body off, then is he counted in
creation's worlds to re-embodied be. (4)

As in a glass, so in the self; as in a dream, so in the world of
shades; as things in water vaguely are discerned, so in the world of song;
as light and shadow, in the Brahma-world.† (5)

* Lit., "death as fifth."

† The three post-mortem states referred to are *pitṛiloka*, *gandharvaloka* and *brahmaloka*, or in modern theosophical terms, *kāmaloka*, *rūpa*, and *arūpa devachan*.

The man who knows the being of the senses as apart, and how they rise and set when they come forth apart—wise, grieves no more. (6)

Beyond the senses is the mind ; beyond the mind, the highest essence ;* beyond the essence, the Great Self ; beyond the Great, the highest Increate. (7)

Beyond the Increate is verily the Man ; all comprehending He and far beyond distinction's power. Him if he knows, the mortal's free, to deathlessness he goes. (8)

His form stands not within the vision's field, with eye no man beholds Him. By mind, mind-ruling in the heart, is he revealed. That they who know, immortal they become. (9)

* That is, buddhi.

When the five knowing ones, together with the mind, are settled down and reason does not move, that state they highest call. (10)

Kath°
Sec. ii.
Pt. vi.

As yoga this they know, firm grasping-back of sense; a man is watchful then, for yoga comes and goes. (11)

Since He by neither word, nor mind, nor sight, can e'er be gained, how is he realized by anyone but him who says "He is"?*

Not only as "He is" must he be realized, but also in the real truth of both.† 'Tis only when he has been realized first as "He is," that real truth smiles forth. (13)

* That is, at the beginning of yoga, a man must have faith (shradhdhā).

† That is, "is" and "is not," asti and nāsti, sat and asat, the unmanifested and manifested aspects of Brahman.

When all desires that linger in his heart are driven forth, then mortal immortal becomes, here Brahman he verily wins. (14)

Kath^o
Sec. ii.
Pt. vi.

When every knot of heart is here unloosed, then mortal immortal becomes. So far is the teaching. (15)

Of [this same] heart there are a hundred ways and one [beside]. Right through the centre of the head the odd one of them pierces. Rising by this, one reaches deathlessness ; the others, leading every way, are used for going out. (16)

The Man, the size of a thumb, the inner Self, sits ever in the heart of all that's born ; from one's own body should one draw Him forth with patience, as stalk from grass. Deathless [and] pure, a man should know Him ; a man should know that pure [and] deathless one. (17)

Thus having learnt the wisdom taught by Death and all the yoga-rules, free from all stain, possessed of Brahman, free too from death did Nachiket become. So verily will he who knoweth thus the highest Self.

Kath^o
Sec. ii.
Pt. vi.

(18)

Thus the Upaniṣhad has ending.

PRASHNOPANIṢHAD.

THE ARGUMENT.

THE meaning of the name Prashnopaniṣhad is the Upaniṣhad of the Questions. It belongs to the collection of the Atharvaveda.

Prash^o
Arg.

The Peace Chant is a general invocation to the powers, consisting of two mantras of the Ṛigveda (I. lxxxix. 8, 6).

Six questioners come to the teacher, who promises in due time, after the necessary discipline, to resolve their doubts (i. 1, 2).

80

The first question is concerning the creation of the universe (i. 3).

Its dual nature, life and substance, subjective and objective (i. 4).

Instances of this duality are given.

The sun and moon are its symbols (i. 5).

The praises of the sun are sung, and a mantra of the Ṛigveda quoted (6-8).

The northern and southern paths of the sun during the year are also taken as symbols of the same dual nature ; hence two paths, one leading to the state beyond rebirth, the other to the after-death state which is still under its sway. Another mantra of the Ṛig is quoted (i. 9-11).

The month and day-and-night are treated in the same manner (i. 12, 13).

Of procreation generally (i. 14).

Those who follow the ordinary life of procreation according to the rules (pravritti-mârga) gain the heaven-world within the sphere of rebirth; but

Prash°
Arg.

those who follow the path of renunciation (nivṛitti-mârga) win the state beyond the sphere of rebirth (i. 15, 16).

Prash^o
Arg.

The second question is propounded (ii. 1).

Of the several powers in the body and of the one life (ii. 2).

The fable of life and the powers (ii. 3, 4).

The song of the powers to life (ii.).-13).

The third question is put (iii. 1, 25)

Concerning the source and distribution of the one life (iii. 3, 4).

Of the fivefold manifested life (iii. 5-7). For the "seven flames" compare Muṇḍakopaniṣhad II. i. 8; for the mystical physiology, see Kaṭhupanishad, vi. 16; and for mantra 7, see Kaṭhupanishad, v. 7.

Analogies between the fivefold internal life and the external universe (iii. 8).

Of the function of life in death (iii. 9, 10). Compare Īshopaniṣhad 17.
The phala-shruti follows with an ancient verse in confirmation (iii.
11, 12).

Prash^o
Arg.

The fourth question is concerning the states of consciousness (iv. 1).
Of sleep (iv. 2); of the fivefold life during sleep and its analogies with the
various members of the sacrifice (iv. 3, 4).

Of the dream state (iv. 5).

Of the deep-sleep state (iv. 6-8).

Of the subject of consciousness (iv. 9).

The phala-shruti follows with an ancient verse in confirmation (iv.
10, 11).

For the whole subject of consciousness compare the Māṇḍūkyopaniṣhad.

The fifth question concerning mystic meditation on Om and its result (v. 1).

Of the two goals, the manifested and unmanifested Brahman (v. 2).

The various phases of meditation, with two ancient verses in confirmation (v. 3-7).

Again compare the Māṇḍûkyopaniṣhad for the whole subject of meditation on Om.

The sixth question is concerning the manifested Self (vi. 1).

This Self is in man (vi. 2).

Of the evolution of the universe from the thought of the Supreme (vi. 3, 4).

Of the involution of the universe, with an ancient verse in confirmation (vi. 5, 6).

The teacher ends his instructions, and the questioners, his pupils, pay reverence to him (vi. 7, 8).

Om, to Brahman that is! all hail!

Prash^o

THE PEACE CHANT.

Om! With our ears what is auspicious, may we hear, O ye powers!
With our eyes what is auspicious, may we see, O ye who are worthy of
worship! May we enjoy the length of days the powers allow with [these
our] bodies, chanting [our] praise with steady limbs! Welfare to us may
far-famed Indra grant; may he the nourisher who knoweth all, grant
welfare unto us! To us may he* whose wheel is never stayed, grant
welfare; may he who ruleth speech† grant welfare unto us!

Om! Peace, Peace, Peace! Hariḥ Om!

* Târ kṣhya, an epithet of doubtful meaning: probably signifying the deity in the
(apparently) ever-moving chariot of the sun.

† Bṛhaspati.

Here begins the Upaniṣhad.

Prash°
Q. i.

THE UPANIṢHAD.

FIRST QUESTION.

Sukeshan Bhâradvâja, and Satyakâma Shaibya, and Sauryâyaṇi Gârgya, and Kausalya Âshvalâyana, Vaidarbhi Bhargava, [and] Kabandhin Kâtyâyana—these were indeed devoted unto Brahman, Brahman their goal. High Brahman seeking, thinking, “he surely now will tell us all of that,” with fuel in their hands, they verily to Pippalâda came, [as to] a master. (1)

Thereon that seer spake unto them and said : Pass yet another year in contemplation, discipline and faith. Then, as you will, your questions ply ; and if we know, we verily the whole to you will tell. (2)

So [when the time was full], Kabandhin Kâtyâyana came up and asked: Whence ever in the world arise these creatures, Master? (3)

He said to him: Desiring creatures verily He, lord of creatures, thought-out thought. He thought thus thinking-out, a pair brought into being, substance and life. These, thought he, shall creatures manifold for me create. (4)

Now sun is life indeed and substance moon; substance indeed all this the formed and unformed both; so form much more is substance. (5)

Now when the rising sun the eastern quarter enters, he then bathes in his rays the life-streams of the east; when he lights up the southern, when the western, when [too] the northern, the nadir when, when zenith, when intermediate quarters, when this all, he then doth bathe all life-streams in his rays. (6)

Prash^o
Q. i.

'Tis He, the Man in everything, who takes on every form, life, fire
that rises. [This] by this verse is told: (7)

All-formed, all-knowing, golden, way supreme, sole light, heat-giver,
crowned with a thousand rays, in hundred forms existing, life of creation
—there riseth up the sun! (8)

The year, moreover, is creation's lord; of it there are two paths,
southern and northern. Thence they who make their practice to consist
of naught but sacrifice and public charity, win only for themselves the
lunar world; these then again return. Wherefore these devotees, desirous
of production, fare on the southern way. This procreator's path most
surely substance is. (9)

But by the northern way, by contemplation, discipline, faith, wisdom,
seeking for the Self, these gain the sun. That surely is the home of lives;

That deathless, fearless That, the highest goal; from That they ne'er
return; That is the end. Therefore there is this verse: (10)

Prashⁿ
Q. i.

They say, five-footed, of twelve shapes, the sire, from heaven's height,
rains down [the streams of life]; others again declare he sits omniscient
on seven six-spoked wheels.* (11)

The month, moreover, is creation's lord; the dark half substance truly
is, the light is life. Thence in the light these devotees perform their
sacrifice, the others in the other half. (12)

The day-and-night creation's lord moreover is; of it the day indeed is

* This obscure mantra of the Rigveda (I. clxiv. 12) has so far defied the efforts of all the commentators. It is generally explained as referring to the five seasons and twelve months of one ancient school and the seven rays (horses) and six seasons of another.

life, the night indeed is substance. They dry up surely life, who join in love by day; but if by night in love they join, that verily is discipline.* (13)

Food is, moreover, the creation's lord; from this indeed that seed; from that again these creatures do arise. (14)

Who, therefore, verily indeed obey that rule set by creation's lord, they into being bring a pair; theirs is indeed *this* world of Brahman. But those who contemplation have and discipline, in whom is stablished truth, (15)

Theirs is *that* stainless Brahma-world; in them there is no crookedness, unrighteousness, or guile. Thus did he answer make. (16)

* Brahmacharya, not in the technical sense, for all Brahmachāriṇaḥ are celibates, but in the general sense of right observation of times.

SECOND QUESTION.

Prash°
Q. ii.

Vaidarbhi Bhârgava then next to him the question put: Master, in truth how many powers hold up the creature; of these which cause [the life in] it to shine; of these again which is the best? (1)

To him he answer made:

Now verily this power is æther—air, fire, and water, earth, voice, mind, and sight, and hearing. They, shining forth, declared: 'Tis we who keep together and hold up this bundle.* (2)

Life— [and Life is] best—said unto them: Straight into error do not step. 'Tis I who by this very quintuple division of myself together keep and hold this bundle up. (3)

* Bâṇa mystically means "five," that is, the bundle of five arrows (pañcha-bâṇa) of Kâma Deva (Desire), hence the bodies, gross and subtle, made of the five elements.

Incredulous they were. He pridefully rose, as it were, aloft. When he rose up, the others every one did also rise; and when he settled down, down-settled each and all. As bees, queen* flying up, all upward fly, and when she settles down, down-settle all; so voice, mind, hearing, sight. With satisfaction unto Life they then these praises sing:

As fire he giveth heat, the sun is he, he giveth rain, he is indeed the lord; he's air, and earth, and substance bright, what is and is not, and what never dies. (5)

As spokes in nave, in Life are all things set—the Vedas three,† [and] sacrifice, soldier and saint.‡ (6)

As lord of creatures, in the germ thou movest; thence thou again

* Lit., "king." † *Ṛicho yajūmshī sāmāni* ‡ *Kṣhatrañ brahmacha.*

like to thyself art born. To thee these creatures offering bring, O Life,
since thou dost back of all lives stand. (7)

Thou art the fittest carrier to the powers, the foremost offering to the
departed, the truth lived by the seers, Atharvan of Aṅgirasah* art thou. (8)

Thou by thy glory Indra art, O Life; thou Rudra, as protector, art;
'tis thou who movest in the interspace; sun, lord of light, art thou. (9)

When thou dost send down rain, these creatures then, O Life, in
joyous transports stand. "Food shall there be," they think, "as much
as we desire." (10)

* It is very doubtful what this means. Atharvan is generally supposed to be the master
from whom Aṅgiras and his school received their teaching.

Thou art beyond initiation,* Life, sole seer, and all-devourer, lord of existence thou. 'Tis we who give thee food. Thou art our sire, O thou who breathest in the mother [space]. (11)

Do thou that form of thine which stores itself in speech, and sight, and hearing, which wraps itself round mind, do thou propitious make; O, do not go away! (12)

All this, whate'er is in the three worlds based, is in the sway of Life. Protect thou us, as mother doth her sons; prosperity and wisdom [too] grant thou to us. (13)

* Vrâtya, one who has passed beyond the periods of the initiating ceremonies (samskârâḥ).

Prash^o
Q. ii.

THIRD QUESTION.

Prashⁿ
Q. iii.

Then next Kausalya Âshvalâyana to him the question put :
Whence, Master, does this life arise ; how to this body come ; how self-
divided does it stay ; by what does it depart ; how does it keep the outer
world ; the inner [how] ? (1)

To him he answer made : Hard questions dost thou ask. I think
thou art most earnest as to God ; therefore, I'll answer give. (2)

From Self this life proceeds ; as man a shadow [casts, so] this casts
that ;* by act of mind it comes into this body. (3)

Just as a king his ministers appoints, instructing them, "These

* Lit., "as the shadow in the case of a man, in this that is spread."

townships here rule over, and those townships there," in just the self-same way this life the other lives in various stations sets. (4)

He sets the lower life in lower parts; in eye and ear the upper life sets out itself through mouth and nose; the equalizing life again is in the midst, it equally this offered food distributes; hence seven flames arise. (5)

Now in the heart the Self [abides]. This is the centre of a hundred ways and one; of these a hundred is in each; [and yet again] in each of these seventy and two branch-ways a thousand times. In these is active the pervading life. (6)

Now by the one the up-going upward life with purity leads to the pure, with sin unto the world of sin, but with the two unto the land of man. (7)

It is the sun which is the upper life of the external world; for he it is

who rising sheds his favour on the upper life within the eyes. The power that is on earth, that, in the case of man, is what supports the lower life; æther, which is between, is equalizing, air is pervading life. (8)

And fire again is upward life; therefore a man whose fire has been put out goes to rebirth, his senses still inhering in his mind. (9)

Whate'er his thought, with that he goes unto the upper life; the upper life joined with the fire, united with the Self, leads him unto his world as he has built it up. (10)

The wise who thus the [one] life knoweth, of him the progeny is not cut off; immortal he becomes. On this there is this verse: (11)

The rising, coming, staying, the fivefold separation too and inner nature of the upper life, thus knowing, a man wins immortality, yea immortality he wins. (12)

Prash°
Q. iii.

FOURTH QUESTION.

Prash^o
Q. iv.

Then next to him Sauryâyaṇi Gârgya the question put: How many in this man, O Master, sleep; how many wake in him; which of them is the power that seeth dreams; whose is this bliss; in which of them again is all of them established? (1)

To him he answer made: Just as the sun-beams, Gârgya, to setting going, in that bright orb all one become, and once again, when once again it rises, the same come forth; just in the self-same way, all this at-ones itself in mind, the higher power. At this time, then, the man hears not [at all], sees not, smells not, tastes not, feels not, speaks not, takes not, nor procreates, voids not, moves not; he sleeps—they say. (2)

The life-fires only wake [then] in this temple. The household fire

is verily this lower life. Pervading life the second fire. Since it is taken from the household fire, from its being taken up [in sleep], the third fire is the upper life. (3)

Prash°
Q. iv.

And since the offerings twain, in-breathing and out-breathing, he equally distributes, [the priest] is equalizing life; mind verily is he for whom the sacrifice is made; the sacrifice's fruit the life that upward goes; it takes the one for whom they sacrifice, to Brahman day by day. (4)

In this dream-state this power* enjoys its greatness. Whatever has been seen it sees again; whatever heard it hears again; whatever its experience has been in different lands and climes,† it passes through again

* The mind.

† Lit., "quarters."

and yet again. Seen and unseen, heard and unheard, experienced and not experienced, existent and non-existent, it sees, being all, all doth it see. (5)

Prash°
Q. iv.

When with the light that power is overpowered, then does it see no dreams ; thus then this bliss arises in this body. (6)

Just as, my dearest sir, birds in the home-tree nest, in just the self-same way this all doth nestle in the Self supreme— (7)

Both earth and subtle form of earth, water and water's subtle form, both fire and subtle form of fire, both air and subtle form of air, æther and subtle form of æther, both sight and what must be seen, both hearing and what must be heard, both smell and what must be smelt, both taste and what one must taste, both touch and what must be touched, both voice and what must be voiced, both hands and what one must handle,

both organ of joy and what must be enjoyed, both organ of voiding and what must be voided, both feet and what must be footed, both impulse and what impulse must seek, both reason and what one must reason, both that which makes things "mine" and things that must be referable to "me," imagination too and what must be imagined, illumination and what must be illumined, both life and what life must support.* (8)

Prash^o
Q. iv.

He is the secr, [and] toucher, the hearer, smeller, taster, the mind of impulse and of reason, the agent, the knowing self, the man. In the supreme unfading Self is he established. (9)

In truth to the supreme unfading one he goes, who truly knows that pure unfading one, which hath no shadow, incorporate, from passion free.

* See the table in the Preamble and its explanation.

Who verily knows [That], dear sir, all-knowing all becomes. On
that there is this verse : (10)

Prash^o
Q. v.

Who verily, dear sir, knows that unfading one, in which the
knowing self, with all the powers, the lives and creatures,* nestle, he into
all indeed all-knowing enters. (11)

FIFTH QUESTION.

Next then to him did Satyakâma Shaibya put the question : Now in
the case of him, O Master, among men, who till the very time of going
forth performs that meditation on the Om, what world, forsooth, does he
thereby obtain ? (1)

* Creations or elements, earth and its element or subtle form, &c.

To him he answer made : What is called Om̐, in truth, O Satyakâma, is both the upper Brahman and the lower ; therefore the man who knoweth this, doth surely by this means, reach either unto one or other of the two. (2)

Prash^o
Q. v.

Now, if he meditate on it in its one measure only, even by that enlightened, he very soon becomes united with the world of sense. Creative harmonies* lead him unto the world of men ; he there united with contemplation, discipline and faith, experiences greatness. (3)

But if he meditate upon its measures twain, he then becomes united with the mental world. He by regenerative harmonies† is brought into the intermediate space, the lunar world, and after tasting lordship in that world comes back again. (4)

* Lit., the R̥ig-verses.

† Lit., the Yajur-verses.

But if again he meditate upon that Man supreme with Om imperishable, but in three measures, he with the bright sun-world becomes united. Just as a snake sloughs off its skin, e'en so he doth from sin himself make free. By harmonies preservative* to Brahman's world is he conducted and gazes on the Man beyond life's ocean, † the Man enshrined within the temple [of all men]. ‡ On this are these two verses : (5)

When the three measures, which [taken by themselves] lead unto death, are one to other joined in bond of closest union, and used in outer, inner and intermediate actions well-performed, the wise is no more shaken. (6)

By the creative harmonies unto this [world] ; by harmonies regener-

* Lit., the Sāma-verses.

† Lit., "mass."

‡ That is, the body.

ative unto the interspace; what by the harmonies preservative, that do the seers know.

Prash^o
Q. vi.

'Tis only by the ship* of Om the wise one sails to That which is at peace, free from decay [and] death, [the Self] supreme. (7)

SIXTH QUESTION.

Next then Sukeshan Bhâradvâja to him the question put: Hiraṇyanâbha, Master, prince of Kosalâ, came unto me and asked this question, "Dost thou, O Bhâradvâja, know the man of sixteen phases?" I said unto that prince, "I know him not; if I knew him, how should I not tell thee? The man who speaks untruth is surely dried up root and all. Therefore, I venture not an untrue word." He got into his car and

* Lit., "vehicle" or "means."

silent went away. That question unto thee I now do put: Where is that Man? (1)

To him he made reply: Just here within the body, dearest sir, is He, the Man in whom these sixteen phases have their birth. (2)

He* thought: On what now going out, shall I go out; or on what staying, shall I stay? (3)

Thus thinking, He life evolved; from life the fixed,† [and] æther, air [and] fire, water [and] earth, sensation, impulse, food, from food virility, [and] contemplation, energetic thoughts,‡ [and] actions, worlds, and in the worlds [both] name [and] form]. (4)

Just as these rivers rolling onward, towards ocean tending, on reach-

* Brahman as creator

† Or "faith."

‡ Mantrâh.

ing ocean sink, their name and form [distinctive] perish—"ocean" they're simply called; in just the self-same way, of that all-watchful one, these sixteen phases, Man-wards tending, on reaching Him sink in the Man, their name and form do perish—the "Man" they're simply called. He the immortal hath no phases—He. On that there is this verse: (5)

Prash°
Q. vi.

In whom like spokes in nave the phases do inhere, Him know ye as the Man fit to be known; so unto you shall death no more give pain. (6)

To them he said: So far indeed this highest Brahman do I know. Higher than Him is naught. (7)

Revering him, they say: Thou art our father truly, for thou unto un wisdom's further shore hast ferried us across. Hail to the seers supreme; unto the seers supreme all hail! (8)

Thus the Upaniṣhad has ending.

MUNḌAKOPANIṢHAD.

THE ARGUMENT.

THE Muṇḍakopaniṣhad is so-called from muṇḍaka, a razor. It is the razor which cuts the knot of ignorance.

Muṇḍ^o
Arg.

It belongs to the Atharvaveda, and is therefore preceded by the Peace Chant of that Veda.

The line of succession of the teaching (guru-paramparâ) is given (I. i. 1-3).

Of the two sciences ; the science of the ceremonialists and of those who seek the true (I. i. 4-9).

Mund^o
Arg.

Of the ceremonies ; the "seven flickering tongues " are a poetical analysis of the sacrificial fire, to correspond with the sevenfold constitution of nature (I. i. 1-6).

Of the perishable results and delusive nature of ceremonies (I. i. 7-10).

Of the sage and the higher science (I. i. 11).

He who desires the true, will seek out a teacher (I. i. 12, 13).

All comes from the Self, and is the Self (II. i. 1-10).

Of the Self and the way to reach it ; the bow of Om̐ (II. ii. 1-11).

Of the individual and universal souls, birds on the same life-tree ; of yoga or the means of identification of the individual and universal souls, and the result of such practice (III. i. 1-10 ; III. ii. 1-9).

The teaching must only be given to those who have fitted themselves to receive it (III. ii. 10, 11).

Muṅḍ^o

Om. To Brahman that is, all hail!

THE PEACE CHANT.

Om! With our ears what is auspicious, may we hear, O ye powers! With our eyes what is auspicious, may we see, O ye who are worthy of worship! May we enjoy the length of days the powers allow with [these our] bodies, chanting [our] praise with steady limbs! Welfare to us may far-famed Indra grant; may he the nourisher, who knoweth all, grant welfare unto us! To us may he whose wheel is never stayed, grant welfare; may he who ruleth speech, grant welfare unto us!

Om! Peace, Peace, Peace! Hariḥ Om!

Here begins the Upaniṣhad

THE UPANIṢHAD.

FIRST SECTION.

First Part.

[Now] of the powers Brahmâ* did first arise, maker of all, the warder of the world. 'Twas he who told unto Atharvan, the eldest of his sons, the sacred science† on which all other sciences depend. (I)

What Brahmâ told Atharvan, that science did Atharvan, in ancient

* To be quite consistent, this should be written Brahman, the crude form. Confusion however would then arise between the neuter and masculine, which in the nominative cases are respectively Brahma and Brahmâ, the crude form of both being Brahman.

† Brahmavidyâ.

times, tell unto Aṅgir. He told it unto Satyavâha Bhâradvâja, [and] Bhâradvâja unto Aṅgiras, in both its higher and its lower form. (2)

Mund^o
Sec. i.
Pt. i.

Then Shaunaka, a householder of wealth, in proper form, came unto Aṅgiras and put the question: On what being known, is all this, Master, known? (3)

He answered him: Two sciences are to be known, thus it has ever been, as they who know God say, the higher and the lower. (4)

Of these the lower is Ṛigveda, Yajurveda, Sâmaved, Atharvaveda, the laws of accent, and of ceremony, analysis of speech, [and] etymology, the laws of metre and the signs of heaven.* Whereas the higher one is [that] whereby the That, which cannot be destroyed, is realized. (5)

* The teaching of the Upaniṣhads is a protest against such bibliolatry, a return to simplicity from heterogeneity.

The That which none can see, nor grasp, which has no kin, nor caste, nor eyes, nor ears, nor hands, nor feet, eternal That, all present and pervading, most subtle, That inexhaustible, the womb of every creature, which men on every side discover—when they're wise. (6)

Just as a spider spins forth and inwinds, as plants grow on the earth, as hair and down from man, so from imperishable [That] comes forth this all. (7)

With brooding thought does Brahman swell; thence unto substance* birth is given; from substance, life, mind, being,† worlds, and deathlessness as the result of [sacred] works. (8)

* Annam, lit., "food," *sci.*, avyakta.

† Satyam, that is, pañcha-tanmâtrâḥ, or mahâbhûtâni, the five root-elements or "great beings" of the universe.

He who both knoweth all and is all-wise, whose brooding-thought is all pure-knowledge—from Him is both this [lower] Brahm, name, form, and substance. (9)

Mund^o
Sec. i.
Pt. ii.

Second Part.

This, too, is true. The works which in the mantras seers saw, spread manifoldly in the second age.* Such daily do, ye lovers of the true; for you, this is the path to merit's world. (1)

[So] when flame flickers, fire well lit, then mid the sacrificial stuff, parted in twain, you should the offerings cast—offered with faith. (2)

The special sacrifice that does not keep observance of new moon,

* The second of the four ages, of which we are now in the fourth. In the second age man began to lose his innate power over nature and supplemented it by external ceremonies.

[and] full moon, the series of four months, new year, [and] hospitality,
[and] proper times, the hierarchy of powers, and [all] the rules, destroys
the offerer's worlds up to the seventh [world]. (3)

Mund^o
Sec. i.
Pt. ii.

These are the names of fire's seven flickering tongues—black, fierce,
[and] mind-swift, scarlet, full of smoke, sparkling, the bright all-shining
[flame.] (4)

He who performs at proper times, when these are lighted up, making
his offerings—him do the solar rays lead where the lord of powers, the
one, sits up on high. (5)

[Thus] with the words, "Come, come [to us]," the brightly shining
offerings, through the solar rays, that sacrificer bear aloft, speaking
sweet words, and hymning him, "This is your heaven-world pure, gained
by good deeds." (6)

Rafts insecure are these, made of the eighteen logs* of sacrifice, on which the lower rite is said [to rest]. They who praise this as best, deluded ones—these to decay and death come back again and yet again. Abiding in unwisdom's midst, self-wise, themselves sages believing, slain over and over again, they circle deluded about, blind led by the blind. (7)

In many forms, abiding in unwisdom, with the conceit, "We have attained our end," the fools are filled. Through their desires it is that ceremonialists reach not to knowledge; and so they wretchedly [fall back again], when to an end their world [of merit] comes. (9)

Deep in delusion, thinking that sacrifice and public works of charity

* Lit., "forms" or "members."

are best, naught better do they know; [so] when they have enjoyed the height of heaven by good deeds gained, to this or to a lower world they come [once more]. (10)

Mund^o
Sec. i.
Pt. ii.

But they who zealously perform the mystic practices, in faith, in forest [hermitage], at peace, with wisdom, keeping the beggar's rule—they, free from stain, fare forth, by the sun's gate, to where there is that deathless Man, the very Self that no man can exhaust. (11)

Having surveyed the worlds that deeds [done for reward] build up, he who loves God* unto renunciation should betake himself. The uncreate is not by the create [to be obtained]. To find out That, he verily should to a teacher go—versed in the law, who takes his final stand on God—fuel in hand. (12)

* Brâhmaṇa.

To him who draweth nigh, with mind at perfect peace, his senses in control, the sage doth tell in all its truth that sacred science, by means of which a man doth know the true, the Man beyond decay. (13)

Mund^o
Sec. ii.
Pt. i.

SECOND SECTION.

First Part.

This, too, is true. As from a blazing fire, a thousand ways, fly forth, of one same nature, sparks; just so, my dearest sir, do creatures manifold from That beyond decay come forth, and thither go again. (1)

Shining and formless surely is that Man; without, within; surely unborn is He; transcending life and mind; pure and beyond decaying-less Beyond. (2)

From Him rise life, [and] mind and all the senses, æther, air, fire, [and] water, and earth supporting all. (3)

The fire [-stuff] is his head; his eyes the sun and moon; his ears the quarters; his voice the manifested laws; his life is air; his heart the universe; the earth is for his feet—in brief, He is the inner Self of every creature. (4)

From Him [comes] fire, whose fuel is the sun; rain from the moon; on earth are plants; in woman man casts seed; [thus] creatures manifold come from the Man. (5)

From Him the R̥ig, the S̥âma, and the Yajur [chants], initiation, [and] all worship, sacrifice and gifts, [observances of] time,* and he for

* Lit., "the year."

whom the sacrifice is made, the worlds where moon, where sun, purgation
shed. (6)

Mund^o
Sec. ii.
Pt. i.

From Him the gods in various hosts are born, angels,* men, beasts,
[and] birds, upper and lower life, crops,† mystic practices, and faith,
truth, discipline, and rule. (7)

Seven life-powers come from Him, seven flames, seven foods [to feed
the flames]—enlightenments—these seven worlds in which the life-powers
move, in secret hid, seven placed in each. (8)

From Him the oceans and the mountains all; from Him the rivers roll
of every kind; from Him all plants; sap, too, whereby the inner Self,
indeed, blends‡ with the creature. (9)

* The "dæmons" of Hellenic theology. † Lit., "rice and barley." ‡ Lit., "stands."

The Man most surely is this all, deed, thought, [and] Brahman high, the deathless one. Who knows that He is centred in the heart, he, dearest sir, unwisdom's knot dissolves [e'en] here [on earth]. (10)

Second Part.

Self-luminous, concealed, they say, in secret stirring, the mighty home where centres all that moves, breathes, winks. That know adorable, both "is" and "is not," which, being best, transcends the intellect of all creation. (1)

What is filled full of light, [and] rarer than rare, in what nestle the worlds and their dwellers [as well] ; That [then] is this Brahman which knoweth no change, That life, That voice and mind again. That is this truth, That the immortal. That is [the mark] to hit ; hit it, dear sir. (2)

Taking the bow of which the teaching tells, [that] mighty arm, place thou on it the bolt, with meditation surely whetted, [and] drawing it, with mind one with the thought of That, hit thou, dear sir, the mark, no other thing than That beyond decay. (3)

Om is the bow, the bolt indeed the Self, Brahman is called the mark ; by constancy of thought alone can it be hit ; one should be swallowed up* in That, as bolt [in mark]. (4)

In whom heaven, earth and interspace are woven, mind and all lives, Him and Him only know to be the Self. Away with other words ; He is the bridge to the immortal. (5)

As spokes in nave, just where the channels meet, within, that " He "

* Lit., " become one with."

does move, in divers forms appearing. With Om̐ thus meditate on Self.
Peace unto you for crossing o'er the darkness ! (6)

Mund^o
Sec. ii
Pt. ii.

Who knoweth all and is all-wise, whose is this glory in the world,
this Self indeed is set in Brahm's bright shrine, the æther, (of the nature of
mind, the leader of life and of body, set [also] in food, by placing the
heart in its midst ;)* Him on all sides the wise behold with knowledge,
face to face—Him flashing forth, all-bliss, transcending death. (7)

The heart's knot is dissolved ; all doubts are cut apart ; deeds†
perish, when both the higher and the lower That‡ have [once] been
seen. (8)

* The passage in parenthesis is omitted by competent teachers as spurious.

† Karmâṇi.

‡ Brahmaṇ both manifested and unmanifested.

Within [man's] radiant highest vesture is stainless, partless Brahm ;
That is the pure light of [all] lights, that which self-knowers know. (9)

There shines not sun, nor moon and stars, nor do these lightnings
shine, much less this fire. When He shines forth all things shine after
Him, by Brahman's shining shines all here below. (10)

Aye, this immortal Brahman is before, Brahm is behind, on right
and left, stretched out above, below. This Brahman surely is this all.
He is the best. (11)

THIRD SECTION.

First Part.

Two beauteous-winged companions, ever mates, perch on the self-
same tree ; one of the twain devours the luscious fruit, fasting its mate*
looks on. (1)

* Lit., "the other."

Though on the self-same tree,* man sunk in powerlessness deluded grieves. But when he sees his mate adorable, instinct with power, and what His greatness is, his grief departs. (2)

When seer sees the one of golden-hue, creator, instinct with power, the Man, the womb of [lower] Brahm, then wise, both fair and foul he strippeth off, and free from stain, sameness supreme attains. (3)

Life sure is He who flames through all creation. The wise man knowing Him, speaks of naught else; he sports in Self, in Self finds his delight, yet doth he acts perform, best of God-knowers he. (4)

This Self is to be reached by truth alone, [and] meditation, by knowledge pure, and constant discipline. He is in body's midst, made all

* *Sci.*, as the Self.

of light, translucent; whom practised men,* sins washed away,
behold. (5)

Mund^o
Sec. iii.
Pt. i.

Truth wins alone, not lies; by means of truth the path doth widen
out—the way the gods do go—by which seers travel on, when once desires
are o'er, to where is That, truth's grandest treasure house. (6)

That, heavenly-bright, of thought-transcending nature, shines out
both vast and rarer than the rare; far farther than the far, here close at
hand That too, just here in [all] who see, nestling within the heart. (7)

By eye He is not grasped, nor yet by speech, nor by the other powers,
nor by [mere] meditation or [e'en by holy] deeds. By wisdom's calm, in

* Yatayah, those with their passions under control; that is to say, ascetics in the
original meaning of the word ἀσκηται

essence pure, then, not till then, does one, in ecstasy, Him free from parts
behold. (8)

Mund°
Sec. iii.
Pt. ii.

This subtle Self is to be known by mind, when life five-fold has been absorbed in it. The creature's mind is mantled o'er with lives; which being cleansed, [then] spreads out wide this Self. (9)

Whatever world the man of essence pure makes come to light by means of thought, whate'er desires he longeth for, that very world and those desires he doth obtain. Therefore, let him who longeth to fare well, pay honour verily to him who knows the Self. (10)

Second Part.

He knows that highest Brahm, the home where all doth rest. Clear

shines He forth [for him]. They who indeed, free from desire, give worship to the Man, wise, they escape beyond this [realm of] seed. (1)

Who dwelling in desires, longs after them, he through desires takes birth [again] wherever it may be; whereas of the self-perfect man, come to desire's end—e'en here [on earth], his longings all fade out. (2)

This Self is not attainable by explanation, nor yet by mental grasp, nor hearing many times; by him whomso He chooses—by him is He obtained. For him the Self its proper form reveals. (3)

This Self is not attainable by one with lack of strength, nor yet by meditation carelessly performed, much less without due preparation,*
But he who wisely strives by means of these, of him the Self goes unto Brahman home. (4)

* Lit., "without characteristic marks," that is to say, renunciation, &c.

Him having reached, with wisdom satiate, desires away, [and] self-perfected, in perfect peace, the seers, attaining everywhere Him everywhere pervading, wise, with the Self at one, blend fully with the all. (5)

Mund^o
Sec. iii
Pt. ii.

The meaning of the knowledge of what is wisdom's end most fully comprehending, saints,* in essence pure by practice of self-sacrificing yog, they, in the worlds divine, at the supremest end,† supremest deathlessness attaining, are one and all set free. (6)

The fifteen phases to their sources going, and all the powers to corresponding powers, actions and knowing self all are at-oned in [That] supreme which no exhaustion knows. (7)

Just as the rivers onward rolling unto their setting in the ocean go,

* Lit., "ascetics."

† Sci., of all their lives.

quitting both name and form ; just so the sage, from name and form set free, goes to the shining Man beyond Beyond. (8)

Mund^o
Sec. iii.
Pt. ii.

He who doth truly know that Brahm supreme, he Brahm Himself becomes ; in that man's clan there surely is none ignorant of Brahm. He crosseth over grief, he crosseth over sin ; free from the hidden bonds immortal he becomes. (9)

Thus is it sung by the Rik : The doers of just deeds, who know the scripture, whose goal is Brahm, who, full of faith, pay worship of themselves unto the Seer Unique—to such, forsooth, should knowledge of that Brahm be told, to those indeed who keep the vow,* according to the rule. (10)

* Shirovrata, lit. "head-vow." The followers of this vow were said, mystically, to carry fire, the symbol of the "seer unique," on the head.

This is that truth which Aúgiras, the seer, in olden times explained.
No man who does not keep the vow, reads of this [truth]. Hail to the
seers supreme ; unto the seers supreme all hail !

Mund^o
Sec. iii.
Pt. ii.

(II)

Here the Upaniṣhad has ending.

MÂṄḌŪKYOPANIṢHAD.

THE ARGUMENT.

THE reason for the name Mâṅḍûkyopanishad is doubtful ; it is probably so called from its Ṛishi Maṅḍûka.

Mâṅḍ°
Arg.

It belongs to the Atharvaveda, and is therefore preceded by the Peace Chant of that Veda.

Of the mystic Om (or Aum) the Word which brings all into being ; the correspondence of its elements with the states of consciousness—waking

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(jâgrat), dreaming (svapna) and deep-sleep (suṣhupti); the whole word corresponds to the state of the Self, the "fourth" (turīya). Mand°

Om! To Brahman that is, all hail!

THE PEACE CHANT.

Om! With our ears what is auspicious, may we hear, O ye powers!
With our eyes what is auspicious, may we see, O ye who are worthy of
worship! May we enjoy the length of days the powers allow with [these
our] bodies, chanting [our] praise with steady limbs! Welfare to us
may far-famed Indra grant; may he, the nourisher, who knoweth all, grant
welfare unto us! To us may he whose wheel is never stayed, grant
welfare; may he who ruleth speech, grant welfare unto us!

Om! Peace, Peace, Peace! Hariḥ Om!

THE UPANIṢHAD.

That Om̐, the word which never dies—this all its meaning is. What was, what is, what will be, all is but Om̐; what else besides which triple time transcends, that, too, is Om̐. (1)

All this is surely Brahm; this Self is Brahm; this Self is fourfold too. (2)

Whose field is waking life, whose consciousness is outward, of seven members, nineteen mouths,* devourer of gross things—where all men live is state the first. (3)

Whose field is dreaming life, whose consciousness is inward, of seven

* See the Table in the Preamble.

members, nineteen mouths, of subtle things devourer—the shining one is state the second. (4)

Where no desires of any kind the man asleep desires, no dream of any kind beholds, that is deep sleep. Whose field is deep-sleep life, at-oned, of consciousness ingathered nothing else, of bliss composed, devouring bliss, whose mouth is thought alone—the one of consciousness is state the third. (5)

This is the lord of all, all-knowing this, the inner ruler this, this is the womb of all, the start and finish surely of [all] creatures. (6)

Nor inwards conscious, nor outwards conscious, nor conscious [yet] both ways; nor [yet] ingathered as to consciousness, nor [even] conscious, nor [yet] unconscious; what none can see, nor grasp, nor comprehend, void of distinctive mark, unthinkable, past definition, naught but

self-consciousness alone, that ends all going-out,* peaceful, benign, [and] secondless—[this] men think of as fourth; He is the Self, 'tis He who must be known. (7)

This Self, then, is the Om̄, both as concerns the word itself [and] as concerns its parts. States parts, parts states; the A, the U, the M. (8)

Whose field is waking consciousness, the one where all men live is letter A, part first, from covering all, or being first; he surely gains all his desires and first becomes, who knoweth thus. (9)

Whose field is dreaming life, the shining one is letter U, the second part, from being better or between the two; he better surely makes his

* The cessation or end of evolution.

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knowledge-range, and equal-minded grows—in that man's clan there's
none who knows not Brahm—who knoweth thus. (10)

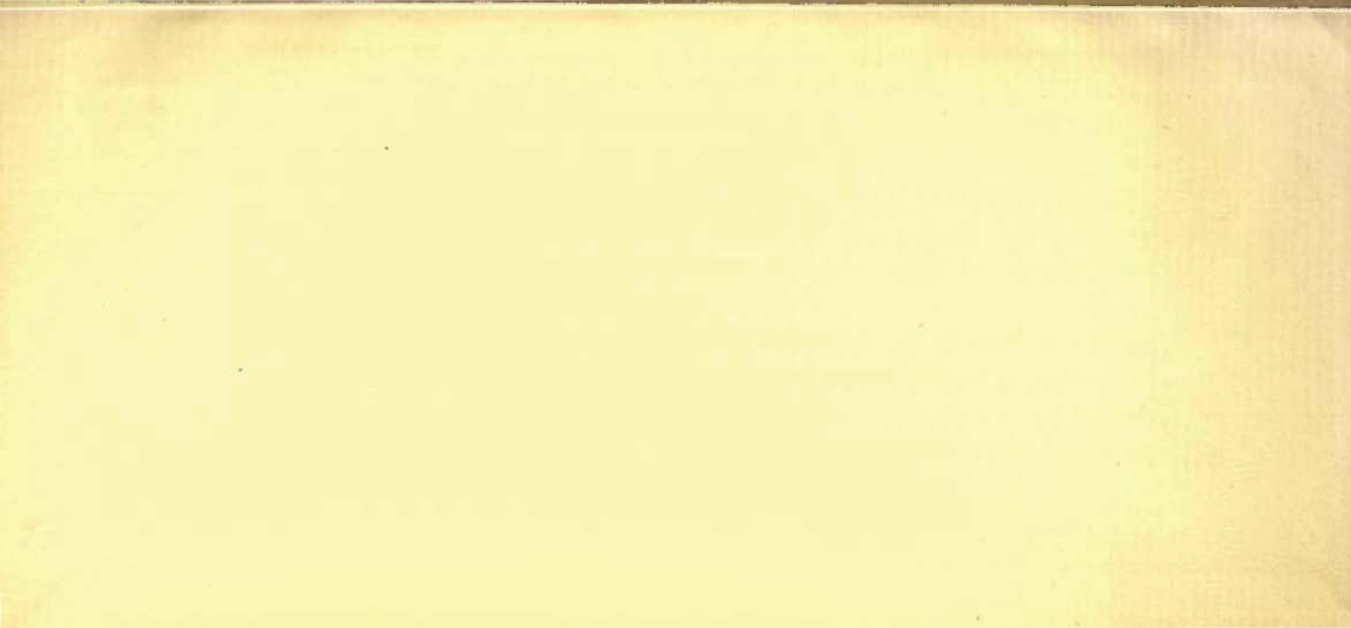
Māṇḍ°

Whose field is deep-sleep life, the one of consciousness is letter M,
part third, from measuring or being final; all this he surely measures and
reaches to the end, who knoweth thus. (11)

The partless fourth, incomprehensible, that ends all going-out,
benign, [and] secondless—Om such as this is Self indeed; by Self he
enters Self, who knoweth thus, who knoweth thus. (12)

Thus the Upaniṣhad has ending.

THUS THE FIRST VOLUME IS ENDED.





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THE UPANISHADS

G. R. S. NEAS AND J. C. CHATTOPADHYAYA

VOLUME II.

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THE UPANIṢHADS

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TO THOSE WHO LOVE THE TRUE.

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Uttiṣṭhata jāgrata prāpya varān nibodhata.

Arise! awake! seek out the great ones, and get understanding!

TAITTIRĪYOPANIṢHAD.

THE ARGUMENT.

THE Taittiriyopaniṣhad is so called from the Ṛṣhi Tittiri. The legend of the partridges (tittirayaḥ) eating the Veda thrown up by the Ṛṣhi Yāgñavalkya is also given in this connection. The Upaniṣhad belongs to the Kṛiṣṇa Yajurveda.

The three parts are generally known by the names: Shikṣhā Valli (concerning chanting and the rest); Brahmānanda Valli (concerning bliss); Bhṛigu Valli (concerning the lore of Bhṛigu).

Tait°
Arg.

- The First Part begins with an invocation from the R̥igveda (i. 1).
Of the rules of chanting the mantras (i. 2).
Of the five conjunctions (i. 3).
Mantras for the use of the teacher (i. 4).
The "mighty utterances," their meanings, and the result of their use
(i. 5).
The ancient art whereby one becomes king of all (i. 6).
The fivefold categories of external and internal nature (i. 7).
The meaning and use of Om̐ (i. 8).
On the necessity of study and teaching (i. 9).
Trishaṅku's teaching (i. 10).
The ethical instruction given to the pupil on quitting his teacher to enter
the life of the householder (i. 11).

The concluding invocation and thanksgiving (i. 12).

The Second Part, after an invocation, proceeds to trace evolution from Brahman, as the Logos, to plants, and so through food to man's gross body (ii. 1, 2).

The five embodiments of man (ii. 2-5).

Of him who reaches the fearless state (ii. 6, 7); of the various grades of bliss (ii. 8); and of him again who attains Brahman (ii. 9).

Each statement in this part is supported by a quotation from prior scriptures, which are now apparently lost.

The Third Part, after an invocation, tells us how Bhṛigu gradually arrived at a knowledge of the highest manifestation of Brahman in the five embodiments (iii. 1-6).

The rules respecting food (iii. 7-10).

Tait^o
Arg.

Every necessary thing in life should be regarded as a beneficial manifestation of Brahman; seeing that whatever a man regards as a manifestation of Brahman, both good and evil, that he becomes or obtains.

Tait^o
Arg.

The song of joy of him who sees unity in all things (iii. 10).

Om! To Brahman that is, all hail!

THE PEACE CHANT.

Om! May He protect us both; may He be pleased with us! May we develop strength; illumined may our study be! May there be no dispute!

Om! Peace, Peace, Peace! Hariḥ, Om!

Here begins the Upaniṣhad.

THE UPANIṢHAD.

FIRST PART.

Tait^o
Pt. i.

Om! [May] Mitra [be] propitious unto us, Varun [to us] propitious [be] ; may Aryaman propitious be to us ; to us propitious Indra [and] Bṛihaspati ; propitious unto us [may] Viṣṇu of long strides [himself present].* To Brahman hail ! Hail, Vāyu, unto thee ! Thou art indeed the Brahman manifest ; thee surely will I call the manifested Brahm ; [thee] righteousness I'll call ; I'll call [thee] truth. May That protect me ; That protect the teacher ; me protect, protect the teacher.

Om! Peace, Peace, Peace !

(I)

* Compare Ṛigveda, i. 90. 9.

Om! The way of chanting will we now declare—sounds,* rhythm, length, strength, balance, and the union of sounds. The lesson thus on chanting is declared. (2)

[May] glory [be] with us both, with both of us [may] Brahman's brightness [be] !

Next, then, the sacred teaching of conjunction will we declare, under five heads—as to the world, to light, to knowledge, to offspring [also, and] to self. These the great conjugations are ; thus call they them.

Concerning now the world : earth the first element ; the second heaven ; the interspace [their] junction [is ; and] air the means whereby they are conjoined. So far about the world.

* Lit., "colours" ; philologists say that "colours" = paintings or picturings, hence letters ; mystics declare that sounds in gross matter produce colours in subtle matter.

Concerning now the light : fire the first element ; the second sun ; [their] junction water ; the lightning-force the means whereby they are conjoined. So far about the light.

Now as to knowledge : the teacher [is] the first ; the second element the pupil [is] ; wisdom [their] junction ; instruction [is] the means whereby they are conjoined. So far concerning knowledge.

Now as to offspring : mother the first ; the second element the father [is] ; offspring [their] junction ; the means whereby they are conjoined [is] procreation. So far concerning offspring.

Concerning now one's self : lower jaw first ; upper, second element ; [their] junction speech ; tongue [is] the means whereby they are conjoined. So far about one's self. Thus these the great conjunctions [are].

He who knows thus these conjugations great which have been now

declared, conjunction doth enjoy with Brahman's brightness, with offspring, kine, food and such things, and with the heaven-world. (3)

May He, the all-formed bull* [who leads the herd] of chants, who hath, more potent than [all] chants, from deathlessness come forth—may He, the lord of power, with wisdom strengthen me! Of immortality, O God, may I the grasper be! Quick [may] my body [be]; than honey sweeter [may] my tongue [become]; with ears may I abundantly give ear! Thou † art the veil of God, in wisdom hid; guard thou what I have learned.

Since she provides, increases, makes to last, of her own self, my

* That is, the Om.

† Namely, Om.

raiment ever, and [my] kine, [my] food and drink—then to me fortune bring, with cattle thickly clad.* Oblation fit [may this oblation be]!

Tait^c
Pt. i.

May those to be in Brahman trained, come unto me! Oblation fit [be mine] ! †

Famous among the people may I be! Oblation fit [be mine]!

Superior to the richest may I be! Oblation fit [be mine]!

Into that self of thine, O blessed one, may I go forth! Oblation fit [be mine] !

That self of thine, O blessed one, may it come into me! Oblation fit [be mine]!

* Lit., "hairy."

† The four short phrases which here follow in some texts, are not read by the best commentators, and are therefore omitted.

In that [famed] self of thine, the river of a thousand streams, may I be cleansed! Oblation fit [be mine]!

As waters downward pour, as months [do pour] into the death of days,* thus unto me may they who are in Brahman to be trained, O thou disposer, come from every side! Oblation fit [be mine]!

Thou art my refuge, shine on me, O, unto me come forth! (4)

Bhûḥ! Bhuvah! Suvah! Thus verily these sound, three mighty utterances. Of them, in truth, this fourth the mighty sacrificer's son hath taught—Mahah to wit. That Brahman is; it is the Self, its limbs the other gods.

Bhûḥ!—indeed, this world. Bhuvah!—in truth, the interspace.

* That is, the year.

Suvaḥ!—indeed, that other world. Mahāḥ!—in truth, the sun. 'Tis by the sun in very truth all worlds are mighty made.

Tait°
Pt. i.

Bhūḥ!—indeed, the fire. Bhuvaḥ!—in truth, the air. Suvaḥ!—indeed, the sun. Mahāḥ!—in truth, the moon. 'Tis by the moon in very truth all lights are mighty made.

Bhūḥ!—indeed, the Ṛig-verse [is]. Bhuvaḥ!—in truth, the Sâma-verse. Suvaḥ!—indeed, the Yajur chants. Mahāḥ!—in truth, Brahman. By Brahm in very truth the Vedas all are mighty made.

Bhūḥ!—indeed, is upper life. Bhuvaḥ!—in truth, the lower. Suvaḥ!—indeed, pervading life. Mahāḥ!—in truth, [is] food. By food in very truth all lives are mighty made.

They verily are these four fourfolded; in fours the mighty utterances are set.

Who knows them, he knows Brahm ; to him all gods their offerings
bring. (5)

That which is that bright space within the heart ; in that this Man
[resides] , innate with mind, transcending death, with brilliancy innate.

Between the throat's two pillars, there, what like a nipple hangs,
that's Indra's birth track ; there, where the hair-ends start, forcing the
skull's two surfaces apart.

Bhûḥ!—thus ; in fire one rests. Bhuvah!—so ; in air. Suvah!—
thus ; in sun. Mahah!—so ; in Brahm.

Self-kingship he attains, lordship of mind he wins, lord over speech,
lord over sight [is he] , of hearing lord, lord [he] of understanding.

Then he becometh Brahm, whose body is bright-space, whose self is
truth, the pleasure-ground of life, in whom mind finds its bliss, replete 12

with peace, transcending death. Thus worship [then], O thou, who for the ancient art hast fit become. (6)

Tait°
Pt. i.

Earth, interspace, [and] heaven, space-quarterings, [its] intermediate parts; fire, air, sun, moon, star-spaces; water, plants, forest-lords; * bright space [itself], the self [of things]—thus far concerning creatures.

Next as concerns one's self: life upper, lower life, pervading life, life upward, equalizing life; sight, hearing, mind, speech, touch; skin, flesh, [and] sinew, bone, [and] marrow.

This having analyzed, the seer declared: Fivefold in truth this all; fivefold with fivefold sure He strengthens. (7)

* That is, "trees."

The Om̐ [is] Brahman, Om̐ this all.

Om̐!—this the way assent is shown.

Further you know indeed, upon the words—Om̐! chant—they start a-chanting.

With Om̐ they start the Sâma-songs.

Om̐, Shom̐!—thus they the recitations start.

Om̐!—thus the Yajur-priest [his] answer gives.

Om̐!—thus the superintending priest assent doth make.

Om̐!—thus [the one for whom the offering's made] compliance gives.

Om̐!—says the Brâhmaṇa about to teach—the Brahman may I win!
Brahman he surely wins. (8)

[Aye] rectitude—[but] study and teaching too; and truth—[but]
study and teaching too; ascetic practice—[but] study and teaching too; 14

and bodily control—[but] study and teaching too; and mental conquest—[but] study and teaching too; and fires—[but] study and teaching too; and sacrifice with fire—[but] study and teaching too; and hospitality—[but] study and teaching too; and social customs—[but] study and teaching too; and child—[but] study and teaching too; and [fit] begetting—[but] study and teaching too; and [fit attention to] continuance of race—[but] study and teaching too.

Truth only—says Râthîtar, who speaks the truth [himself]. Ascetic practices—says Paurushishṭi, who ever lives [himself] this life. Study-and-teaching verily—Nâka Maudgalya says—for that's ascetic practice, ascetic practice that. (9)

Destroyer of the tree* am I; [my] fame like mountain's peak.

* The world-tree of illusion.

Supremely pure am I, like to the ever deathless one in the [great] courser's* [heart], the dazzling treasure, supremely wise, plunged in the deathless one!—thus doth the wisdom-teaching of Trishaṅku run. (10)

The holy scripture having taught, the master to his pupil thus instruction gives :

Speak truth ; the law observe. Thou shalt not from thy study let thyself be turned. Thou shalt not, when the gift acceptable is to the teacher made, cut off the line of thy descent.

Thou shouldst not from the truth be turned ; nor from the law be turned ; nor from good works ; nor turned from fortune ; nor turned from study and from teaching ; nor from thy duty to the gods and to thy ancestors.

* The sun.

[Thy] mother as a goddess treat, [thy] father as a god; like to a god [thy] teacher treat, [thy] guest treat as a god.

Tait^o
Pt. i.

What deeds are free from blame, such [deeds] should thy attention have, not other [deeds].

The proper conduct we ourselves display,* that shouldst thou cultivate, no other.

Whatever holy men † are greater than ourselves, when they do take their seat, a word thou shouldst not breathe.

With reverential mind should gifts be made; with mind un-reverential giving should not be; with graciousness should gifts be given;

* Lit., "our proper conduct."

† Brāhmaṇāḥ.

with modesty should giving be ; gifts should considerately be given ; with sympathy should giving be.

But if doubt as to deed or conduct enters* thee, what Brâhmans may be there, who thoughtful are, [and] self-controlled, zealous, [and] mild, [and] lovers of the law—as they would in that case conduct themselves, thus in that thing shouldst thou thyself conduct.

Again in matters liable to blame, what Brâhmans may be there, who thoughtful are, [and] self-controlled, zealous, [and] mild, [and] lovers of the law—as they would in such things conduct themselves, thus in those things shouldst thou thyself conduct.

This [is] the ordinance, this the advice ; this [is] the sacred teach-

* Lit., " of thee."

ing of the Ved, this the instruction. Thus shouldst thou carry out [the law] ; thus verily should it be carried out. (II)

Tait^e
Pt. i.

Om! [May] Mitra [be] propitious unto us, Varun [to us] propitious [be]; may Aryaman propitious be to us; to us propitious Indra [and] Bṛihaspati; propitious unto us [may] Viṣṇu of long strides [himself present]! To Brahman hail! Hail, Vâyu, unto thee! Thou art indeed the Brahman manifest. [Thee] surely have I called the manifested Brahm; [thee] righteousness I've called; I've called [thee] truth. That [Brahman] hath protected me; [my] teacher hath protected; protected me; [my] teacher hath protected.

Om! Peace, Peace, Peace!

SECOND PART.

Tait^r
Pt. ii.

Om! May He protect us both; may He be pleased with us! May we develop strength; illumined may our study be! May there be no dispute!

Om! Peace, Peace, Peace!

Om! Who knoweth Brahm, the highest wins. On that this hath been sung:

Truth, wisdom, endless, Brahm; who knoweth Him in secret hid, in shining space supreme, he every wish doth gain, at-one with Brahm, the song out-thinker.

From That, in truth—this Self—bright space hath into being come; from bright space, air; from air, the fire; from fire, the water; from

water, earth; from earth, the plants; food from the plants; from food [comes] man.

Tait°
Pt. ii.

This truly is this [lower] man formed by the juice of food. This surely [is] his head; this [his] right wing; this [is his] left; this [is his] self; this, that whereon he rests. On that as well there is this verse:

(1)

From food indeed whatever creatures in the earth do dwell, are procreate; by food again they surely live; to food again once more they at their end do go. Food sure of beings eldest [is]; thence is it called the nutriment of all. All food they verily obtain, who food as Brahm regard. Food sure of beings eldest [is]; thence is it called the nutriment of all. From food are beings born; when born by food they grow. It's fed upon, it feeds on things; therefore they call it food.

Other than this formed of the juice of food, within, [there is] a self formed by vitality; by that is this one filled. This [other] verily doth also have the likeness of a man. According to the other's man-resemblance [so] this resembles man.

His head [is] sure the upper life; pervading life [his] right; life lower [his] left wing; æther [his] self; earth that whereon he rests. On that as well there is this verse: (2)

To life the gods their lives do owe, [and] who [are] men and beasts. Life sure of beings [all] the life-span [is]; thence is it called the length-of-days of all. All length-of-days they verily obtain, who life as Brahm regard. Life sure of beings eldest [is]; thence is it called the length-of-days of all.

Of him this surely is the self incorporate, which [too] the former's [is]. 22

Other than this formed by vitality, within, [there is] a self mind-formed; by that is this one filled. This [other] verily doth also have the likeness of a man. According to the other's man-resemblance [so] this resembles man.

His head [is] sure the Yajur-ved; the R̥ig [is his] right wing: [his] left the Sâma-ved; the ordinance [his] self; Atharva-veda that whereon he rests. On that as well there is this verse: (3)

From whom all words fall back not reaching [Him], and mind as well; knowing the bliss of Brahm, [the mortal] fears no more at any time.

Of him this surely is the self incorporate, which [too] the former's [is].

Other than this mind-formed, within, [there is] a self by reason 23

formed; by that is this one filled. This [other] verily doth also have the likeness of a man. According to the other's man-resemblance [so] this resembles man.

His head [is] surely faith; [and] righteousness [his] right; truth [his] left wing; yoga [his] self; Mahah that where he rests. On that as well there is this verse: (4)

Reason increaseth sacrifice, increaseth deeds as well; reason as Brahm the eldest do all the gods adore. If one as Brahm knows reason, from that if he's not turned, in body sins forsaking, he every wish enjoys.

Of him this surely is the self incorporate, which [too] the former's [is].

Other than this by reason formed, within, [there is] a self by bliss

informed ; by that is this one filled. This [other] verily doth also have the likeness of a man. According to the other's man-resemblance [so] this resembles man.

Tait^o
Pt ii

His head [is] surely love ; joy [his] right wing ; delight [his] left ; bliss [is his] self ; Brahman, whereon he rests. On that as well there is this verse :

(5)

Non-being verily doth one become, if he doth Brahman as non-being know. Brahm is!—if thus one knows, they then as being Him do know.

Of him this surely [is] the self incorporate, which [too] the former's is.

Then next the further questions : Whether doth any one who knoweth not, on going forth come to that world ; or is it one who knows, who, going forth, that world enjoys ?

He willed : May I be many ; may I take birth ! He thought-out

25

thought. He thought [thus] thinking-out, did emanate this all whatever is. This emanating [thus], he verily did this pervade. Pervading this, both being and beyond did He become, both the defined and the indefinite, the based and baseless, the conscious too and the unconscious, the true too and the false. The that-which-is became whatever is. Thence do they call it "that-which-is."* On that as well there is this verse :

(6)

[In the] beyond-being [state], in truth, was this in the beginning ; from that indeed it did take birth as being. That did itself its self create ; thence That is self-created called.

What verily that self-created [is], that surely nectar [is]. [That]

* Compare Bṛihadāraṇyakopaniṣhad, II. iv. 1-5.

nectar, in good sooth, this [soul] possessing, a thing of bliss becomes. For who indeed could live, who breathe, should not this bliss in the quintessence be? This verily it is which bliss bestows.

When [then], in truth, in this—transcending sight [and] self, beyond defining, void of base—this [soul] as its stand-by the fearless surely finds, into the fearless then doth he depart.

For should he make the smallest difference in this, then is there fear for him. This [is], in very deed, the fear of him who unreflecting knows. On this there is this verse: (7)

From fear through Him wind blows; from fear the sun doth rise;
from fear through Him both fire and cloud [do speed]; death as the fifth
doth run.*

* Compare Kathopaniṣhad, vi. 3.

This the inquiry is concerning bliss. Let one in prime of life be [taken], a studious man in prime of life, full of good hopes, of steady purpose, perfect strength; let all this earth be filled with wealth for him—that [is] the unit of man's bliss.*

What [is] a hundred times this human bliss,† this [is] the unit of the bliss of men who're fairy-like—and of the man versed in the sacred lore [far] out of passion's reach.

What [is] a hundred times the bliss of these, this [is] the unit of the fairies' bliss—and of the man versed in the sacred lore [far] out of passion's reach.

* Lit., "one human bliss."

† Lit., "a hundred human blisses."

What [is] a hundred times the fairies' bliss, this [is] the bliss of those departed souls whose dwelling is the world [of] long [repose]—and of the man versed in the sacred lore [far] out of passion's reach.

What [is] a hundred times the bliss of souls who in the world [of] long [repose] do rest, this [is] the unit of the bliss of gods who have their birth in generation's world—and of the man versed in the sacred lore [far] out of passion's reach.

What [is] a hundred times the bliss of gods who into generation have been born, this [is] the unit of the bliss of gods adept, who by their efforts reach unto the gods—and of the man versed in the sacred lore [far] out of passion's reach.

What [is] a hundred times the bliss of gods adept, this is the unit 29

of the bliss of the [high] gods--and of the man versed in the sacred lore [far] out of passion's reach.

Tait^o
Pt. ii.

What [is] a hundred times the bliss of the [high] gods, this is the unit of the bliss of the gods' king--and of the man versed in the sacred lore [far] out of passion's reach.

What [is] a hundred times the bliss of the gods' king, this [is] the unit of the bliss of the gods' teacher--and of the man versed in the sacred lore [far] out of passion's reach.

What [is] a hundred times the bliss of the god's teacher, this [is] the unit of the bliss of the creation's lord--and of the man versed in the sacred lore [far] out of passion's reach.

What [is] a hundred times the bliss of the creation's lord, this [is] 30

the unit of the bliss of Brahm—and of the man versed in the sacred lore [far] out of passion's reach.*

Tait°
Pt. ii.

Both He who here [is] in the man, and He who there [is] in the sun—one [verily is] He.†

He who thus knows, departing from this world, into this self formed [by the juice of] food doth pass; doth pass into this self formed by vitality; into this self mind-formed he passeth on; doth pass into this

* Compare Bṛihadâraṇyakopaniṣhad, IV. iii. 33. In the above passage the technical terms are only tentatively translated. The scale thus stands as: man; fairy man (manuṣhya-gandharva); fairy (deva-gandharva); the happy departed; a god in generation, or "mundane" god (Ājānaja-deva); god-adept (karma-deva); "super-mundane" god (deva); king of the gods (Indra); teacher of the gods (Bṛihaspati); creation's lord (Prajāpati); Brahman. A manuṣhya-gandharva, or fairy man, is said by the commentators to be one who lives in a subtle body which can be made to appear or disappear at will.

† Compare Īshopaniṣhad, 15.

self by reason formed ; into this self by bliss in-formed he passeth on.
On that as well there is this verse :

Tait°
Pt. ii.

From whom [all] words fall back, not reaching [Him], and mind
as well ; knowing the bliss of Brahm, for naught at all [the mortal]
fears.*

Him verily in truth no thought makes hot : Why have I not done
righteousness ; why did I sin commit ? He who thus knows, his self
from these protects ; in very truth from both of these he doth his self
protect, who knoweth thus. Thus [runs] the sacred teaching. Om !
(9)

* Compare 4 supra.

THIRD PART.

Taitv
Pt. ili.

Om! May He protect us both; may He be pleased with us! May we develop strength; illumined may our study be! May there be no dispute!

Om! Peace, Peace, Peace! Hariḥ Om!

Bhrigu, indeed, Varuṇa's son, unto [his] father Varuṇa approached. Sir, teach me Brahm—he said.

To him he [first] did this explain—food, life, sight, sound, mind, speech.

[Then] unto him he said: From what indeed these creatures have 33

their birth ; by what, when born, they live ; to what they do depart, they pass away ; That strive to know. That's Brahm—he said.

Tait°
Pt. iii.

He pondered. After [due] pondering, he [thus] conclusion made :

(1)

Food [is] Brahm. From food indeed, in very truth, these creatures have their birth ; by food, when born, they live ; to food they go, they pass away.

With this conclusion, unto his father Varuṇa again did he approach. Sir, teach me Brahm—said he.

He said to him : By pondering Brahm to discover strive. Pondering is Brahm—he said.

He pondered. After [due] pondering, he [thus] conclusion made :

(2)

34

Life [is] Brahm. From life indeed, in very truth, these creatures have their birth; by food, when born, they live; to food they go, they pass away.

With this conclusion, unto his father Varuṇa again did he approach. Sir, teach me Brahm—said he.

He said to him: By pondering Brahm to discover strive. Pondering [is] Brahm—he said.

He pondered. After [due] pondering, he [thus] conclusion made: (3)

Mind [is] Brahm. From mind indeed, in very truth, these creatures have their birth; by mind, when born, they live; to mind they go, they pass away.

With this conclusion, unto his father Varuṇa again did he approach. Sir, teach me Brahm—he said.

He said to him: By pondering Brahm to discover strive. Pondering [is] Brahm—said he.

Tait°
Pt. iii.

He pondered. After [due] pondering, he [thus] conclusion made :
(4)

Reason the Brahman [is]. From reason sure, in very truth, these creatures have their birth; by reason do they live, when born; to reason do they go, they pass away.

With this conclusion, unto his father Varuṇa again did he approach. Sir, teach me Brahm—said he.

He said to him: By pondering the Brahman strive to know. Pondering [is] Brahm—he said.

He pondered. After [due] pondering, he [thus] conclusion made :

(5) 36

Bliss [is] the Brahman. From bliss indeed, in very truth, these creatures have their birth ; by bliss, when born, they live ; to bliss they go, they pass away.

Tait°
Pt. iii.

This is the lore of Bhṛigu, son of Varuṇa, in highest æther set. Who knoweth thus, he settled is ; possessed of food, food-eater he becomes. Great he becomes with offspring, kine, and Brahma's radiance, great with fame. (6)

Food should not one speak evil of—this [is] the rule.

Life verily [is] food ; food-eater body [is]. Body in life is set ; life's set in body ; thus is this food in [that] food set. Who knows this food in [that] food set, he settled is ; possessed of food, food-eater he becomes. Great he becomes with Brahma's radiance, great with fame. (7)

Food should not one despise—this [is] the rule,

Water indeed [is] food ; food-eater [is] the fire. In water fire is set ; fire's set in water ; thus is this food in [that] food set. Who knows this food in [that] food set, he settled is ; possessed of food, food-eater he becomes. Great he becomes with offspring, kine, and Brahma's radiance, great with fame. (8)

Food should one multiply--this [is] the rule.

Earth verily [is] food ; food-eater æther [is]. In earth is æther set ; in æther is set earth ; thus is this food in [that] food set. Who knows this food in [that] food set, he settled is ; possessed of food, food-eater he becomes. Great he becomes with offspring, kine, and Brahma's radiance, great with fame. (9)

None in the house should one e'er turn away--this [is] the rule.

Therefore by every means should one obtain much food. Food is 38

prepared for him—they say. This food being most acceptably prepared, food most acceptably for him [in turn] is ready made; this food being moderately prepared, food moderately for him is ready made; this food being least acceptably prepared, for him food least acceptably is [thus] provided—[for him] who knoweth thus.

[Brahman should one regard:] as acquisition's function, in the speech; as conservation's function, in the breaths; as action, in the hands; as motion, in the feet; as voiding, in the organ of the same.

These are the ways in which He should be recognized in men. Next as among the powers.

[Brahm] as contentment, in the rain; in lightning [Brahm] as strength; as reputation [Brahm] in flocks and herds; as light in luminaries; as the continuance of race; as conquest over death [through off-

spring]; [Brahman] as blissfulness in means of procreation; as all, in shining space [Brahman should one regard].

Tait°
Pt. iii.

That should a man dwell on as a foundation; well founded [then] doth he become.

That should a man dwell on as might; mighty doth he become.

That should a man dwell as mind; mind-full doth he become.

That should one dwell on as obeisance; to him desires obeisance do make.

Should one [again] dwell on That as a spell; possessed of it doth he become.

[Even] should one dwell upon That as death all-round proceeding from a spell; all round him die those rivals who do hate him, all round him [those] who are his hated foes.

Both He who here [is] in the man, and He who there [is] in the sun—one [verily is] He.*

Tait^o
Pt. iii.

He who thus knows, departing from this world, passing into this self formed by [the juice of] food, passing into this self formed by vitality, passing into this self mind-formed, passing into this self by reason formed, passing into this self by bliss in-formed; proceeding through these worlds, having what food he wills, what form he wills, this song he singing sits :

Oho ! Oho ! Oho ! Food [am] I ; food I ; food I ! Food-eater I ; food-eater I ; food-eater I ! Song-maker I ; song-maker I ; song-maker I ! First born of righteousness am I ! Prior to the gods, the heart † of

* Compare ii. 8 supra.

† Lit., " navel."

the immortal! Who giveth me, thus surely doth he keep [me]. I, food, food-eater eat. The world entire have I pervaded, light sun-like I.

Tait°
Pt. iii.

[Thus sings he] who thus knows.

(10)

Thus the Upaniṣhad has ending.

AITAREYOPANISHAD.

THE ARGUMENT.

THE Aitareyopaniṣhad derives its name from the Ṛṣi Mahidāsa Aitareya, that is, the son of Itarā. It forms part of the Aitareya Âraṇyaka of the Ṛigveda.

Ait°
Arg.

The Upaniṣhad describes in symbolical language the creation of the universe, the universal man, and subordinate powers (i. 1-4).

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Of the evolution, through hunger and thirst, of animals, and of man, the miniature of the universal man (ii. 1-5).

Ait^o
Arg.

Of food (iii. 1-10).

Of the entrance of the Self into the body (iii. 11, 12).

The mystic name of the Self (iii. 13, 14).

Of the conception and the three births of man (iv. 1-4).

The saying of the Ṛṣhi Vâmadeva and his liberation (iv. 5, 6).

All is based on the supreme Wisdom which transcends all consciousness (v. 1-3).

By knowing this a man wins immortality (v. 4).

Om! To Brahman that is, all hail!

Ait*

THE PEACE CHANT.

Om! My speech accordeth* with my mind; with speech my mind accords. O thou self-shining one, shine forth for me! May ye, [O speech and mind,] bring of the lore to me! What I [shall] learn, [O] do not thou, [self-shining one] forsake! [My] days-and-nights do I together join with study of these truths.† [Thee] righteousness I'll call; I'll call [thee] truth. May That protect me; That protect, protect the teacher; me protect, teacher protect, the teacher!

Om! Peace, Peace, Peace! Hariḥ, Om!

* Lit., "is set in."

† Lit., "with this study."

Here begins the Upaniṣhad.

Ait°
Sec. i.
Pt. i.

THE UPANIṢHAD.

FIRST SECTION.

First Part.

The Self indeed alone, was verily in the beginning this. [There was] no other thing that winks at all. He had the thought: Now let me worlds evolve! (1)

He [thus] evolved these worlds—deep, rays, death, waters. That, there, the deep, beyond bright heaven—heaven is the thing on which it stands; the interspace the rays; earth death; what are below, the waters. (2)

He had the thought: These now are worlds; world-wardens let me now evolve! He from the waters verily the Man together gathering, did fashion him. (3)

Ait^o
Sec. i.
Pt.i.

He brooded over him. Being brooded-o'er his mouth hatched out, like as an egg; from out his mouth [came] speech, from speech the fire.

His nostrils [next] hatched out; from out his nostrils [came] the upper life, from life the air.

His eyes hatched out; from out his eyes [came] sight, from sight the sun.

His ears hatched out; from out his ears [came] sound, from sound space-quarters.

His skin hatched out; from out his skin [came] down, from down plants [and] the forest-lords.

His heart hatched out ; from out his heart came mind, from mind
the moon.

Ait°
Sec. i.
Pt. ii.

His lower orifice hatched out ; from this the downward life ; from
this life death.

His privy parts hatched out ; from these [came] seed, from seed the
waters. (4)

Second Part.

These powers on being evolved did down into this mighty ocean fall.
This unto hunger and to thirst He [then] subjected.

They said to Him : Assign for us a station, wherein we settled food
may eat. (1)

To them a cow He brought. They said : That's not enough for us. 48

To them He brought a horse. They said: That's not enough for us.

(2)

Ait°
Sec. i.
Pt. ii.

To them He brought a man. Well done, aha!—they cried. Yea verily, man is a thing well done.

He said to them: In your respective stations enter. (3)

Fire, speech becoming, entered in the mouth; air, life becoming, into the nostrils entered; sun, sight becoming, entered in the eyes; the space-directions, becoming sound, entered the ears; the plants and forest-lords, becoming down, entered the skin; the moon, becoming mind, entered the heart; death, downward life becoming, the lower orifice did enter; the waters, becoming seed, entered the privy parts. (4)

Hunger and thirst spake unto Him; Unto us twain assign [a station].

He said to them : Your portion in these gods indeed do I assign ; in these do I you sharers make.

Ait^o
Sec, i.
Pt. iii.

Therefore to whatsoever power is offering made, hunger and thirst therein sharers indeed become. (5)

Third Part.

He had the thought : These now are both the worlds and the world-wardens ; for them food let me now evolve ! (1)

Over the waters did He brood ; from them o'er-brooded form came to birth. That form indeed which came to birth, that verily is food. (2)

Now when this was evolved, it wished to run away.

With speech He would have caught it ; with speech He could not catch it. Had He indeed with speech caught hold of it, by simply saying food one had been satisfied. (3)

With breath He would have caught it ; with breath He could not catch it. Had He indeed with breath caught hold of it, by simply breathing food one had been satisfied. (4)

With sight He would have caught it ; with sight He could not catch it. Had He indeed with sight caught hold of it, by simply seeing food one had been satisfied. (5)

With hearing [then] would He have caught it ; with hearing could He not catch it. Had He indeed with hearing caught it, by simply hearing food one had been satisfied. (6)

With touch He would have caught it ; with touch could He not catch

Ait^o
Sec. i.
Pt. iii.

it. Had He indeed with touch caught hold of it, by simply touching food one had been satisfied. (7)

With mind He would have caught it ; with mind He could not catch it. Had He indeed with mind caught hold of it, by simply thinking food one had been satisfied. (8)

By means of coupling He would have caught it ; with this could He not catch it. Had He indeed with this caught hold of it, by simply coupling with the food one had been satisfied. (9)

With the down-flow He tried to catch it ; He caught it. It is this flow which the food-catcher is. This flow it is which has its life in food. (10)

He had the thought : How can this thing exist without myself ? He had the thought : By which [end] should I enter it ?

Ait°
Sec. i.
Pt. iii.

He had the thought : If speaking [is] by means of speech, if breathing [is] by breath, if by sight seeing [is], if hearing [is] by hearing, if by touch touching, if by mind thinking, if by down-flow down-flowing, [and] if by coupling coupling [is] ; who [then am] I [to be] ? (11)

So having cleft apart this end [of it], He entered by this door. This [is] the door called "cleft." This [is] the place of bliss. Of Him there are three rooms—three states of sleep—this room, this room, [and] this.* (12)

He being born gazed round upon the creatures. Why should one

* For the three states compare Māṇḍūkyaopaniṣhad. They are called "states of sleep" because the Self is only really awake in its own nature, and therefore even the "waking state" of the incarnate self is sleep to it. The "door" and the three "rooms," pointed to by the teacher, are said to be the middle fontanelle, the eyes, base of throat, and heart. Compare Taittirīyopaniṣhad, i. 6.

Speak of other here?—said he. Then did he see this Man indeed as
Brahm supremest That. This have I seen—said he. (13)

Ait°
Sec. ii.
Pt. iv.

Therefore His name is called the “this he saw”; the “this he saw”
in very truth His name. Being the “this he saw,” the gods call Him the
“this that’s seen” mysteriously; for mystery indeed the gods do love,
the gods indeed love mystery.* (14)

SECOND SECTION.

Fourth Part.

Now first of all indeed the germ is in the man. That which [is] seed,
[is] the bright vigour drawn from all his limbs. His self he beareth in his

* The word-play of the original—*idam adarsham, idandra, indra*—is absolutely untranslatable and therefore a paraphrase has been attempted.

self. When this he in the woman sows, then does he give it birth.
That's his first birth. (1)

Ait^o
Sec. ii.
Pt. iv.

One with the woman's self it [then] becomes, like her own limbs;
and thus it does no injury to her. She nourishes the self of him, which
hath come into her. (2)

She being the nourisher, his duty is to nourish her. The woman
bears the germ; as soon as it's a babe, from the beginning of its birth,
the man resumes its nourishment. In thus continuing the babe to
nourish from its birth, he really nourishes his self, for the continuation of
these worlds; for thus these worlds have their continuation. This is his
second birth. (3)

This [second] self of his is made his substitute for [carrying on] good
deeds. Thereon that other self of his, having [thus] done what should

be done, reaching its sum of years, departs. Departing hence indeed,
he's born again. That's his third birth.

Ait°
Sec. ii.
Pt. iv.

On this hath it been by the seer declared : (4)

Still being in the germ I of these gods knew all the births. A
hundred iron cages hemmed me in down here ; a hawk, with speed did I
burst forth.

While lying in the germ indeed, did Vâmadev thus speak. (5)

Thus knowing, on body's dissolution, soaring aloft, in that bright
heaven-world obtaining all desires, deathless he did become, deathless
did he become. (6)

THIRD SECTION.

Fifth Part.

Ait?
Sec. iii.
Pt. v.

Who [is] this Self to whom we worship pay? Which [is] the Self? Whether [is it the power] by which one sees; or [that] by which one hears; or [that] by which one senses smells; or [that] by which one speech articulates; or [that] by which both sweet and bitter one discerns? (1)

What [is] this heart, and [is] this mind; [what is this] consciousness, [both] general, [and] particular, discriminating consciousness, [and] wisdom; reason, perception, steadiness; thought, [and] acuteness, quickness, memory; imagination, decision, vigorousness; desire, subjection—all these indeed are ways of naming wisdom. (2)

This Brahmâ; this king of gods; this lord of the creation; all of these gods; and these five great creations—earth, air, [and] æther, waters, lights—these; these divers other sources too down to the most minute; egg-born, womb-born, sweat-born, by means of germination born; horses, kine, men, elephants; whatever else which breathes and moves and flies, and what is stationary—all this has wisdom for its guide; [is] set in wisdom. The universe has wisdom for its guide; wisdom's its base. Wisdom is Brahm.* (3)

By means of this wise Self, soaring aloft, in that bright heaven-world obtaining all desires, he thus became immortal, immortal he became. (4)

Thus the Upaniṣhad has ending.

* Wisdom is looked upon as the basis of all consciousness; even if there be no objects in the universe, wisdom remains.

Ait°
Sec. iii.
Pt. v.

SHVETĀSHVATAROPANIṢHAD.

THE ARGUMENT.

THE Shvetāshvataropaniṣhad is so called from the name of the Ṛishi Shvetāshvatara (vi. 21). Like the Kaṭhapaniṣhad and Taittirīyopaniṣhad, it belongs to the earlier collection of the Yajurveda, called Kṛiṣhṇa or Black.

The text is exceedingly corrupt, and many various readings are found in the commentaries.

Shvet°
Arg.

The Shvetâshvatara is pre-eminently the Upaniṣhad of Devotion (Bhakti); it treats of Absolute Deity (Brahman), the Logos (Īshvara), the individual soul (jīva), the universe (jagat), freedom (mukti), and at-one-ment (yoga).

Shvet°
Arg.

The subjects which are to be considered are propounded (i. 1, 2).

Of the Logos and its power (mâyâ), nature (i. 3).

A summary of the nature of the universe and man apparently according to a system unknown to the commentators (i. 4, 5).

Of the individual soul chained to the wheel of rebirth, and its means of liberation (i. 6).

The discrimination between the triad—Logos, individual soul and universe—and Absolute Deity (i. 7-12).

Of the process of yoga and its goal (i. 13-16).

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The process of yoga is said to follow the creative law; therefore do sages with devotion follow out the law as revealed in the scriptures and symbolized in the rites. The first seven mantras are taken from the Collections (Sāmhitaḥ) of the Vedas (ii. 1-7).

Of the manner, condition, intermediate stages and ultimate result of practising yoga (ii. 8-15).

An invocation to the Logos (ii. 16, 17).

Of Absolute Deity and the Logos in his threefold aspect of creator, preserver and destroyer, and their essential identity (iii. 1-21).

Of the Logos and individual soul and their essential identity, with invocations to the Logos (iv. 1-22).

Further concerning the two, the Logos and individual soul (v. 1-14).

The true cause of the existence and life of the universe is again declared (vi. 1-2).

Of the mode of regression of the universe (vi. 3).

Of yoga in its three forms: k a r m a-y o g a, or union by means of action (vi. 4); b h a k t i-y o g a, by means of devotion (vi. 5); and g ñ â n a-y o g a, by means of knowledge (vi. 6).

Invocations to the Logos (vi. 7-19).

The impossibility of liberation save through the Logos (vi. 20).

This is the secret which Shvetâshvatara declared (vi. 21, 22).

Only those who have devotion can realize the teaching (vi. 21).

Om! To Brahman that is, all hail!

THE PEACE CHANT.

Om! May He protect us both: may He be pleased with us! May we develop strength; illumined may our study be! May there be no dispute!

Om! Peace, Peace, Peace! Hariḥ Om!

Here begins the Upaniṣhad

THE UPANIṢHAD.

FIRST PART.

Shvet^u
Pt i.

They who discourse of Brahm, tell [us] what Brahman is, as cause ; whence we are born ; whereby we live ; where too we find our rest ; by what controlled, in weal and woe, we follow out * the rule of Him who knoweth Brahm. † (1)

Time, [and] the thing itself, [and] law, [and] chance, the [primal] elements, matter, [and] spirit [too], are to be pondered. Nor is the

* Varttâmahe for anu-vart°.

† Îshvara, the Logos ; see Table in Preamble, Vol. I., and compare Part v. infra, especially mantras 2 and 5.

linking of these [causes] owing to the Self;* the Self [supreme] is not the lord of pain and pleasure's cause. (2)

Shvet²
Pt. i.

Such men, by art of meditation, saw, in its own modes concealed, the power of the Divine,† who, one, doth rule the causes all, from time to spirit. (3)

Him, we consider [next, like to a wheel], one-hubbed, of triple tire, of sixteen fellies, half a hundred spokes, with twenty ties, [and] with six sets of eight, all-formed, one-roped, turning three ways, whose one delusion from two causes comes. (4)

A river of five streams, from fountains five, of ugly turns, with waves

* Absolute Brahman.

† Devātman, that is, Īshvara, the Logos.

of life fivefold, whose primal source is fivefold knowledge, with eddies five, whose tidal wave is fivesome grief, of fifty branches, levels five. (5)

In the source of all life, vast basis of all, in that wheel-sphere of Brahm, he is made to revolve, who comes and who goes; * but if on the Self and ordainer he dwells as apart [from the wheel], held by Him in honour thereafter, he goes to the state free of death. (6)

Of that Brahman supreme it hath also been sung; in Him is the three; † He too is the ultimate base beyond all decay. What difference in these [four] the wisdom-knowers knowing, melting in Brahm, with That at-one, from matter they are free. (7)

* H a m s a = h a n + s a ; the reincarnating self.

† That is, the Logos, the individual soul and the universe.

This all, together joined, what perishes and what does not, what is revealed and what is not, the one of power holds up; whereas the powerless self is held in bonds by being taster [of both weal and woe], [but] when he knows the God, from every bond he's free. (8)

Knower and non-knower both are unborn, powerful and powerless; unborn again is she who, one, embodies [all] the objects which the taster tastes. But when the endless Self, all-formed, from action free, [this] triad knows, that [state] is Brahm. (9)

What perishable is, is object,* but deathless and beyond decay what gathers [all to rest]. Over both self and that which perisheth the one God rules. By means of meditation and becoming one, in very truth,

* Pra-dhāna = objectum, the object side of the universe.

with Him again and yet again, at last cessation of the whole creation*
[comes]. (10)

Shvet^o
Pt. i.

By knowledge of the God, cessation of all bonds; with sorrows
perishing, birth-and-death's ceasing [comes]; by contemplating him, with
body left behind, [comes] third, all lordship. Pure, passionless [is He].
(11)

This is to be known as ever surely settled in the self; beyond this
surely nought is knowable at all. When one hath dwelt upon what
tastes, what's tasted, and what doth ordain, all hath been said. This is
the threefold Brahm. (12)

Just as the [outer] form of fire, withdrawn into its source, cannot be

seen, yet there is no destruction of its subtle form—once more indeed out of the upper and the lower stick it can be drawn—so both* indeed [are to be found] by means of the word's power within the body. (13)

Shvet^o
Pt. i.

One's body taking for the lower stick and for the upper Om, by meditation's friction well sustained, let one behold the God, [there] lurking, as it were. (14)

As oil in seeds, butter in cream, water in springs, and in the fire-sticks fire, so is that Self found in the self, [by him] who seeks for Him with truth and meditation— (15)

The Self pervading all, as butter milk pervades, in meditation and

* Lower and higher Brahman; the "God" of mantra 14, or Īshvara, and the "Self" of mantras 15 and 16.

self-knowledge rooted, that Brahman, theme sublime of sacred teaching,
of sacred teaching Brahman theme sublime. (16)

Shvet^o
Pt. ii.

SECOND PART.

At-oning mind [and] reason's powers to truth, first Savitri fire's light
collecting, brought to earth. (1)

With mind at-one, in the divine creator's* creature do we stand,
for [reaching] heaven with [all our] might. (2)

At-oning with [his] mind the powers that lead to heaven—with
reason shining [space]—Savitri emanates them forth the mighty light to
form. (3)

* Savitri.

The singers of the Singer, mighty songster, at-one the mind, at-one the reason's powers. The only knower of [our] deeds has ordered sacred rites—thus [runs] the mighty praise of Savitṛi divine. (4)

For Brahman do I strive, more ancient than us both,* with reverence. May my laudation fall upon the Sage's path! May all of the Immortal's sons, who dwell in heavenly homes, give ear [to me]! (5)

Where the fire is whirled forth, where the wind is shut out, where the sap † overflows, there springs forth the mind. (6)

With the creator's creature one should worship ancient Brahm. Make thou [thy] home in That; so will thy past not fall [on thee]. (7)

* Teacher and pupil.

† Soma.

With all three* raised, straightening the body out, centring the senses in the heart by means of mind, on board the boat of Brahm, the wise should cross the fearsome rapids all. (8)

[In body] here, the forces checking, with every function still, the life power weak, one should breathe with his nostrils [alone]. Just as a car yoked to unbroken steeds, the wise one should this mind hold in, with all attention. (9)

In a retreat, well hid, wind-guarded, level-floored, [and] clean, from pebbles free and burning sand, that charms the mind with sound [and] stream [and] shade, and gives the eye no pain, [there] should a man strive on for yog. (10)

* That is, chest, neck and head.

Of dew, [and] smoke, sun, wind, [and] fire, of firefly, lightning, crystal, [and of] moon; such forms as these preceding, in yoga, point towards Brahm. (11)

In the fivefold,* from æther, air, fire, water, earth, arising, when yoga-power begins to work; of such a man there is no sickness, no decay, no pain, for he has now a form wrought out of yoga-fire. (12)

Lightness, [and] freedom from disease [and] lust, sweet loveliness of tint, and charm of voice, [and] pleasant scent, [and] little waste, are witnesses of yoga's first effect. (13)

Just as a ball [of shining stuff] all over-smear'd with mud, shines

* That is, the body or "bundle" of Prashnopaniṣhad ii. 2.

bright when [once] well washed ; so doth the soul, full vision gaining of
Self's verity, becoming one, its perfect end attain, with grief away. (14)

Shvet^c
Pt. ii.

When by Self's truth, indeed, [which serves him] as a lamp, a man
here [on the earth] at-oned, beholds the truth of Brahm ; knowing the
God unborn, immovable, of every substance pure, from all bonds he is
free. (15)

This God, in sooth, in all the quarters is ; long, long ago, indeed,
he had his birth, he verily [is now] within the germ. He has been born,
he will be born ; behind all who have birth he stands, with face on every
side. (16)

What God in fire, in water what, what doth pervade the universe
entire, what in the plants, what in the forest-lords—to Him, to God,
hail [and] all hail ! (17)

THIRD PART.

The one web-spinner who with [his] ruling powers rules all the world, [aye] rules with ruling powers; who one in sooth [remains] in [both their] birth and being—they who know this, immortal they become. (1)

Shvet^o
Pt. iii.

Yea, the one Rudra who all these worlds with ruling powers doth rule, stands not for any second. Behind those that are born he stands; at ending time ingathers all the worlds he hath evolved, protector, [he]. (2)

He hath eyes on all sides, on all sides surely hath faces, arms surely on all sides, on all sides feet. With arms, with wings, he tricks them out, creating heaven and earth, the only God. (3)

Who of the gods is both the source and growth, the lord of all, the

Rudra, mighty seer ; who brought the shining germ of old into existence
—may He with reason* pure conjoin us. (4)

Shvet^o
Pt. iii.

With that form most benign, which is, O Rudra, thy benignant form
shorn of its terrors, making our virtues shine, look thou on us, O thou
whose pleasure is destruction.† (5)

The weapon which thou graspest in [thy] hand for hurling forth, O
thou who doth in ruin sport, make thou benign for us, saviour from ruin,
thou. Slay not [both] man [and] world ! (6)

Beyond this [world], the Brahman beyond, the mighty one, in every

* Buddhi.

† Girishanta = giri + shaṅ + ta, where giri = giraṇam, "swallowing" or absorption. Compare Pāṇini, V. ii. 138.

creature hid according to its form, the one encircling lord of all—Him
having known, immortal they become. (7)

I know this mighty Man, sun-like, beyond the darkness, Him [and
Him] only knowing one crosseth over death; no other path [at all] is
there to go. (8)

Than whom naught is greater or less, than whom none more subtle
or vast; like as a tree, he silent stands in shining [space], in solitude.
By Him, the Man, this all is filled. (9)

What is this [all] far far beyond, That formless, griefless [That]—they
who know this, immortal they become; the path of grief do others tread. (10)

Whose faces, heads [and] necks, are those of all, who lieth in the
secret place of every soul, spread o'er the universe is He, the lord.
Therefore as all-pervader, He's benign. (11)

The mighty monarch, He, the Man, the one who doth the essence start towards that peace of perfect stainlessness, lordly, exhaustless light. (I2)

The Man, the size of a thumb, the inner Self, sits ever in the heart of all that's born; by mind, mind-ruling in the heart, is He revealed. That they who know, immortal they become.* (I3)

The Man of the thousands of heads, [and] thousands of eyes, [and] thousands of feet, covering the earth on all sides, He stands beyond, ten finger-breadths.† (I4)

* Compare Kathopanishad, vi. 17 and 9.

† Compare R̥igveda, x. 91. The commentators throw no light on this last peculiar expression.

The Man is verily this all, [both] what has been and what will be,
lord [too] of deathlessness which far all else* surpasses. (15)

With hands and feet on every side, on all sides eyes, heads, faces,
on all sides ears, That, in the world, all-covering, stands. (16)

Making all sense-modes manifest, [yet] free from every sense, of all
controller, lord of all, vast refuge [of the world]. (17)

[Though] in the city of nine gates† [confined], the soul that comes
and goes,‡ vibrates without, of every world, moving and fixed, the
lord. (18)

* The reading of Nārāyaṇa, a n y e n a , is here followed.

† That is, the body.

‡ H a m s a .

Without hands, without feet, He moveth, He graspeth ; eyeless He seeth,
[and] earless He heareth ; He knoweth what is to be known, yet is there
no knower of Him. Him call they first, mighty, the Man. (19)

Shvet^o
Pt. iii.

Smaller than small, [yet] greater than great, in the heart of this
creature the Self doth repose ; That free from desire, he sees, with his
grief gone, the lord [and his] might, by favour of God.* (20)

Him know I, old, without decay, the Self of all, gone forth into all
[worlds] with omnipresent power ; about whose birth and death [fools
only] speak ; they who of Brahman tell, Him everlasting call. (21)

* Compare Kathopanishad, ii. 20.

FOURTH PART.

Shvet^o
Pt. iv.

Who one, no-colour, with His [own] power united, the many colours manifold, with purpose fixed, disposes; [who] at its end, the universe into its source composes*—He is the God; may He with reason pure conjoin us. (1)

That sure [is] fire; That sun; That air; That surely moon; That verily the bright; That Brahm; the waters That; That the creator. (2)

Thou woman dost become, and man, and youth, maid too in sooth; when old with staff thy steps thou dost support;† thou takest birth with face on every side. (3)

Blue fly, green bird, [and] red-eyed [beast], [the cloud] that bears

* Vichaiti = vi + chi, to ingather, collect.

† Lit., "movest."

the lightning in its womb, the seasons, [and] the seas, beginningless, art thou. In omnipresent power thou hast thy home, whence all the worlds are born. (4)

Shvet^o
Pt. iv.

Aye, that one unborn [soul] sleeps in the arms of [nature] one unborn, enjoying her—[of nature] red, white, black,* who brings forth multitudinous progeny like to herself. But when her charms have been enjoyed, he quits her [side], the unborn other [lord]. (5)

Two beauteous-winged companions, ever mates, perch on the self same tree. One of the twain devours the luscious fruit ; fasting its mate looks on. (6)

Though on the self same tree, man sunk in powerlessness deluded

* The colours of the three primal modes (g u ṇ ā ḥ) of nature ; namely white consciousness (s a t t v a), red energy (r a j a s), and black matter (t a m a s).

grieves. But when he sees his mate adorable, instinct with power, and what His greatness is, his grief departs.* (7)

Shvet°
Pt. iv.

In highest absolute the song-sphere† stands, in which all gods repose. Who knows not that, what with the song will he? 'Tis they who that do know, who live indeed. (8)

Chants, sacrifices, rites, vows, past and future too, and what the [holy] sciences declare—from that the magic master‡ brings this all; in this another by his magic power§ is held in bonds. (9)

[This] magic power indeed, as nature man should know; the magic master as the mighty lord. All this that moves, encircled is by them who serve Him as His limbs. (10)

* Compare Muṇḍakopaniṣad, III. i. 1 and 2. † Rī ch. ‡ Mā y i. § Mā y a y a.

Who, one, o'er every birth presides, in whom this all together comes
and is dissolved ; Him knowing as the lord who giveth boons, the God to
be revered, one goes unto that peace for ever more. (11)

Shvet^o
Pt. iv.

Who of the gods is both the source and growth, the lord of all, the
Rudra, mighty seer ; who ever sees the shining germ come into birth—
may he with reason pure conjoin us.* (12)

Who of the gods is over-lord, in whom the worlds are based, who
ruleth o'er his creatures of two feet and four ; to God, the " Who,"† with
[our] oblation let us worship give. (13)

* Compare iii. 4, supra.

† Ka, the mystic name of God, " Who ? "—for he cannot be named. Compare Rigveda,
. 121, 1-9.

Subtler than subtle, within [this] jungle's midst, evolver of [this] all of many forms, [though] one [yet] all embracing; Him knowing as benign,* to peace [the mortal] goes for evermore. (14)

Surely is He the guardian of this world as long as time shall last,† the lord of all, in every creature hid; in whom the seers of Brahm and powers divine are [all] conjoined. Thus knowing Him, one cuts the bonds of death. (15)

Most rare, like as it were that essence rarer far than butter rarefied; Him knowing [in His form] benign, in every creature hid, [though] one [yet] all embracing, knowing Him God, from every bond one's free. (16)

The God is He, of all the maker, soul supreme, for ever settle in the

* Shiva. † Lit., "in time."

heart of all that's born ; by mind, mind-ruling in the heart, is He revealed.
That they who know, immortal they become.* (17)

Shvet°
Pt. iv.

When the beyond-the-darkness is [attained], nor day nor night,
nor being nor non-being then. Blessed, aye, pure [is He]. That is the
absolute, that the adorable [condition] of the lord ; from That too hath
come forth the wisdom old. (18)

Him, nor from above, nor from below, nor midmost, can one grasp ;
no equal [to be found] is there of Him, whose name is glory great. (19)

His form stands not within the vision's field, with eye no man
beholds Him. Him standing in the heart, by heart, by mind ; thus they
who know immortal they become.† (20)

* Compare iii. 13, supra.

† Compare Kathopaniṣhad, vi. 9.

Being unborn—thus doth some frightened soul approach—O thou destroying one, with that which is thy countenance benign, watch o'er me ever more. (21)

Shvet°
Pt. v.

O be not hostile to our son, [our] progeny, nor to our length of days, nor to our kine, nor yet unto our steeds; our strong ones, Rudra, in thy wrath, do not destroy; with offerings in our hands we unto thee do make perpetual prayer. (22)

FIFTH PART.

[They are] twain. In absolute supremest endless Brahm [they] surely [are], where wisdom and unwisdom nestle hid. A thing that perishes indeed unwisdom surely is; transcending death is wisdom sure.

He who o'er wisdom and unwisdom both doth hold the sway, another surely is. (1)

Shvet^o
Pt. v.

[This He] who doth preside o'er every birth, all forms, all wombs; who with his wisdom fed the seer, the babe, the golden one, when time began,* and watched him come to birth. (2)

This God, each several net in many ways disposing within this field,† He takes it up again. Just so again the lord, his lords forth-sending, doth lordship universal exercise; the great soul He. (3)

Just as all quarters, up and down, across, revealing, shines the sun; just so doth He, the God, the blessed one, the one to be revered, alone rule over them that unto birth their being owe. (4)

* Lit., "in the beginning."

† Sci., of the universe.

That which, as womb of all, doth unto ripeness primal nature bring,
 who also will transform them all that shall to ripeness come; ['tis] He
 [who] ruleth all this universe alone, who also will upon its every mode
 lay his command. (5)

That is the secret in the sacred teachings, hidden in the Ved; That
 Brahmâ knows* as Brahmâ's womb. What gods of old and sages That
 did know, they, one with That, immortal sure became. (6)

Who to the modes is subject, of deeds with fruit the doer is; he also
 is the reaper [of the fruit] of what is done. All-formed, ruled by three
 modes, treading three paths,† of life the lord, according to his deeds he
 moves. (7)

* The "golden one" of mantra 2.

† Heaven, hell, and liberation.

He who [within our frame] a thumb's length hath, in aspect like the sun, possessed of will and "I"-ness, to reason's light [fine] as a needle's point appears, and yet again to light of Self far otherwise [doth seem]. (8)

That living self is to be known as [one small] portion of a single hair, a hundred times a hundredfold divided; yet is he reckoned fit for that which hath no end. (9)

Nor woman sure is he, nor man, nor yet is he both man and woman too; whatever form he doth assume, with that is he made one. (10)

By willing, contact, sense—delusions—by pouring in food, drink, his self hath growth [and] birth. Successively the soul in [divers] stations forms assumes, according to his deeds. (11)

Forms manifold, gross, subtle too, the soul by his own nature's 89

virtue doth enwrap. 'Tis through the modes of their activity, and through the modes of their essential forms, that he as agent in conjunction doth appear; yet is he other. (12)

Beginningless [and] endless, in jungle's heart concealed, evolver of this all, of many forms, [though] one, [yet] all embracing--knowing Him God, from every bond one's free.* (13)

Who can be grasped in [his] existence only, "nestless" by name, existence-causer, dissolution-maker, benign, of the creation's phases the creator—who knew the God, they cast the body off. (14)

SIXTH PART.

Some seers deluded speak of nature's self, others of time [as cause];

* Compare iv. 14 and 16, supra.

whereas it is God's greatness in the world whereby this Brahma-wheel is made to turn. (1)

Shvet^o
Pt. vi.

By whom this all in truth is evermore embraced, who is the knower and the time-maker, creator of the modes, possessed of every wisdom; by Him indeed ruled o'er, activity* evolves.

As earth [and] water, fire [and] air, [and] æther, must [this] be thought of. (2)

Such evolution then completing, revolving back again, creation with creation joining, He them at-one doth make—with one, two, three, with eight,† with time moreover and the subtle modes of his own nature. (3)

* Karma.

† Compare Bhagavad Gîtâ, vii. 4. That is to say, the five elements or creations, mind, reason, and individuality.

Who [then] engaged in acts which by these modes are ruled, should strive to [thus] at-one his natures all. Upon their resolution, destroyer of the deeds he hath performed, deeds perishing, he other than creation doth become. (4)

As primal cause doth he appear, the agent by whose means at-onement [comes], beyond the three-fold time, aye time itself beyond—but only when he hath devotion paid to Him who omniform [exists], made into nature, the God to be adored, in his own mind enthroned. (5)

He is beyond the world-tree, time [and] forms, other [than these]; from whom this [whole] expanse doth fall away—but only] when he knows the driver-out of sins who brings the law to pass, the lord of masterhood, within the self enthroned, undying home of all. (6)

Him may we know the over-lord supreme of lords, the god supreme 92

of gods, the king of kings, supreme of the supreme, lord of the universe,
the God to be adored. (7)

Shvet^o
Pt. vi.

Of him is no result, no means [of action]; none like to Him is
seen, none surely greater. In divers ways His power supreme is hymned;
His wisdom [and] His might dwell in Himself alone. (8)

Of Him there is no master in the world, nor any lord; no represen-
tative of Him is [to be found] at all. He is the cause, the over-ruler
of [the powers] who over [actions'] instruments do rule. Of Him no
generator [is], no sovereign master [lives]. (9)

May the one God, who, spider-like, entwinds himself with threads
spun from his object-side,* following his nature's law—may He bestow on
us regression into Brahm. (10)

* Pra-dhâna.

He is the only God, in every creature hid, pervading all, the inner Self of every creature, inspector of [all] deeds, o'er-shadowing creatures all, the witness [He], the subject pure, who every mode transcends. (11)

The powerful one among the many powerless ones, who makes the one seed manifold—the wise who gaze on Him within their self enthroned, theirs and not others' is the bliss which aye endures. (12)

Eternal of eternals, the consciousness which every being's consciousness contains, who, one, of many the desires dispenses—knowing that cause, the God to be approached by [sacred] science [and by holy] art,* the mortal from all bonds is free. (13)

There, shines not sun, nor moon and stars, nor do these lightnings

* Sāṅkhya-yoga; that is, the "theory" and "practice" which were subsequently expanded in the Bhagavad Gītā.

shine, much less this fire. When He shines forth, all things shine after Him ; by Brahman's shining shines all here below.* (14)

Shvet^o
Pt. vi.

Alone within this universe He comes and goes ; 'tis He who is the fire, the water He pervadeth. Him [and Him] only knowing one crosseth over death ; no other path [at all] is there to go.† (15)

The all-creator He, all-wise, who hath for origin [naught but] Himself [alone], the fashioner of time, creator of the modes, possessed of every wisdom, of object-nature king, of the field-knower [too], lord of the modes, of generation‡ cause, of free state [and] of bound. (16)

* For mantras 12, 13, and 14, compare Kathopaniṣhad, v. 13, 14, and 15, and Muṇḍako-paniṣhad, II. ii. 10.

† Compare iii. 8, supra.

With That at one in sooth is He, deathless, enthroned as lord, the knower [He], who penetrateth all, protector of this sphere, who doth for ever more o'er-lord this moving [world]; no other cause [at all] is found for lording it. (17)

He who of old the Brahmā* doth dispose, and who doth surely into him [all] sciences instil—unto that God self-knowledge who illumines, for freedom craving, I, as refuge, do repair. (18)

The partless one, activity transcending, in perfect peace, in whom no fault is found, virgin of stain, the bridge supreme to deathlessness, like to the [steady state of] fire in [glowing embers]. (19)

* The "shining germ" of the universe.

When, carpet-wise,* the sky men shall roll up; then [only, not till then] shall end of sorrow be without men knowing God. (20)

Shvet°
Pt. vi.

By power of meditation and by favour of the God, therefore Brahm knowing, Shvetâshvatar, you know, to those who followed out the highest mode of life,† proclaimed the purifying [truth] supreme, in all its fulness, in reverence held by the whole sage's band. (21)

Secret supreme in wisdom's final science, in cycles past declared, not to be told to him who full peace lacketh, nor unto one who a son's duty scorns, nor yet again to him who breaks the pupil's rule. (22)

* Lit., "Like a skin"; a simile taken from the deer or tiger skin on which the ascetic sits in meditation, and rolls up when his devotions are ended.

† Ati-âshrami-bhayaḥ; the âshramâḥ were the various modes of life prescribed to Brâhmans; namely, student, householder, anchorite and wanderer.

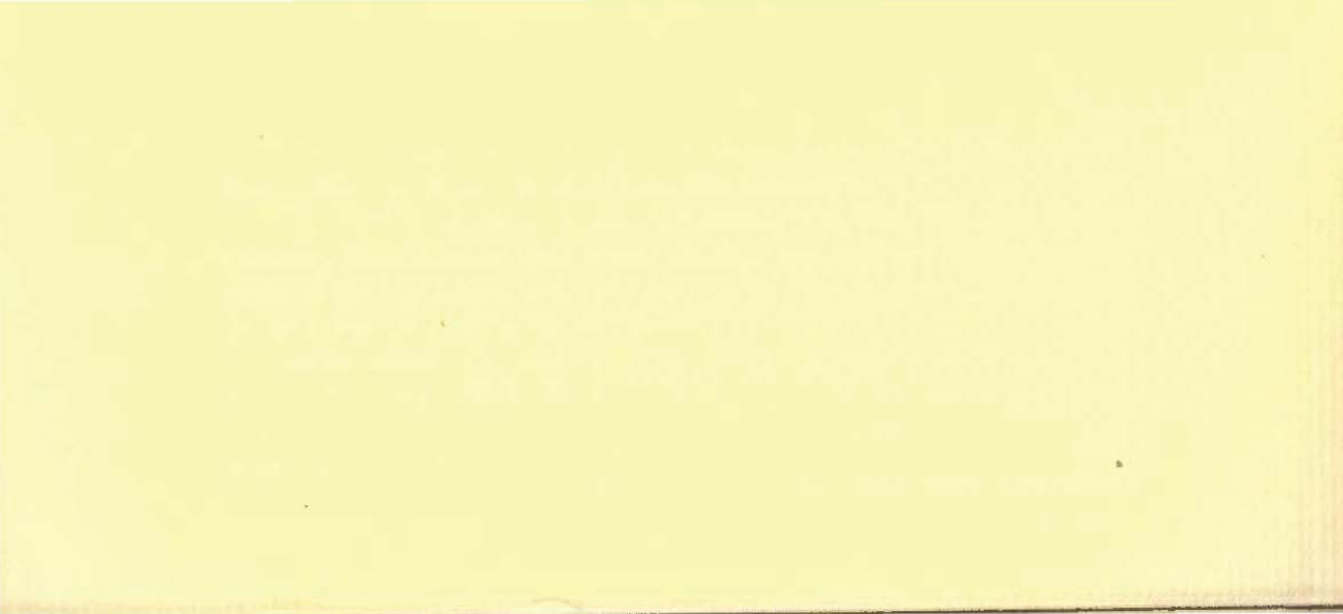
For him who hath to God supreme devotion, [and] as to God
to teacher—these truths indeed, when told, for that great soul shine
bright, bright shine for that great soul.

Shvet^o
Pt. iv.

(23)

Thus the Upaniṣhad has ending.

THUS THE SECOND VOLUME IS ENDED.







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