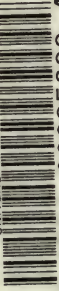


UNIVERSITY OF TORONTO



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THE
Religious Mysticism of the Upanishads
SELECTED TEXTS WITH TRANSLATIONS AND NOTES

BY

R. GORDON MILBURN,

Formerly Vice-Principal of Bishop's College, Calcutta.

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PREFACE.

No apology is needed for an attempt to do justice to the elements of moral and religious value contained in the Upanishads concurrently with full regard to the results obtained by the literary criticism of recent writers. What is needed is an apology for having attempted such a task myself. To be properly accomplished it should presuppose not only a very thorough knowledge of the Upanishads but also a wide range of other Sanskrit reading. Earlier and contemporary Sanskrit and Pali literature should have been critically studied, and the later developments of the Vedanta should be thoroughly known. I possess no such qualifications, and do not wish to impose upon the reader by suggesting a claim to be recognised as a pundit, a claim to which I can make no pretensions. I was urged to undertake this work by a friend who is himself a Sanskrit scholar, and but for him should never have undertaken it. At the same time, the subject deeply interested me and I could see the possibilities of it. My hope is that this selection and translation will be of religious use, if not directly, then indirectly, as leading to a better attempt in the same direction. The combination of devotional value with critical accuracy is never easy to achieve. It is that, however, at which I have aimed. I have no sympathy with those who love to belittle that which is great if it belongs to a tradition other than

their own. On the other hand the wresting of the real, *nirūḍha*, meaning of words in the interests of a spurious edification is something morally impossible. However useful such things may be up to a certain point, something of a higher order is also required, especially in schools where the Bible is not taught. And finally a book of this kind may be useful for any one who may wish to write a manual of theology on the basis of the higher teaching of the Upanishads. It will be seen that the selections are arranged according to subjects, so as to give the book a somewhat more systematic character.

It is only the presence of such aims as these, joined with regard for the results of historical criticism, that justify my dealing with this subject at all. But I feel exceedingly diffident about this attempt, upon which I should never have ventured on my own initiative.

I can not sufficiently express my obligations to my friend Mr. Mohini Mohan Chatterji for the great help which he has given me in correcting proofs and in other matters connected with publication. Had it not been for this help I do not know how publication would have been possible. It was he, too, who stimulated my interest in the Vedānta and helped me to look upon it, to some extent, with Indian eyes. I am also greatly indebted to Mr. J. N. Farquhar for the loan of books which I could not have obtained without his help and for kindly arranging for the publication of the book in India.

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TREATMENT OF THE SUBJECT.

It has not been my aim to provide a historical introduction to the study of the Upanishads. A certain amount of historical explanation is of course necessary. No religion, and especially no ancient religion, can be understood apart from an inquiry into the thoughts, customs and use of words current among the people who have professed it. The Old Testament, for instance, cannot be understood without some inquiry into the religion of primitive Semitic peoples. But when we are dealing with anything really great a purely historical, genetic, treatment of the subject has its drawbacks. We inevitably find ourselves explaining the higher by the lower, resolving a spiritual creation into preëxisting factors. A purely historical treatment of the idea of the kingdom of God as found in the Gospels would certainly tend to divest it of much of its meaning for the modern world. However essential, then, historical criticism may be for a thorough understanding of ancient religious literature we are bound to

ask whether, by an exclusively critical treatment we are not doing it an injustice, and whether there is not also some other way in which it can, with equal objectivity, be handled. Can we not, for instance, quite fairly regard the religion of Israel as exhibiting the movement of an idea towards self-realization, and say that in Israel ethical monotheism was struggling towards birth long before it was born? Similarly in India the Vedānta existed subconsciously in the ether of the heart long before its first sages were able to formulate it. They meant something better, not worse, than what they actually said. In the unity of the idea there is an element which connects it with the higher concepts of the future as well as one which connects it with the crudities of the past. I have tried to translate and annotate in such a way as to express the real—not the merely imaginary—element of depth and permanence found in the religious passages of the Upanishads.

I am quite conscious that there are dangers in such a course as this. A translator will be tempted to try to improve upon the original by reading his own ideas into it. Translations are offered because they are attractive and the words might be made to mean something of

the kind if they were being used for the first time. In a very useful edition of some of the Upanishads the words :—

Sattvasyaisha pravartakaḥ sunirmalām
imām prāptim īshānaḥ.

(Svet. Up. III. 12).

are rendered by an Indian translator :—

‘(The Supreme Person).....is the Soul’s
Guide. He shows the way to the
state of perfect holiness.’

—a translation which is at best rather unconvincing. We shall do well to take to heart the warning of Prof. Barnett :—

“ The student is not likely to derive much exact knowledge from the publications of irresponsible neo-vedantic societies in Europe and America. These bodies have the commendable object of making the principles of the Vedānta intelligible to modern Western thinkers ; but until they display a more scientific and historical spirit their success is likely to be limited.” (*Brahma Knowledge*, p. 113).

The translator or commentator who writes for a religious purpose is therefore in something of a difficulty. If he is truthful he will endeavour to take full account of historical

criticism. But he must subordinate his critical interest to his primary duty, which is, not to explain this or that, but to transmit an inspiration.

If this general standpoint is a right one, I urge that a translator should endeavour to observe the following rules :—

(a) Translate by trying to express the author's meaning in good English; do not merely construe the words. How often have I not told schoolboys that! "Translate the sense and not the words. Be able to parse and construe every word. But translate by expressing the meaning in natural English."

(b) Translate, if possible, in such a way that a person of average intelligence, but without technical knowledge, would understand it without the help of explanatory notes. Never write down anything which, on the face of it, reads as unintelligible jargon. If the literal translation would be such, consider what is the author's underlying idea; express that in the translation and add the literal rendering in a note. Do not put nonsense into the translation and relegate the explanation to a note.

This is an especially important rule for

all translations of Scriptures. Scriptures must before all things be readily intelligible. The translation should be made for the man who hears the Scriptures read but has never studied them with a commentary. Translate for the hearer rather than the reader. The following is an instance of the neglect of this rule :—

Or ever your pots be made hot with thorns
so let indignation vex them even as
a thing that is raw.

(c) Do not leave technical terms untranslated. A translation should explain meaning, not itself stand in need of explanation. It is hardly fair to the reader to present him with a word like *vayi* to make what he can of it. The Sanskrit word, moreover, stands, in many cases, for a great deal more than bare meaning. It suggests hopes, fears, aspirations, reverence, mystery, and the like. All this is stripped off by retaining a technical term that is not widely current in English. An instance of the neglect of this rule is to be found in the following translation :—

Es hemme Rede nebst manas

Der Weise im Bewusstsein—Selbst (der
Buddhi)

Dieses im “ grossen Selbst ” hemm’er,

Dieses hemm'er im ' Ruhe-Selbst (dem Avyaktam).

(d) Translate, if possible, in such a way that you reproduce the spirit and feeling of your author in the English as though you shared it yourself. This is what is meant by a sympathetic translation.

(e) In the case of translations of Scriptures, if it is not possible to give a text an intelligible translation, omit it and discuss the probable meaning of the passage in a note. For in the case of translations of Scriptures, as in all matters connected with religion, the precept holds good 'Let all things be done unto edification.'

There is no reason why a translation which aims at following these rules should be a loose one. It may have regard to points of grammar and the like as scrupulously as a rendering which shrank from no nonsense provided it were a literal construing of the text.

If what is required is simply a key, or 'book of words,' it is a different question. If this is the aim of a translation it should be carried out consistently regardless of sense, the sense being supplied in annotations. It is just those passages which cannot be translated

literally into good English which, for this purpose, require a literal translation most. It is not of much help to the student to translate the easy passages literally and to paraphrase the difficult ones without adding any explanation. In order to meet this need I had originally intended to append the parsing and literal translation of every word, but was advised to abandon the idea, and have done so.

All the twelve oldest Upanishads are represented in these selections except the Aitareya and Kaushitaki, in which I could find no suitable material.

I have consulted the translations of Max Müller and Deussen, and for some Upanishads Tattvabhushana, Böhtlingk, Barnett, Cowell and Roer, and derived much help from Deussen's *Philosophy of the Upanishads*, Barnett's *Brahma Knowledge*, and Oldenberg's *Die Lehre der Upanishaden und die Anfänge des Buddhismus*.

For the Bṛihadāraṇyaka Upanishad the Mādhyandina text of Böhtlingk has been followed, but references are given to the Kānva text as well.



ABBREVIATIONS.

Names of the Upanishads :—

| | | | | |
|----------|-----|-----|---|------------|
| Ait. | Up. | ... | Aitareya | Upanishad. |
| Bṛih. | „ | ... | Bṛihadāraṇyaka | „ |
| Chhand. | „ | ... | Chhāndogya | „ |
| Íś. | „ | ... | Íśa or Vajasaneyi- Saṁhita | „ |
| Kaṭh. | „ | ... | Kaṭha or Kāthaka | „ |
| Kaush. | „ | ... | Kaushitaki | „ |
| Ken. | „ | ... | Kena or Talavakāra | „ |
| Maitr. | „ | ... | Maitrāyaṇīya or Maitrāyaṇa | „ |
| Muṇḍ. | „ | ... | Muṇḍaka | „ |
| Praśn. | „ | ... | Praśna | „ |
| Śvet. | „ | ... | Śvetāśvatara | „ |
| Taitt. | „ | ... | Taittirīya | „ |
| K. | | ... | Kānva text. | |
| M. | | ... | Mādhyandina text. | |
| S. B. E. | | ... | Sacred Books of the East Series (Clarendon Press). | |
| Rāmānuja | | ... | S. B. E., XLVIII (Thibaut). | |

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INTRODUCTION.

THE UPANISHADS.

The Upanishads are a series of writings of various ages wherein is set forth the doctrine of the Universal Self and the means whereby man may attain salvation.

The oldest date from perhaps 800 or 900 B.C. The number of Upanishads is very great, but the term is usually understood as applying only to the eleven or twelve oldest Upanishads and perhaps a few more which are not quite so old. Most of the Upanishads are composite in character, the two oldest containing material which is centuries later than their oldest parts. The oldest Upanishads in their chronological order as accepted by Deussen are as follows :—

I.—Ancient prose Upanishads—

{ Bṛihadāraṇyaka.

{ Chhāndogya.

Taittirīya.

Aitareya.

Kaushītaki.

Kena (Partially in verse.)

II.—Verse Upanishads—

Kaṭha.

Iśa.

Śvetāśvatara.

Muṇḍaka.

III.—Later Prose Upanishads—

Praśna.

Maitrāyaṇa.

These are the twelve oldest Upanishads ; they might almost be called the canonical Upanishads. Max Müller calls the first eleven of these ‘the classical Upanishads.’ The Maitrāyaṇa (Maitrāyaṇīya, or Maitri) Upanishad is somewhat later, but it contains many quotations in verse of an earlier date, and a translation of it was included by Max Müller in his two volumes of translations of the Upanishads along with those of the eleven ‘classical’ Upanishads. It is also used to a considerable extent by Prof. Oldenberg. Prof. Oldenberg’s order is not quite the same as Prof. Deussen’s and he does not refer to the dates of the Muṇḍaka and Praśna at all. But he would probably give them the same position relatively to the others as Prof. Deussen. His order is as follows :—

I.—Older Upanishads—

| | |
|---|----------------|
| { | Bṛihadāraṇyaka |
| | Chhāndogya |
| | Aitareya |
| | Íśa(?) |

| | |
|---|------------|
| { | Kena |
| | Kaushītaki |
| | Taittirīya |

} Prebuddhistic
Upanishads.

II.—Later Upanishads—

Kaṭha

Śvetāśvatara.

[Muṇḍaka.]

[Praśna.]

Maitrāyaṇa.

Later still come all the other Upanishads including the Mahānarāyaṇa and Māndukya, which perhaps come next in the list.

When the expression 'the Upanishads' occurs in this book the reference is always to these twelve, unless something to the contrary is stated.

Barnett* quotes the Verse Upanishads (exclusive of the oldest Verse Upanishad, the Kena) in the following order:—

Kaṭha.

Muṇḍaka.

Íśa.

Śvetāśvatara.

as the Upanishads which contain 'the first definite theism.' This order at any rate corresponds with the increasingly religious character of this series of Upanishads.

The Sāṅkhya and Yoga Systems were developing contemporaneously with the Kāṭha and Śvetāśvatara Upanishads. But the Yoga Sūtras of Patañjali are later, and so is the classical, fully developed Sāṅkhya system.

THE ORIGIN OF THE UPANISHADS.

The prevalent form of religion at the time when the Vedānta (that is to say, the system of thought contained in the Upanishads) arose was resort to a system of sacrifices whereby all a man's desires, whether for this world or hereafter could be attained. The sacrificer (that is to say, the person who paid for the sacrifice and on whose behalf it was offered) employed a priest or a number of priests to perform the sacrifice. An essential part of the sacrifice was the recitation of texts from the Vedas accompanied by a certain prescribed ritual. For this purpose the Vedic hymns were brought together into collections, or Saṅhitas, and books of ritual, or Brāhmaṇas,

were added, laying down the rules for the various sacrifices. To these there were appended *Āraṇyakas*, or jungle-books, which were really expositions of the theory of sacrifice. The following is a short passage taken from the Aitareya *Āraṇyaka* (Max Müller's translation):—

“He who desires glory should use the hymn
abodhy agniḥ samidhā janānām. (R.
V., V. I. 1).

He who desires offspring and cattle should
use the hymn *hotājanishṭa chatanaḥ.*
(R. V., II, 5, 1).

He who desires proper food should use the
hymn *agnim naro dīdhitibhiḥ.* (R.
V., VII, I. 1.)

Verily, Agni (fire) is the eater of food. In the other (recitations accompanying the) offerings of ghee (where Agni is likewise mentioned) the worshippers come more slowly near to Agni (because the name of Agni does not stand at the beginning of the hymn). But here a worshipper obtains proper food at once, he strikes down evil at once.

Through the words *hastachyuti janayanta*, ‘they caused the birth of Agni by moving their arms,’ the hymn becomes endowed with (the

word) birth. Verily, the sacrificer is born from this day of the sacrifice, and therefore the hymn is endowed with (the word) birth.

There are four metrical feet (in the Trishṭubh verses of this hymn). Verily, cattle have four feet, therefore they serve for the gaining of cattle."

This knowledge was imparted, presumably in Āśramas, outside the village by the Brahmin teachers to their pupils, and it was out of this kind of 'science' that the Vedānta was developed, utterly unlike it in every way though it is. The loftier meditations that gradually took the place of these superstitious trivialities were collected and formed into Upanishads. These were officially recognised and appended to the Āraṇyakas. Some of the older parts of the Upanishads are not so very unlike the Āraṇyakas. Here is a specimen from the third khaṇḍa of the first prapāṭhaka of the Chhāndogya Upanishad. The translation is again Max Müller's :—

'Let him (the Udgatri [priest]) quickly reflect on the Sāman with which he is going to praise.

Let him quickly reflect on the Rich in which that Sāman occurs; on the Rishi (poet) by whom it was seen or composed; on the

Devatā (object) which he is going to praise ;
 on the metre in which he is going to praise ;
 on the tune with which he is going to sing for
 himself.

On the quarter of the world which he is
 going to praise. Lastly, having approached
 himself (his name, family, &c.,) by meditation,
 let him sing the hymn of praise, reflecting on
 his desire, and avoiding all mistakes in pro-
 nunciation, &c. Quickly will the desire then
 be fulfilled to him for the sake of which he
 may have offered his hymn of praise, yea, for
 which he may have offered his hymn of praise.'

The word Upanishad is probably connected
 with the words *upās*, *upāsanā*, &c., and
 originally meant a devout meditation
 (Oldenberg). But it came to have the meaning
 of 'secret doctrine.' By devout meditation the
 teacher realized some truth and imparted it to
 his pupils as a secret doctrine, sometimes
 summed up in some catch-word or phrase, such
 as *tadvanam*, *neti-neti*, or *tattvamasi*.



THE DOCTRINE OF THE UPANISHADS.

The higher and most characteristic elements
 in the teaching of the Upanishads belongs to
 that general type of religious feeling and

thought known as mysticism. Mysticism is a sense of the Infinite in the finite, of the One in the manifold, of God in all creatures. But the mysticism of the Vedānta had characteristics of its own, and might be described as the religion of the mind. It consisted of the theory and practice of realizing God. By thought, by meditation, by devotion, by mind training, (or yoga), by stern control of the life of sense (or tapas), the sage sought to think God, to know God, to feel God, to rest in God. It is thus a form of mysticism which does not stop at the simple recognition of the One in all things; it desires clear knowledge and it also lays down rules for practice. Man must train himself to think Truth, to subdue himself, to crush the evil in himself, to wash his spirit from its defilement by sinking himself in God, by sharing God's true desires and good purposes, and so to find God and live in present consciousness of Him even here. To that end he must rid himself of earthly desires, such as the desire for glory, cattle, good food, and the like, and so gain freedom. For those who live for earthly things, such as a kingdom, or a little plot of land, become slaves to such things. It is all the same whether their objects of selfish desire are thought of as being attained in this

world or in some other ; in whatever world they may be they are slaves. By thus living the lower life a man becomes identified with it and goes on living it life after life. For man is essentially a thing of will ; what he does, that he becomes ; that is the old secret. The message of the Vedānta is Seek freedom ; by faith, by knowledge, by self-discipline try to break free from this bondage even here. The breaking of the bonds brings peace now, and the hope of immortality hereafter. Man is chained to the earth by deeds and desire. Rise above such desires ; cease to act under their impulsion ; make yourself familiar with the Real and the Eternal even here, and at death you will pass away to the Beyond, to the Brahma world, to partake of the transcendent life of God.

Most of the above sentences are quotations or paraphrases, chiefly from the passages selected, from which the reader will be able to verify them. It must be remembered that this section is an account, not of an average chapter from the Upanishads but of the higher religious elements found in them, and the emphasis is upon the religious rather than upon the purely philosophical aspect of their teaching.

Thus by 'the religion of the Upanishads' in the title and elsewhere in this book is meant, not such traces of the religion of the Vedas, of the Brāhmaṇas, or of later Hinduism, as may be found in the Upanishads, but the central thought itself of the Upanishads so far as this has received a devotional colouring or been developed in a religious direction. It is that type of Vedānta in which the Universal Soul itself becomes an object of devotion—not any of those types in which a non-religious monism is supplemented by lower forms of religion for the benefit of the uneducated. The materials for such a presentation are very scanty, as the majority of the better portions of the Upanishads are not of a definitely religious character. Nevertheless there is a religion of the Upanishads, and that is not the same as the religion of the Vedas, of the Brāhmaṇas, or of later Hinduism. It is a distinct type which should be studied in its distinctness and individuality as well as in its historical connexion with other types. But that distinctness and individuality which differentiates it from the other Indian types with which it is historically connected, connects it with the mysticism of other ages and other lands and

reveals in it a certain catholicity—a certain connectedness with the fundamental religious instincts of the human spirit.

THE HISTORY OF THE VEDĀNTA.

Vedantism started with the idea of the Great Self which was one with every finite self—identical with it in a sense, and yet distinct from it. It was the self within my heart and yet it was a Beyond to which I cannot go till I depart hence. The earliest efforts of Vedantism were concerned with the attempt to think out this idea, an attempt which was closely connected with the idea of realizing the Universal Soul directly and immediately in consciousness. At first, in the older prose Upanishads, men trusted to the power of reasoning, or speculation, to lead them to the supreme truth, though the other motif, namely interest in the direct and immediate apprehension of Highest Reality, was not absent. But there was also a third factor present. 'Adoration' is rather a strong a term, but there was certainly an element of devotion in the attitude of peaceful meditation with which the living All was contemplated. "Worship of Brahma-Ātmā" says Prof.

Barnett "is frequently mentioned in the Upanishads. It is an adoration of the Self either in its unqualified absoluteness (*cf.* Ch. III, xiv., 1. "Brahma in sooth is this All ; it hath therein its beginning, end, and breath ; so one should worship it in stillness"), or as allegorically typified by some physical force, or as represented by the sacred Syllable Om or Aum."*

But the principal interest was at first intellectual. In course of time, however, the emphasis changed. In the Verse Upanishads there was more dependence upon yoga, that is to say upon the systematic development of the power of direct, immediate apprehension of God and less upon metaphysical reasoning, the results of the latter already attained by the early prose Upanishads or by the rising school of the Sāṅkhya philosophy being taken over ready-made.

At the same time the idea of the Universal Self developed into that of *Iśa*, the Lord. The *Ātmā*, conceived as an object of devotion ; as good ; as possessor of exalted attributes ; and as accessible to him who strives (*yatate*) to achieve communion with Him ; as

* *Brahma-knowledge*, p. 48.

apahatapāpmā, *satyakāmah*, *satyasankalpaḥ* ; is *Īśa*, *Īśavara*, God. Prof. Oldenberg thinks that this development was due to the consciousness of the need of grace and help. His words are :—

“ On the one hand, yoga taught men to exert their own powers to the uttermost, but at the same time it made the struggling man feel the overwhelming difficulty of his understanding, which must certainly have seemed to many to be a task hopelessly transcending their own powers.....where the end to be achieved was so hard the thought readily suggested itself of looking round for a Helper. The assistance offered by the thought of divine presences all about one—an idea with which the atmosphere of the old ascetic practices was full—was not to be lightly thrown away. Yet it was but natural that the conception of a manifestation of the Divine should become adapted to the purer air of the thought which now prevailed. The latter spontaneously linked itself on to the beginnings of monotheistic lines of thought which have already been mentioned. The conviction asserted itself that a God there must be, conceived no longer according to the grotesque imagery of mythology, but as *Īśvara*,

“The Ruler,”—a conception incorporating, as regards being and action, pure, great ideas of omnipotence and grace.”*

The only passage, however, quoted by Dr. Oldenberg to show the presence of the idea of grace in the Upanishads is the lines :—

Not through instruction can He be
attained,
Nor through the power of thought,
nor by much learning ;
By him alone whom He doth choose
can He
Be won ; to him the Self reveals
Himself.

Dr. Oldenberg might have quoted the words:—

Fainting through his own helplessness, man grieves
but he has a special translation of his own for
this line. There is also a verse which says
that:—

He who has ceased from worry, by
God's grace
Beholds that peaceful glory, yea,
the Lord.†

* *Die Lehre der Upanishaden und die Anfänge des Buddhismus.* S. 275.

† For these passages see Selections VI and II with notes.

and another verse (Śvet. Up., VI, 21) which states that a certain teacher discovered and taught his doctrine Devaprasādāt, 'by the grace of God.'

But apart from these passages there is no allusion to grace in the Upanishads and the idea does not occur in the Yoga Sutras.

It is a tragic fact that this pure teaching was unable to maintain itself at its own highest level, much less to realize itself as a popular movement. A religion realizes itself only when it becomes a vital force dominating, or at least strongly influencing, society as a whole. It must remodel racial character and express itself in regenerated social institutions. And as part of this same process of self-actualization, a religion can thrive only in proportion as its own inner force enables it to break off connexions with lower types with which it may at first be associated. Thus the early history of Christianity is marked by a series of breakings with the older religion (Judaism) in the midst of which it had its birth. Its attitude towards the despised classes, towards religious institutions and practices such as the Śabbath or ceremonial ablutions, towards the authority of the Pharisees, towards the question of equal

fellowship with foreigners, marked points at which it successively dissociated itself from the older and lower type. That branch of the Christian tradition which developed a conservative instead of a progressive tendency, namely Ebionitism, lost the Christian inspiration and degenerated.

In both these respects the Vedānta failed. It was Buddhism, not the Vedānta, which came down to the common life of man. In order to fulfil itself it would have been necessary for the doctrine of the Universal Soul to be preached to women and Śūdras; it would have been necessary for it to become a missionary movement seeking to embrace all classes within its fold; it would have had to break with the authority of the Brāhman caste, with the sacrifices, and with the gods. One might have thought that a practical universalism would have been felt to be the logical outcome of monistic thought. The same Self constitutes the inmost self alike of the Brahmin and of the Chāṇḍāla, of men and of women. This conclusion was not, however, drawn. Satyakāma's frankness (Chhānd. Up. IV, iv) leads, not to the reply. 'It does not matter what your parentage is,' but to the answer: "That proves

that you must be a Brahmin and may therefore hear the truth.*

For the mass of mankind Brahminism not only tolerated but willed ignorance. Penalties were attached to the hearing of the Vedas by Śudras. And Vedantins never protested. It was sufficient that for themselves a higher path was open.

And this was not all. Yoga led to the cultivation of devotion—bhakti—which was itself, presumably, a development of the practice of Upāsana in which the Vedānta originated. To satisfy the needs of devotion the Yogi-Vedantin turned to the objects of popular worship—*idam yad idam upāsate*. In the Śvet. Up. is incorporated a passage from the Śatarudriyam,† as well as sundry verses from the Vedas. The consequence was inevitable. After discussing the rise of the idea of Īśvara Prof. Oldenberg continues: “To be sure history has shown that it was quite possible for the worship of Īśvara to plunge

* The principle that since God is the inmost soul of all alike, or, as Christians would put it, since all are alike created in the image of God, therefore all must be capable of responding to the truth and have a right to be taught it, does not appear even in *Gita*, V, 18, and the point in Bṛih. Up. IV, iii, 22 is something quite different.

† The later Nilarudra ‘Upanishad’ is composed entirely of it. It is pretty and taking, but a thing which no earnest and rational Vedantin would tolerate for a moment as a popular religious poem if he could help it.

back into the old spook-haunted darkness ; it was possible to apply to God the names of Śiva and Vishnu, with all their wild, lustful, grotesque associations.”

There was no Puritanism in the Vedānta, no principle of precautionary self-restraint to keep it from contamination by lower ideas. In the higher religion of Israel there was the thought of the divine “jealousy”—*i.e.*, the principle that it was intolerable to compromise or contaminate the highest level of religious life attained by accommodations or concessions to lower, polytheistic, types. God was, as it were, the “jealous” husband ; the community of His worshippers was as His wife ; lower forms of religion were something which His people could not indulge in except by an act of unfaithfulness which He would not tolerate. The “Name” of God was to be kept holy by complete dissociation from evil, either in the form of immoral conduct, or of idolatrous practices, or of unworthy legends. (The last of these three points was not, indeed, insisted upon by the prophets as an abstract principle, but the literary history of the Old Testament shows that it was operative as a practical rule.) Nothing of the kind meets us in the Upanishads.

It was not until the nineteenth century that a real attempt was made to purify the Vedānta, to supplement it with elements derived from Islam and Christianity, and to make it the religion of the people. This was the work of the Brahma Somaj, and therewith began a new phase in the history of the Vedānta.



THE RELIGION OF THE UPANISHADS

SELECTED TEXTS WITH TRANSLATIONS AND NOTES.

BY

R. GORDON MILBURN.

SELECTION I.

GOD.

1. Some teachers there are who say that natural causes govern all things, and others tell of Time as the ground of all. They are deluded, for in truth it is the mighty power of God manifest in the world by which the wheel of Nature is made to turn.

2. He by whom the universe is eternally overspread, He in whom all ending has an end, He who is the All-knowing Consciousness, Possessor of exalted attributes—at His command creation's work rolls on, which we can only apprehend as earth, light, waters, wind and sky.

5. Having first worshipped that adorable God who, mingling with earthly existence, possesses as His own all forms of life, we behold Him as the Beginning, the efficient cause of all combination of elements, the Indivisible,

स्वभावम् एके कवयो वदन्ति

कालं तथान्ये परिमुह्यमानाः ।

देषस्यैष महिमा तु लोके

येनेदं भ्रामयते ब्रह्मचक्रम् ॥ १ ॥

येनावृतं नित्यमिदं हि सर्व्वं

ज्ञः कालकालो गुणी सर्व्वविद् यः

तेनेशिते कर्म विवर्तते ह

पृथ्व्याप्यतेजोऽनिलखानि चिन्तयम् ॥ २ ॥

तत् कर्म कृत्वा विनित्यं भूय

स्तत्त्वस्य तत्त्वेन समत्य योगम् ।

एकेन द्वाभ्यां त्रिभिरष्टभिर्वा

कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥ ३ ॥

आरभ्य कर्माणि गुणान्वितानि

भावांश्च सर्व्वान् विनियोजयेद् यः ।

तेषाम् अभावे कृतकर्मनाशः

कर्मक्षये याति स तत्त्वतोऽन्यत् ॥ ४ ॥

आदिः स संयोगनिमित्तहेतुः

परस्त्रिकालाद् अकलोऽपि दृष्टः ।

for whom there is no distinction of future and Present and Past.

6. When we have learnt to know Him as the bringer of virtue and driver away of sin, as the Lord of happiness dwelling within the soul, the Deathless One, our Universal Home, we see Him as being above, and other than, the World-tree, Time, and the various forms of life—as the source from which this vast expanse of whirling worlds proceeds.

7. Him let us know as highest overlord of lords and highest Deity above all gods, Master of masters, the Supreme on High. Him let us know as God, the Lord of the world, the Adorable.

8. He has no body nor organs ; none is found greater than He or like unto Him. His energies, supreme and manifold, are told in in Sacred Writ, yea, those activities of knowledge and of power which are His nature.

9. He has no master, no ruler in the word, neither is there any means by which He may be proved. He is the source of all causality ; He is the lord of the organs of action. And of Him there is neither father nor lord.

तं विश्वरूपं भवभूतम् ईड्यं
देवं स्वचित्तस्थम् उपास्य पूर्वम् ॥ ५ ॥

स वृक्षकालाकृतिभिः परोऽन्यो
यस्मात् प्रपञ्चः परिवर्ततेऽयम् ।
धर्मावहं पापनुदं भगेशं
ज्ञात्वात्मस्थम् अमृतम् विश्वधाम ॥ ६ ॥

तम् ईश्वराणां परमं महेश्वरं
तं देवतानां परमञ्च दैवतम् ।
पतिं पतीनां परमं परस्ताद्
विदाम देव भुवनेशम् ईड्यम् ॥ ७ ॥

न तस्य कार्यं करणञ्च विद्यते
न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते
स्वभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

न तस्य कश्चित् पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो
न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

10. As a spider spins its web with threads from its own body, so has the One God brought forth the world-substance from out His own Being, and covered Himself therewith.

That we enter into Him, may He grant it us !

11. The One God hidden in all creatures, the All-prevading, the Inner Soul of all and Governour of their actions ; the Abode of all creation, the Witness, the Perceiver, the Absolute, free from all attributes of Earth ;—

12. The One controller of many things which have, apart from Him, no power to act—Him, the multiplier of the one seed of life—to those wise men who behold Him dwelling within themselves belongs eternal happiness ; not to others.

13. His is the eternity of eternal things, He is the sentience of all that feels. He is the One who ordains for many the objects of their desire. That Being, as cause of all, must be discovered by reasoning and by training of the mind. But it is through knowing Him as GOD that a man is freed from all his fetters.

यस्तूर्णनाम इव तन्तुभिः प्रधानजैः ।
स्वभावतो देव एकः स्वम् आवृणोत् ।
स नो दधाद् ब्रह्माप्ययम् ॥ १० ॥

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माधक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

एको वशी निष्क्रियाणां बहूनाम्
एकं बीजं बहुधा यः करोति ।
तम् आत्मस्थं ये ऽनुपश्यन्ति धीराः
तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

नित्यो नित्यानां चेतनश्चेतनानाम् ।
एको बहूनां यो विदधाति कामान् ।
तत् कारणं सांख्ययोगाधिगम्यं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयम् अग्निः ।

14. The sun shines not there, neither the moon and stars; yon lightning-flashes gleam not; much less earthly fire. As He shines all the world shines after Him; with His light all the universe is bright.

15. One wild swan alone in the midst of of the world—sunset fire sunk in the heart of the waters—He! By knowing Him a man passes beyond the sphere of death; there is no other way to go.

16. The All-doer is He, He the All-knower, the Self-born—He in whom all ending has an end, who is the All-knowing Consciousness, Possessor of exalted attributes. Master is He of Nature and Master is He of the Soul. He it is who, as Lord, determines their properties. Of the building of the world, of its preservation and of its dissolution He is the cause.

17. He, being such a One, abides the deathless Lord, He, the conscious, omnipresent guardian of our world; Who rules this world for ever—there is no other principle for the ruling of it.

18. He who first creates the world-soul, yea, He who sends forth His Word thereto—

तमेव भान्तम् अनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

एको हसो भुवनस्यास्य मध्ये
स एवाग्निः सलिले सन्निविष्टः ।
तमेव विदित्यातिभृत्युम् एति
नान्यः पन्था विद्यतेऽयनाय ॥ १५ ॥

स विश्वकृद् विश्वविद् आत्मयोनिः
ज्ञः कालकालो गुणो सर्वविद् यः ।
प्रधानक्षेत्रज्ञपतिगुणेशः
संसारमोक्षस्थितिवन्धहेतुः ॥ १६ ॥

स तन्मयो ह्यमृत ईशसंस्थो
ज्ञः सर्वगो भुवनस्यास्य गोप्ता ।
य ईशे अस्य जगतो नित्यमेव
नान्यो हेतुर्विद्यते ईशनाय ॥ १७ ॥

यो ब्रह्माणं विदधाति पूर्वं
यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवम् आत्मबुद्धिप्रकाशं
मुमुक्षुर्वै शरणम् अहं प्रपद्ये ॥ १८ ॥

longing to be free I take refuge in that God who is the light of spiritual knowledge.

19. In Him who is the supreme bridge to immortality, in Him who is without parts, without actions, without sin, and spotless like a fire when every scrap of fuel is aglow.

20. Not until men shall fold themselves in the sky as in a skin will there be an end of misery so long as we know not God.

(S'vet. Up. VI, 1-20).

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः
तदा देवम् अविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥

(S'vet. Up. VI. 1—20.)

THE OMNIPRESENCE OF GOD.

7. Beyond the world—beyond the Real—yet hidden in the bodies of all creatures, there is a Great One,—One who alone envelopes all that is. They who know Him as Lord become immortal.

8. I know that great Person radiant as the sun beyond the darkness. By knowing Him a man passes beyond the sphere of death ; there is not any other way to go.

9. Than whom there is nothing higher or other, than whom there is nothing smaller or greater, that Person stands in the heavens alone, firm-rooted as a tree, and by Him all the universe is filled.

10. That Being which dwells far, far beyond the world is without form and knows not sickness. They who know It become immortal, but others have to suffer misery.

11. All faces, heads and necks are His, He is in all creatures, reposing in the recesses

THE OMNIPRESENCE OF GOD.

ततः परं ब्रह्मपरं बृहन्तं
यथानिकायं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारम्
ईशं तं ज्ञात्वामृता भवन्ति ॥ ७ ॥

वेदाहम् एतं पुरुषं महान्तम्
आदित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युम् एति
नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

यस्मात् परं नापरम् अस्ति किञ्चिद्
यस्मान्नाणीयो न जग्रायोऽस्ति किञ्चित् ।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येकः
तेनेदं पूर्णं पुरुषेण सर्वम् ॥ ९ ॥

ततो यदुत्तरतरं तद् अरूपम् अनामयम्
य एतद्विदुरमृतास्ते भवन्त्य-
थेतरे दुःखमेवापियन्ति ॥ १० ॥

of the heart. The divine Lord is all-pervading, and therefore He, the Gracious One, is present everywhere.

12. The Supreme Person is indeed the Great Master, the Author of goodness. Within His reach are all things, such bright power is His. He is Light, He the undying.

13. That Person is of the measure of man's heart. He is the Inner Soul ever seated deep in the heart of men. The Lord of Thought is realized by the heart and by the mind. They who know that Being become immortal.

14. The Supreme Person has a thousand heads, a thousand eyes and a thousand feet. He ever, enfolding the world on every side, stands forth beyond it.

15. The Supreme Person is Himself the Universe ; He is that which has been and that which is to be. Yea, the Lord of immortality Himself is one with that which grows by food.

16. Everywhere It has Its hands and Its feet. Everywhere are Its eyes, Its head, Its face. Everywhere in the world It listens. It stands enfolding every thing.

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापो स भगवान् तस्मात् सर्वगतः शिवः ॥११॥

महान् प्रभुवै पुरुषः सत्त्वस्यैष प्रवर्तकः ।
सुनिर्मलामिमां प्राप्तिम् ईशानो ज्योतिरव्ययः ॥ १२ ॥

अङ्गुष्ठमात्र पुरुषोऽन्तरात्मा
सदा जनानां हृदये सन्निविष्टः ।
हृदा मन्वीशो मनसाभिक्लृप्तो
य एतद्विदुरमृतास्ते भवन्ति ॥ १३ ॥

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठद् दशाङ्गुलम् ॥ १४ ॥

पुरुष एवेदं सर्वं यद् भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यद् अन्नेनातिरोहति ॥ १५ ॥

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १६ ॥

सर्वेन्द्रियगुणाभास सर्वेन्द्रियविवर्जितम् ।
सवस्य प्रभुम् ईशानं सर्वस्यं शरणं बृहत् ॥ १७ ॥

17. As seeming to possess the powers of all the senses, yet of all senses devoid; as Master and Lord of all, as the great Refuge of all—thus do we know him.

18. Embodied in the city of Nine Gates the soul doth turn aside towards outward things. Yet in its hands lies all the world with all that rests and all that moves in it.

19. Footless He speeds, handless He grasps, sees without eyes and hears without ears. All that may be known He knows, but Him no man knows. They call Him Chiefest the Great Person.

20. Smaller than the small, greater than the great, the Self is set in the heart-cave of each creature. He who has ceased from care sees, by the grace of the Creator, the Glory—a vision of Him who Himself is passionless, the Lord.

(S'vet. Up. III, 7ⁱ-20):

नवद्वारे पुरे देही इंसो लेलायते वहिः ।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥ १८ ॥

अपाणिपादो जवनो ग्रहीता
पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता
तम् आहुरग्रम् पुरुषं महान्तम् ॥ १९ ॥

अणोरणीयान् महतो महीयान्
आत्मा गुहायां निहितोऽस्य जन्तोः ।
तम् अक्रतुं पश्यति वीतशोको
धातुः प्रसादान्महिमानम् ईशम् ॥ २० ॥

(Śvet. Up. III. 7—20)

III.

GOD AND THE WORLD.

8. That Highest Person who wakes in those
who sleep,
Framing dear objects, first one then another,
That only is the Bright One ; That is God ;
That only is called the Immortal. In It rest
All worlds ; none go beyond It. All is One.
9. As fire, though one, on entering the world
Shaped itself, form for form, to all things in
it,
So the One Inner Self in every creature
Takes form from each, and is outside it still.
10. As air, though one, on entering the world,
Shaped itself, form for form, to all things in
it,
So the One Inner Self in every creature
Takes form from each, and is outside it still.
11. Even as the sun, the eye of all the world,
Is not defiled by evil things it sees,
So the One Soul of all is not defiled
By the world's misery, for It lies beyond it.

(Kath. Up., II, ii, 8-11).

GOD AND THE WORLD.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्माणाः ।

तदेव शुक्रं तद् ब्रह्म तदेवामृतम् उच्यते ।

तस्मिँल्लोकाः श्रिताः सर्वे तद् नाल्येति कश्चन ।

एतद्वैतत् ॥ ८ ॥

अग्निर्यथैको भुवनं प्रविष्टो

रूपं रूपं प्रतिरूपो बभूव ।

एकस्तथा सर्वभूतान्तरात्मा

रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

वायुर्यथैको भुवनं प्रविष्टो

रूपं रूपं प्रतिरूपो बभूव ।

एकस्तथा सर्वभूतान्तरात्मा

रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥

सूर्यो यथा सर्वलोकस्य चक्षुर्

न लिप्यते चाक्षुषैर्बाह्यदोषैः ।

एकस्तथा सर्वभूतान्तरात्मा

न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

(Kath. Up. II. ii. 8-II.—V. 8-II.)

IV.

GOD AND THE SOUL.

Truly this All is God! As born of Him, returning to Him, breathing in: Him—So let a man with peace at heart meditate thereon.

For man is in truth a thing that yearns. As is a man's yearning in this world, such does he become on his departing hence. *Therefore let him yearn for God in meditation thus:—*

Of mind is He made; Life is His body; Light is His form. His purpose is truth, His Spirit is space. His are all deeds, all desires, His are all scents, and all tastes. Robed is He in this All, Silent, Unconcerned.

He is my Soul within my heart, smaller than a grain of rice or barley, smaller than a mustard-seed or a canary-seed or a husked canary-seed. He is my Soul within my heart, greater than the heavens, greater than these worlds.

His are all deeds, all desires, His are all scents and all tastes. Robed is He in this All, Silent, Unconcerned. Such is my Soul within my heart; Such is God. To Him shall I be united on my departing hence. He who has felt this truth can know no doubt.

Such was the teaching of Śāṅḍilya.

(Chhāṅd. Up, III, xiv).

GOD AND THE SOUL.

सर्वं खल्विदं ब्रह्म । तज्जलानिति शान्त उपासीत ।
अथ खलु क्रतुमयः पुरुषः । यथाक्रतुरस्मिँलोके पुरुषो भवति
तथेतः प्रेत्य भवति । स क्रतुं कुर्वति ॥ १ ॥

मनोमयः प्राणशरीरो भारूपः सत्यसङ्कल्प आकाशात्मा
सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिद्रमभ्यात्तो-
ऽवाक्प्रनादरः ॥ २ ॥

एष मे आत्मान्तर्हृदयेऽणीयान्त्रोहेर्वा यवाहा सर्षपाहा
श्यामाकाहा श्यामाकतण्डुलाहा । एष मे आत्मान्तर्हृदये
ज्यायान्मृथिव्या ज्यायानन्तरिक्षाज्यायान्दिवो ज्यायानेभ्योः
लोकेभ्यः ॥ ३ ॥

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिद्रमभ्यात्तो
ऽवाक्प्रनादरः एष मे आत्मान्तर्हृदये । एतद्ब्रह्म । एतमितः
प्रेत्याभिसंभवितास्मि । इति यस्य स्यात् अद्वा न विचिकि-
न्सास्ति इति ह स्माह शाण्डिल्यः । शाण्डिल्यः ॥ ४ ॥

(Chhānd. Up. III. xiv.)

V.

THE INFINITE.

‘ He who is the Infinite is Bliss. In no finite thing can bliss be found ; the Infinite alone is Bliss. Aye, it is the Infinite which we must seek to know.’

‘ Sir, I desire to know the Infinite.’

‘ Where a man sees not, hears not, knows not aught as his Not-self—that is the Infinite. Where a man sees, hears, knows that which is other than himself—that is the finite. That which is infinite is immortal and that which is finite is mortal.’

‘ On what, Sir, does the Infinite rest ? ’

‘ On its own greatness, or rather, not on “greatness” so-called. Here on earth men call the having of cows and horses, of elephants and gold, of slaves and dependants, of fields and houses “greatness.” So mean I not. *In all such cases, said he,* a man is dependent upon that which is other than himself. *But the Infinite* alone is beneath us and above, behind us and before, to the right hand and to the left. *It—the Infinite—alone is this All.’*

THE INFINITE.

यो वै भूमा तत्सुखम् । नाल्पे सुखमस्ति । भूमैव सुखम् ।
भूमा त्वेव विजिज्ञासितव्य इति । भूमानं भगवो विजिज्ञास
इति ॥ १ ॥

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा ।
अथ यत्रान्यत्पश्यति अन्यच्छृणोति अन्यद्विजानाति तदल्पम् ।
यो वै भूमा तदमृतम् अथ यदल्पं तन्मर्त्यमिति । स भगवः
कस्मिन्प्रतिष्ठित इति । स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासुभार्थं क्षेत्रा-
ण्यायतनानीति । नाहमेवं ब्रवीमि इति होवाच । अन्यो
अन्यस्मिन्प्रतिष्ठित इति ॥ २ ॥

स एवाधस्तात् स उपरिष्ठात् स पश्चात् स पुरस्तात्
स दक्षिणतः स उत्तरतः स एवेदं सर्वमिति । अथातोऽहंङ्कारा-
देश एव । अहमेवाधस्तात् अहमुपरिष्ठात् अहं पश्चात् अहं
पुरस्तात् अहं दक्षिणतः अहमुत्तरतः अहमेवेदं सर्वमिति ॥ १ ॥

अथात् आत्मादेश एव । आत्मैवाधस्तात् आत्मोपरिष्ठात्
आत्मा पश्चात् आत्मा पुरस्तात् आत्मा दक्षिणतः आत्मो-
त्तरतः आत्मैवेदं सर्वमिति । स वा एष एवं पश्यन्नेवं मन्वान

Thereafter be taught of selfhood—*how it-is* that which makes a man a self-conscious person *which* is beneath us and above, behind us and before, to the right hand and to the left. It alone—the principle of personality—is this All.

And then he taught the doctrine of the *Universal Soul*, teaching that the Spirit alone is beneath us, the Spirit above, the Spirit is behind us, the Spirit before, on the right hand the Spirit, the Spirit on the left. The Spirit only is this All.

In truth he who has this vision, these thoughts, this knowledge, delights in the Spirit, is gay in the Spirit, embraces the Spirit, is joyous in the Spirit. He becomes the ruler of himself; his in all worlds is freedom. But they who judge otherwise, *thinking to find happiness in finite things*, are ruled by that which is other than themselves. Theirs is a kingdom which passes away; theirs, in whatever world they are, is never freedom.

(Chhand. Up. VII. xxiii-xxv).

एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः । स
स्वराडभवति तस्य सर्वेषु लोकेषु कामचारो भवति । अथ ये
ऽन्यथातो विदुः अन्यराजानस्ते क्षय्यलोका भवन्ति तेषां सर्वेषु-
लोकेष्वकामचारो भवति ॥ २ ॥

(Chhānd. Up. VII. xxiii. xxiv. xxv.)

VI.

THE VISION OF GOD.

1. Two birds, akin and friends, cling to the self-same tree. One of them eats the sweet berry, but the other gazes upon him without eating.

2. In the same tree,—the world-tree,—man dwells along with God. With troubles overwhelmed he faints and grieves at his own helplessness. But when he sees the other, the Lord in whom he delights,—ah, what glory is His!—his troubles pass away.

3. When the seer beholds the Golden One, the Creator, the Lord, the Person who is the source of the Real, then, become wise, he shakes off merits and defects alike and reaches, stainless, that supreme condition of calm for ever unruffled.

4. For He (the Golden One) is life itself—the life which gleams through Nature. He who knows it gains understanding—no empty babbler he! Light-hearted in the Spirit, joyous in the Spirit, active in all religious exercises—such a man is the best of philosophers.

THE VISION OF GOD.

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त-
नश्नन्नन्योऽभिचाकशीति ॥ १ ॥

समाने वृक्षे पुरुषो निमग्नो
ऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यम् ईशम् अस्य
महिमानमिति वीतशोकः ॥ २ ॥

यदा पश्यः पश्यते रुक्मवर्णं
कर्तारम् ईशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय
निरञ्जनः परमं साम्यम् उपैति ॥ ३ ॥

प्राणो ह्येष यः सर्वभूतैर्विभाति
विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावान्
एष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

5. By truth, by hard self-discipline, by thoroughness of knowledge, by chastity, the Spirit always may be gained—that Spirit within, full of light and radiant, which penitents, their guilt removed, behold.

6. Truth only triumphs—falsehood never! By truth the heavenly way is opened out by which sages, satisfied in heart's desire, proceed thither where is that highest treasure-house of truth.

7. Vast, wonderful, incomprehensible, and subtler than the subtle, far off beyond the far and here at hand, It manifests itself in those who look for It here on earth—In them, for it is hidden in the recesses of the heart.

8. By no eye is He perceived, nor grasped by speech, nor by any other senses. By no austerities or pious deed can that vision be compelled. But when a man's heart is purified, then, in the hour of meditation he sees, through the serenity of knowledge, Him who is without parts.

9. This subtle Spirit may be known by thought. In the mind of man the senses do rest fivefold; with them it is wholly interwoven. But when the mind is purified the Self becomes manifest.

सत्येन लभ्यस्तपसा ह्येष आत्मा

सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।

अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो

यं पश्यन्ति यतयः क्षोणदोषाः ॥ ५ ॥

सत्यमेव जयते नानृतं

सत्येन पन्था विततो देवयानः ।

येनाक्रमन्त्यृषयो ह्याप्तकामा

यत्र तत् सत्यस्य परमं निधानम् ॥ ६ ॥

बृहच्च तद्दिव्यम् अचिन्तयरूपं

सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।

दूरात्सुदूरे तदिहान्तिके च

पश्यत्स्विहैव निहितं गुहायाम् ॥ ७ ॥

न चक्षुषा गृह्यते नापि वाचा

नान्यैर्देवैस्तपसा कर्मणा वा

ज्ञानप्रसादेन विशुद्धसत्त्व-

स्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

एषो ऽणुरात्मा चेतसा वेदितव्यो

यस्मिन् प्राणः पञ्चधा संविवेश ।

प्राणैश्चित्तं सर्वम् ओतं प्रजानां

यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

3. The Spirit cannot be gained by teaching, nor by intellect nor by much learning. By him only whom the Spirit chooses may He be won; his body the Spirit chooses as Its own.

4. Not by a feeble will can the Spirit be won, nor comes the winning of Him as a result of slackness, nor even from self-mortification if there be not the right mind therewith. But that wise man who struggles upward by these means we speak of, into his body as its temple the Spirit enters in.

5. Obtaining Him, sages become satisfied in the possession of true knowledge, self-possessed, passionless, and at peace. Finding the Omnipresent everywhere those wise men, with spirits disciplined, enter into and possess Him wholly.

(Mund. Up. III. i. 1—9. ii. 3-5.)

नायमात्मा प्रवचनेन लभ्यो

न मेघया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्य-

स्तस्यैष आत्मा वृणुते तनूं स्वाम् ॥ ३ ॥

नार्यमात्मा बलहीनेन लभ्यो

न च प्रमादात्तपसा वाप्यलिङ्गात् ।

एतैरुपायैर्यतते यस्तु विद्वां

स्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४ ॥

सप्राप्यैनम् ऋषयो ज्ञानतृप्ताः

कृतात्मानो वीतरागाः प्रशान्ताः ।

ते सर्वंगं सर्वतः प्राप्य धीरा

युक्तात्मानः सर्वमेवाविशन्ति ॥ ५ ॥

(Mund Up. III. i. 1-9. ii. 3-5)

VII.

THE KNOWLEDGE OF GOD.

(a) Your face, dear, shines like that of one who knows God.

(b) Seeking the Spirit by self-mortification by chastity, by faith and by knowledge.

(c) Theirs is that world of God who practise hard self-discipline and keep chastity, and in whom truth stands firm. Theirs is that pure world of God in whom there is no crooked dealing, falsehood, or deceit.

(d) Therefore he who has thus mortified the body and become subdued, quiet, patient, and rich in faith can see within himself the universal Soul. He sees everything as that. His own soul becomes universal; it becomes the soul of all.

(e) One who has not ceased from wicked conduct, who is not calm, who is not collected, and in whose heart there is not peace, will never win the Self by mere reasoning.

सपर्य्यागाच्छुक्रम् अकायम् अत्रणम्
अस्त्राविरं शुद्धम् अपापविद्धम्
कविर्मनीषी परिभूः स्वयम्भूर्
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

(Iśa Up. 1-8.)

IX.

FREEDOM.

(The Citadel of God.)

1. Here in this citadel of God there is a little lotus. It is His palace. In it there is a small inner space. We must find out what is within it. That is just what we must seek to learn.

2. If the question be asked : Here in this citadel of God there is a little lotus which is His palace, and within it a small inner space—— what is there there which we must find out and which is just what we must seek to learn ?

3. One should answer : As great as yon sky so great is this space within the heart. Within it heaven and earth are both contained, both fire and wind, both sun and moon, lightning and stars, both what a man possesses here and what he does not possess. All that is gathered together in it.

4. Should it be said : If in this citadel of God all the universe is contained and all creatures and all satisfactions, what then is left of these when old age overtakes it or it falls into decay ?

5. One should reply : That which is within the heart ages not when a man grows old nor is it killed when he is slain. This is itself the true citadel of God ; in it all satisfactions are contained. This is the self, antagonistic to all evil, free from old age, free from death, free from sorrows, free from hunger and thirst. All

FREEDOM.

(*True and false desires.*)

अथ यदिदम् अस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरो ऽस्मिन्नन्तराकाशः । तस्मिन् यद् अन्तस्तद् अन्वेष्टव्यम् । तद् वाव विजिज्ञासितव्यम् ॥ १ ॥

तं चेद् ब्रूयुः । यदिदम् अस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरो ऽस्मिन्नन्तराकाशः । किं तदत्र विद्यते यद् अन्वेष्टव्यं यद् वाव विजिज्ञासितव्यमिति ॥ २ ॥

स ब्रूयात् । यावान् वा अयम् आकाशस्तावान् एषो ऽन्तर्हृदय आकाशः । उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते । उभावग्निश्च वायुश्च । सूर्याचन्द्रमसावुभौ । विदुःप्रन्नक्षत्राणि । यच्चास्येहास्ति । यच्च नास्ति । सर्वं तद् अस्मिन्समाहितमिति ॥ ३ ॥

तं चेद् ब्रूयुः । अस्मिंश्चेद् इदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च भूतानि सर्वे च कामाः । यदैतज्जरा वाप्नोति । प्रध्वंसते वा । किं ततो ऽतिशिष्यत इति ॥ ४ ॥

स ब्रूयात् । नास्य जरयैतज्जीर्यति । न वधेनास्य हन्यते । एतत् सत्यं ब्रह्मपुरम् । अस्मिन् कामाः समाहिताः । एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सो ऽपिपासः सत्यकामः सत्यसंकल्पः । यथा ह्येवेह प्रजा

Its desires are good desires, all that It wills is right. *But worldly desires lead us into bondage.* For instance, here on earth people pursue whatever objects their instincts impel them to, and become quite dependent upon whatever kind of thing attracts them, whether it be a kingdom or a plot of land.

6. And just as here on earth the place we have won for ourselves by our labours comes to an end, even so in the life to come the world which is won by merit passes away. They who depart hence without having found the Spirit while they were on earth or felt Its true desires, for them there is no freedom, in whatever world they may be. But they who have found the spirit here on earth and shared those true desires, and so depart hence, theirs in all worlds is freedom.

1. These true desires are covered with a covering of untruth. Though they are themselves true and good there is a lower counterpart of them which obscures them, and which is false. Thus if any one belonging to a man dies he never gets him back to see his face on earth. *If he longs for that he cherishes a false desire.* But all who belong to us, both those still living here on earth and those who are departed, and all else that we long for and do not obtain, we find when we go there—to *God within the heart.* For our true satisfactions are to be found in Him, but they are covered with a covering of untruth. Just as men may

walk to and fro over a hidden store of gold and never find it if they do not know the place, even thus do people all about us go day by day to that realm of God and do not find it because they are hindered by untruth.

अन्वाविशन्ति यथानुशासनम् यं यम् अन्तम् अभिकामा भवन्ति
जनपदं यं क्षेत्रभागम् तं तमेवोपजावन्ति ॥ ५ ॥

तद् यथेह कर्मजितो लोकः क्षायते । एवम् एवामुत्र
पुण्यजितो लोकः क्षीयते । तद् य इहात्मानम् अननुविद्य
व्रजन्त्येतांश्च सत्यान् कामान् । तेषां सर्वेषु लोकेष्वकामचारो
भवति । अथ य इहात्मानम् अनुविद्य व्रजन्त्येतांश्च सत्यान्
कामान् । तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ६ ॥

त इमे सत्याः कामा अनृतापिधानाः । तेषां सत्यानां
सताम् अनृतम् अपिधानम् । यो यो ह्यस्येतः प्रैति ।
न तमिह दर्शनाय लभते ।

अथ ये चास्येह जावा ये च प्रेता यच्चान्यद् इच्छन्
लभन्ते । सर्वे तदत्र गत्वा विन्दते । अत्र ह्यस्यैते सत्याः
कामा अनृतापिधानाः । तद् यथापि हिरण्यनिधि निहितम्
अक्षेत्रज्ञा उपर्यपरि सञ्चरन्तो न विन्देयुः । एवम् एवेमाः
सर्वाः प्रजा अहरहर्गच्छन्त एतं ब्रह्मलोकं न विन्दन्ति । अनृतेन
हि प्रत्यूढाः ॥ २ ॥

(Chhānd. Up. VIII. i & iii. 1-2.)

X.

WHAT THE THUNDER SAYS.

(A lesson for the young.)

1. The three families of Prajapati's children, the gods, men and the demons, once lived with their father Prajapati as religious students.

2. Having finished their course the gods said: Give us a parting address, Sir. He addressed them with the syllable 'da.' Have you understood? he asked. We have understood, they said: You said to us, *Dāmyata*, 'be self-subdued.' Yes, he said, you have understood.

3. Then the men said to him: Address us, Sir. He addressed them with the syllable 'da.' Have you understood? he asked: We have understood, they said: You said to us, *datta*, 'be generous.' Yes, he said, you have understood.

4. Then the demons said to him, Address us, Sir. He addressed them with the syllable 'da.' Have you understood? he asked. We have understood, they said: You said to us *dayadhvam*, 'be kind.' Yes, he said, you have understood.

And so what the divine voice of the thunder keeps on saying is just this 'dadada.'—'be self-subdued, be generous, be kind.' Therefore let the threefold lesson be taught: Self-conquest, generosity, kindness.

(Brih. Up. V. 2.)

WHAT THE THUNDER SAYS.

(A lesson for the young.)

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्य्यम् ऊषु देवाः
मनुष्या असुराः ॥ १ ॥

उषित्वा ब्रह्मचर्य्यं देवा ऊचुः । ब्रवीतु नो भवानिति ।
तेभ्यो हैतदक्षरमुवाच द इति । व्यज्ञासिष्टा इति । व्यज्ञा-
सिष्म । इति होचुः । दाम्यतेति न आत्थेति । ओमिति
होवाच व्यज्ञासिष्टेति ॥ २ ॥

अथ हैनं मनुष्य ऊचुः । ब्रवीतु नो भवानिति । तेभ्यो
हैतदेवाक्षरमुवाच द इति । व्यज्ञासिष्टा इति । व्यज्ञासिष्म ।
इति होचुः । दत्तेति न आत्थेति । ओमिति होवाच व्यज्ञा-
सिष्टेति ॥ ३ ॥

अथ हैनमसुरा ऊचुः । ब्रवीतु नो भवानिति । तेभ्यो
हैतदेवाक्षरमुवाच द इति । व्यज्ञासिष्टा इति । व्यज्ञासिष्म ।
इति होचुः । द्यध्वमिति न आत्थेति । ओमिति होवाच ।
व्यज्ञासिष्टेति । तदेतदेवैषा दैवी वागनुवदति स्तनयित्तुः ।
ददद इति । दाम्यत दत्त द्यध्वमिति । तदेतत्रयं शिक्षेत् ।
दमं दानं दयामिति ॥ ४ ॥

(Bṛihadāraṇyaka Up. V. 2.)



सपर्य्यागाच्छुक्रम् अकायम् अव्रणम्

अस्त्राविरं शुद्धम् अपापविद्धम्

कविर्मनीषी परिभूः स्वयम्भूर्

अर्थान् व्यदधाच्छाश्वतोभ्यः समाभ्यः ॥ ८ ॥

(Iśā Up. 1-8.)

IX.

FREEDOM.

(The Citadel of God.)

1. Here in this citadel of God there is a little lotus. It is His palace. In it there is a small inner space. We must find out what is within it. That is just what we must seek to learn.

2. If the question be asked : Here in this citadel of God there is a little lotus which is His palace, and within it a small inner space—what is there there which we must find out and which is just what we must seek to learn ?

3. One should answer : As great as yon sky so great is this space within the heart. Within it heaven and earth are both contained, both fire and wind, both sun and moon, lightning and stars, both what a man possesses here and what he does not possess. All that is gathered together in it.

4. Should it be said : If in this citadel of God all the universe is contained and all creatures and all satisfactions, what then is left of these when old age overtakes it or it falls into decay ?

5. One should reply : That which is within the heart ages not when a man grows old nor is it killed when he is slain. This is itself the true citadel of God ; in it all satisfactions are contained. This is the self, antagonistic to all evil, free from old age, free from death, free from sorrows, free from hunger and thirst. All

FREEDOM.

(*True and false desires.*)

अथ यदिदम् अस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरो
ऽस्मिन्नन्तराकाशः । तस्मिन् यद् अन्तस्तद् अन्वेष्टव्यम् ।
तद् वाव विजिज्ञासितव्यम् ॥ १ ॥

तं चेद् ब्रूयुः । यदिदम् अस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं
वेश्म दहरोऽस्मिन्नन्तराकाशः । किं तदत्र विद्यते यद्
अन्वेष्टव्यं यद् वाव विजिज्ञासितव्यमिति ॥ २ ॥

स ब्रूयात् । यावान् वा अयम् आकाशस्तावान् एषो
ऽन्तर्हृदय आकाशः । उभे अस्मिन् द्यावापृथिवी अन्तरेव
समाहिते । उभावग्निश्च वायुश्च । सूर्याचन्द्रमसावुभौ ।
विदुःप्रक्षत्राणि । यच्चास्येहास्ति । यच्च नास्ति । सर्वं
तद् अस्मिन्समाहितमिति ॥ ३ ॥

तं चेद् ब्रूयुः । अस्मिंश्चेद् इद् ब्रह्मपुरे सर्वं समाहितं
सर्वाणि च भूतानि सर्वे च कामाः । यदैनञ्जरा वाप्नोति ।
प्रध्वंसते वा । किं ततोऽतिशिष्यत इति ॥ ४ ॥

स ब्रूयात् । नास्य जरयैतज्जीर्यति । न वधेनास्य
हन्यते । एतत् सत्यं ब्रह्मपुरम् । अस्मिन् कामाः समाहिताः ।
एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सो
ऽपिपासः सत्यकामः सत्यसंकल्पः । यथा ह्येवेह प्रजा

Its desires are good desires, all that It wills is right. *But worldly desires lead us into bondage.* For instance, here on earth people pursue whatever objects their instincts impel them to, and become quite dependent upon whatever kind of thing attracts them, whether it be a kingdom or a plot of land.

6. And just as here on earth the place we have won for ourselves by our labours comes to an end, even so in the life to come the world which is won by merit passes away. They who depart hence without having found the Spirit while they were on earth or felt Its true desires, for them there is no freedom, in whatever world they may be. But they who have found the spirit here on earth and shared those true desires, and so depart hence, theirs in all worlds is freedom.

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walk to and fro over a hidden store of gold and never find it if they do not know the place, even thus do people all about us go day by day to that realm of God and do not find it because they are hindered by untruth.



अन्वाविशन्ति यथानुशासनम् यं यम् अन्तम् अभिकामा भवन्ति
यं जनपदं य क्षेत्रभागम् तं तमेवोपजीवन्ति ॥ ५ ॥

तद् यथेह कर्मजितो लोकः क्षीयते । एवम् एवामुत्र
पुण्यजितो लोकः क्षीयते । तद् य इहात्मानम् अननुविद्य
व्रजन्त्येतांश्च सत्यान् कामान् । तेषां सर्वेषु लोकेष्वकामचारो
भवति । अथ य इहात्मानम् अनुविद्य व्रजन्त्येतांश्च सत्यान्
कामान् । तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ६ ॥

त इमे सत्याः कामा अनृतापिधानाः । तेषां सत्यानां
सताम् अनृतम् अपिधानम् । यो यो ह्यस्येतः प्रैति ।
न तमिह दर्शनाय लभते ।

अथ ये चास्येह जावा ये च प्रेता यच्चान्यद् इच्छन्न
लभते । सर्वे तदत्र गत्वा विन्दते । अत्र ह्यस्यैते सत्याः
कामा अनृतापिधानाः । तद् यथापि हिरण्यनिधिं निहितम्
अक्षेत्रज्ञा उपर्यपरि सञ्चरन्तो न विन्देयुः । एवम् एवेमाः
सर्वाः प्रजा अहरहर्गच्छन्त एतं ब्रह्मलोकं न विन्दन्ति । अनृतेन
हि प्रत्यूढाः ॥ २ ॥

X.

WHAT THE THUNDER SAYS.

(A lesson for the young.)

1. The three families of Prajapati's children, the gods, men and the demons, once lived with their father Prajapati as religious students.

2. Having finished their course the gods said: Give us a parting address, Sir. He addressed them with the syllable 'da.' Have you understood? he asked. We have understood, they said: You said to us, *Dāmyata*, 'be self-subdued.' Yes, he said, you have understood.

3. Then the men said to him: Address us, Sir. He addressed them with the syllable 'da.' Have you understood? he asked: We have understood, they said: You said to us, *datta*, 'be generous.' Yes, he said, you have understood.

4. Then the demons said to him, Address us, Sir. He addressed them with the syllable 'da.' Have you understood? he asked. We have understood, they said: You said to us *dayadhvam*, 'be kind.' Yes, he said, you have understood.

And so what the divine voice of the thunder keeps on saying is just this 'dadada.'—'be self-subdued, be generous, be kind.' Therefore let the threefold lesson be taught: Self-conquest, generosity, kindness.

(Brih. Up. V. 2.)

WHAT THE THUNDER SAYS.

(A lesson for the young.)

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्य्यम् ऊषु देवाः
मनुष्या असुराः ॥ १ ॥

उपित्वा ब्रह्मचर्य्यं देवा ऊचुः । ब्रवीतु नो भवानिति ।
तेभ्यो हैतदक्षरमुवाच द इति । व्यज्ञासिष्टा इति । व्यज्ञा-
सिष्म । इति होचुः । दाम्यतेति न आत्थेति । ओमिति
होवाच व्यज्ञासिष्टेति ॥ २ ॥

अथ हैनं मनुष्य ऊचुः । ब्रवीतु नो भवानिति । तेभ्यो
हैतदेवाक्षरमुवाच द इति । व्यज्ञासिष्टा इति । व्यज्ञासिष्म ।
इति होचुः । दत्तेति न आत्थेति । ओमिति होवाच व्यज्ञा-
सिष्टेति ॥ ३ ॥

अथ नमसुरा ऊचुः । ब्रवीतु नो भवानिति । तेभ्यो
हैतदेवाक्षरमुवाच द इति । व्यज्ञासिष्टा इति । व्यज्ञासिष्म ।
इति होचुः । द्यध्वमिति न आत्थेति । ओमिति होवाच ।
व्यज्ञासिष्टेति । तदेतदेवैषा दैवी वागनुवदति स्तनयित्तुः ।
दद इति । दाम्यत दत्त द्यध्वमिति । तदेतत्रयं शिक्षेत् ।
दम दानं दयामिति ॥ ४ ॥

(Bṛihadāraṇyaka Up. V. 2.)

THE HARD & NARROW WAY.

(A lesson for Brahmacharis)

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।

बुद्धिन्तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

इन्द्रियाणि हयान् आहुर्विषयांस्तेषु गौचरान् ।

आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।

तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।

तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥

यस्त्वविज्ञानवान् भवत्यमनस्कः सदाशुचिः ।

न स तत् पदम् आप्नोति संसारञ्चाधिगच्छति ॥ ७ ॥

यस्तुविज्ञानवान् भवति समनस्कः सदा शुचिः ।

स त तत् पदम् आप्नोति यस्माद्भयो न जायते ॥ ८ ॥

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।

सोऽध्वनः पारम् आप्नोति तद्विष्णोः परमंपदम् ॥ ९ ॥

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

मनसश्च परा बुद्धिवुद्धेरात्मा महान् परः ॥ १० ॥

7. He who is void of understanding, weak
Of will, and one who always is impure,
Attains not that *desired* estate—*Salvation* ;
Life after life of bondage is his lot.
8. But that man who is wise and strong of will
And always pure, attains to that estate
From which he is not born on earth again.
9. The man for whom wisdom is charioteer,
The man who firmly holds the reins of will,
Reaches his journey's goal—that zenithed
height
Which is the dwelling-place of happy souls.
Do you ask for the way to the Highest,
To ultimate Truth ? Would you find
God Himself ? Learn the secret of all things ?
Then hear : 'tis control of the Mind.
10. Beyond the senses lie the things perceived,
Beyond the things perceived there is the Mind,
Beyond the Mind is Reason, Beyond Reason
There is the world-soul.
11. Beyond the World-soul is the Unmanifest,
Beyond *that formless* Indeterminate
Whence all creation issues, there is God.
Beyond that Highest Person there is nothing
HE is our Goal, HE is the Ultimate.
12. Not visible is He *to mortal sense*,
That *Supreme* Spirit hidden in all creatures,
Yet is He seen by those whose glance can
pierce
By the excellence and keenness of their
thought.

13. A wise man should restrain *both thought and sense.*

Urging his spirits' regress back to God.

Feeling should be held back from utterance,
From feeling, Reason. Let thy Rational Self
*Not break forth from its source in God, and fall
Into this mortal sphere, the Manifest,
But hold it fast within the Great All-life,
Yea, hold thy Soul, deep in the Soul of Peace.*

14. So rise, awake! fetch alms and then to study!

Hard is it *an abyss to cross along*
The sharp edge of a razor: Even so—
That do our poet-teachers tell us—hard
Is this our path—*the path to God—to go.*

(Kath. Up. III. i. 3-14).

महतः परम् अव्यक्तम् अव्यक्तात् पुरुषः परः ।

पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः ॥ ११ ॥

एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ।

दृश्यते त्वग्रया वद्वया सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

यच्छेद्बाहुं मनसि प्राज्ञस्तद् यच्छेज् ज्ञान आत्मनि

ज्ञानम् आत्मनि महति नियच्छेत्तद् यच्छेच्छान्त

आत्मनि ॥ १३ ॥

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया

दुर्गमपथस्तत् कवयों वदन्ति ॥ १४ ॥

(Kath. Up. III. i. 3-14.)

XII.

SALVATION.

Were a man's heart so fixed on God as on the world of outward things, who would not then be freed from bondage ?

For mind is said to be of two-fold kind, pure and impure—impure when lust is mingled with it, pure when free from lust.

When the mind has been made steadfast, alert, and undistracted, and a man attains that state in which the promptings of unruly fancies exist for him no more—that is the highest stage.

The mind's undisciplined movements must be checked within the heart till they have come to an end. That call I true wisdom and salvation.—The rest is mere book-learning and prolixity.

The happiness of a mind, by inward concentration washed clean from its defilement, a mind that has been brought to rest within itself—that happiness can not be pictured forth in words. By inward sense alone it is realized by each one for himself.

SALVATION.

समासक्तं यथा चित्तं जन्तोर्विषयगौचरे ।

यद्येवं ब्रह्मणि स्यात्, तत्, को न मुच्येत बन्धनात्, ॥

मनो हि द्विविधं प्रोक्तं शुद्धञ्चाशुद्धमेव च ।

अशुद्धं कामसम्पर्कात्, शुद्धं कामविवर्जितम्, ॥

लयाविज्ञेपरहितं मनः कृत्वा सुनिश्चलम् ।

यदा यात्यमनोभावं तदा तत् परमं पदम् ॥

तावन्मनो निरोद्धव्यं हृदि यावत् क्षयं गतम् ।

एतज्ज्ञानञ्च मोक्षञ्च शेषान्ये ग्रन्थविस्तराः ॥

समाधिनिर्धौतमलस्य चेतसो

निवेशितस्यात्मनि यत्, सुखं भवेत्, ।

न शक्यते वर्णयितुं गिरा तदा

स्वयं तदन्तःकरणेन गृह्यते ॥

Water in the midst of water, fire in fire, sky in the sky—no man can distinguish them. Thus he whose unchastened thoughts and feelings have vanished *merges his soul in God and so finds freedom.*

The mind alone is the cause of men's bondage or salvation. When it is attached to outward things it tends to bondage, but a mind freed from the power of outward things is, we are taught, salvation.

(Maitr. Up. VI. 34.)

अपामापोऽग्निरग्नौ वा व्योम्नि व्योम न लक्षयेत् ।
एवमन्तर्गतं यस्य मनः स परिमुच्यते ॥

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासङ्गो मोक्षो निर्विषयं स्मृतम् ॥

(Maitrāyaṇa Up. VI. 34.)

XIII.

THE HEAVENLY LAND.

1. A dyke to hold these worlds asunder that they intermingle not ; such is God. Day and night pass not across that bridge, neither old age, nor death, nor grief, nor good nor evil deed.

2. From it all wicked men turn back. For the realm of God of which we speak is one from which all evil is driven away. Therefore a blind man when he has crossed that dyke is blind no longer, a wounded man no longer wounded, a sufferer no longer suffering. Therefore, for those who have crossed it, night, too, appears as day. For the realm of God is for ever bright.

3. And those students who find that world of God through chastity, theirs is that heavenly country ; theirs, in whatever world they are, is freedom.

•

THE HEAVENLY LAND.

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानाम्, असंभेदाय ।
नैतं सेतुम्, अहोरात्रे तरतः । न जरा । न मृत्युः । न
शोकः । न सुकृतम्, न दुष्कृतम् ॥ १ ॥

सर्वे पाप्मानोऽतो निवर्तन्ते । अपहतपाप्मा ह्येष ब्रह्म-
लोकः । तस्माद् वा एतं सेतुं तीर्त्वान्धः सन्ननन्धो भवति ।
विद्धः सन्नविद्धो भवति । उपतापो सन्ननुपतापो भवति ।
तस्माद् वा एतं सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्पद्ये ।
सकृद्विभातो ह्येवैष ब्रह्मलोकः ॥ २ ॥

तद् य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति । तेषाम्
एवैष ब्रह्मलोकः तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ३ ॥

(Chānd Up. VIII. iv.)

XIV.

LOVE FOR GOD.

(a)

This—the Divine Self—is dearer than a son, dearer than wealth, dearer than any other thing. It is more intimate than all else inasmuch as it is our own soul. If anyone were to say of one who called someone other than the Self dear, "He will lose his dear one," very likely it would be so. One should worship the Self alone as dear. He who worships the Self alone as dear that dear thing which is his will not perish.

—

(b)

Verily, not that we should love creatures, as creatures, dear, but that we should love the Self, creatures are, dear.

Verily, not that we should love the world as the world, dear, but that we should love the Self, the world is, dear.

Verily, Maitreyi, the Self is to be seen, to be heard, to be borne in mind, to be eagerly meditated upon. Verily, by seeing, hearing, thinking of, knowing, the Self, all the universe is known.

—

LOVE FOR GOD.

(a)

तद् एतत् प्रेयः पुत्रात् प्रेयो वित्तात् प्रेयोऽन्यस्मात्
सर्वस्मात् अन्तरतरं यद्यम् आत्मा । स योऽन्यम् आत्मनः
प्रियं ब्रुवाणं ब्रुयात् प्रियं रोत्स्यतीति । ईश्वरो ह तथैव
स्यात् । आत्मानम् एव प्रियम् उपासत । स य आत्मा-
नम् एव प्रियम् उपास्ते न हास्य प्रिय प्रमायुकं भवति ॥

(Bṛih. Up. I. iv. 19. (M).

=I. iv. 8. (K).)

(b)

न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति ।
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य
कामाय सर्वं प्रियं भवति आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे दृष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ।
मैत्रेयि । आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं
सर्वं विदितम् ॥

(Bṛih. Up. II. iv. 8. (M).

=II. iv. 5. (K).)

**MEDITATION ON THE SUBJECT OF
" SACRIFICE."**

xvi. 1. The true sacrifice is Man. His first twenty-four years are his morning libation. . .

xvii. 1. In hunger, in thirst, and in abstinence from pleasure standeth his consecration.

2. Then in his eating and drinking and in his pleasures he keeps a holy festival.

3. Yea, and in his laughter and feasting and marrying he sings hymns of praise.

4. Self-discipline, a generous hand, straightforwardness, harm done to none, and truth in speech—these are his payments.

5. b. And the bath of purification when the sacrifice is over is death.

(Chhānd. Up. III.)

SACRIFICE ; A MEDITATION.

पुरुषो वाव यज्ञः । तस्य यानि चतुर्विंशतिवर्षाणि तत्प्रातः-
सवनम् ॥ १ ॥

स यद् अशिशिषति । यत् पिपासति । यद् रमते ।
ता अस्य दीक्षाः ॥ १ ॥

अथ यद् अश्नाति । यत् पिबति । यद् रमते । तद्
उपसदैरेति ॥ २ ॥

अथ यद् दसति । यद् ज्ञक्षिति । यन्मिथुनं चरति ।
सुतशस्त्रैरेव तद् एति ॥ ३ ॥

अथ यत् तपोदानम् आर्जवम् अहिंसा सत्यवचनमिति
ता अस्य दक्षिणाः ॥ ४ ॥

मरणमेवावभृथः ॥ ५ ॥

(Chhānd. III. xvi. 1. a ; xvii. 1-4 ; 5. b.)

XVI.

PRAYER AND PRAISE.

(a)

Lord of the Universe, Thine be adoration !
The Universal Soul art Thou, the Doer of every
work, the All-Experiencer ! Thou art all Life ;
Thou art the Lord of all gaiety and delight.
Adoration to Thee, the Spirit of Peace ; adora-
tion to Thee, most Secret One ; to Thee who art
beyond all thought or proof ; who art without
beginning and without end.

(Maitr. Up. V. i.)

(a)

विश्वेश्वर नमस्तुभ्यं विश्वात्मा विश्वकर्मकृत् ।

विश्वभुग्विश्वमायुस्त्वं विश्वक्रीडारतिप्रभुः ॥

नमः शान्तात्मने तुभ्यं नमो गुह्यतमाय च ।

अचिन्त्यायाप्रमेयाय अनादिनिधनाय च ॥

(Maitrāyaṇa Up. V. i.)

XVI.

ADORATION AND PRAYER.

(b)

Thou art woman, Thou art man ; Thou art the boy, Thou, too, art the maid. Thou, as old man totterest along on thy staff. Thou art born with a face everywhere. The blue day Thou, Thou the green parakeet. Thou art the thunder-cloud, the seasons, and the seas. Thou art without beginning ; Thou art interfused through all things, Thou from whom all the worlds have been born.

(Śevt. Up. IV. 3, 4.)

(b)

त्वं स्रो त्वं पुमानसि

त्वं कुमार उत वा कुमारी ।

त्वं जीर्णो दण्डेन वञ्चसि

त्वं जातो भवसि विश्वतोमुखः ॥

नीलः पतङ्गो हरितो लोहिताक्षः

तडिद्रुर्भ ऋतवः समुद्राः ।

अनादिमत्त्वं विभुत्वेन वर्तसे

यतो जातानि भुवनानि विश्वाः ॥

(Śvetāśvatara Up. IV. 3. 4.)

(c)

To the God who is in fire, and who is in
the waters ;
To the God who has suffused Himself
through all the world ;
To the God who is in summer plants and
in the lords of the forest ;
To that God be adoration, adoration !

(Śvet. Up. II. 17.)

(c)

यो देवो अग्नौ यो अप्सु यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ॥

(Śvet. Up. IV. 3. 4.)

(65)

(d)

From the unreal lead me to the Real,
From darkness lead me to the Light,
From death lead me to Immortality.

(Bṛih. Up. I. iii. 30. M.
=I. iii. 27. K.)

(d)

असतो मा सद्गमय ।
तमसो मा जोतिर्गमय ।
मृत्योर्मा मृतं गमय ॥

(Bṛih. Up. I. iii. 30. M.
=I. iii. 27. K.)

(e)

(Prayer of a Dying man.)

15. The face of Truth is covered with *bright rays*
As with a golden bowl. Sun-god, do thou
 Reveal that face to him that follows truth
16. That he may see it. O All-Nourisher,
 Thou Only-seer, Lord of the dead, O sun,
 O child of the Creator, part thy rays
 And gather in thy glory. I behold
 Thy form—that loveliest form of thine—
and He,
 Yon Spirit, I become *one soul with* Him.
17. My breath be to the air, to the Immortal,
 Then this my body's ending *shall be* ashes.
So be it, In the Name of God, *So be it* !
 Heart mine, remember thou thy works,
remember.
 Heart mine, remember thou thy works,
remember.
18. O Fire divine, O God who knowest all our
ways,
 Lead us by a right path to our well-being.
 Remove from us crooked evil ;
 So shall we offer to thee hymns of
most abundant praise !

(Ísa. Up. 15-18)

(e)

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ।

पूषन्नेकषे^० यम सूर्यं

प्राजापत्य व्यह रश्मीन् समह ।

तेजो यत्ते रूपं कल्याणतमं तत्ते

पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

वायुर अनिलम्, अमृतम्, अथेदं भस्मान्तं शरीरम् ।

ओं क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ १७ ॥

अग्ने नय सुपथा राये अस्मान्, विश्वानि देव वयुनानि

विद्वान्,

ययोध्यस्मज्जुहुराणम्, एनो भूयिष्ठां

ते नम उक्तिं विधेम ॥ १८ ॥

(Ís. Up. 15-18.)



XV.

HYMN OF LIFE.

Life as a fire burns !
Life is the Rain-cloud !
Life, the munificent,
 Life is the Sun !

Life is the air and
Life is the earth and
Life is the water,
 Life, the Divine.

That which is good and
That which is not good,
That which is deathless—
 All that is Life.

Even as spokes are
Set in a wheel-nave
Just so are all things
 Based upon Life,

Sacrifice, Scriptures—
Rig, Yajur, Sama—
Warriors, priesthood—
 All rest on Life.

Spirit of Nature
In the womb moving,
Born of all mothers
 Ever anew—

All of Earth's creatures
Offer thee worship,
Who with the senses
Ever dost dwell.

Best of the priests that
Render heaven service,
Thou to the fathers
Earliest ' Hail ! '

Thine the effective
Spells of the poets,
Sons of Atharvan,
Poets and priests.

Thine is a glory
Splendid as Indra's ;
As our Defender,
Rudra art thou.

Life, in the midst of
Heaven thou walkest ;
Thou art the sun, thou,
Lord of the stars.

Life, when thy showers
Earthward are falling
Then these thy creatures
Stand filled with joy.

" There will be food now—
All we could wish for ! "
Thus thou of all things
Art the good lord.

Thou, the One Poet,
Thou, All-consumer,
Thou art unbound by
 Customs and rites.

New food to live on—
Children—we give thee !
Thou art the father,
 Life, of their breath.

Manifestations
Of thee in speaking,
Hearing and seeing,
 Thoughts through the mind

Ceaselessly flowing—
Such revelations
Make thou propitious ;
 Fly not away !

All that is here and
All in the heavens,
All in the power of
 Life hath been set.

Be as a mother
Guarding her children,
Give to us wisdom,
 Give to us wealth.

(Prašn. Up. II. 5-13.)

HYMN OF LIFE.

एषोऽग्निस्तपत्येष सूर्य्य एष पर्जन्यो मघवानेष वायुरेष
पृथिवी रयिर्देवः सदसच्चामृतञ्च यत् ॥ ५ ॥

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।

ऋचोयजूषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।

तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥

देवानाम् असि वह्नितमः पितॄणां प्रथमा स्वधा ।

ऋषीणाञ्चरितं सत्यम् अथर्वाङ्गिरसाम् असि ॥ ८ ॥

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।

त्वम् अन्तरिक्षे चरिस सूर्य्यस्त्वं ज्योतिषाम्पतिः ॥ ९ ॥

यदा त्वम् अभिवर्षस्यथेमाः प्राण ते प्रजाः ।

आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

ब्राह्म्यस्त्वं प्राणैकऋषिरत्ता विश्वस्य सत्पतिः ।

वयम् आद्यस्य दातारः पिता त्वं मातरिश्वनः ॥ ११ ॥

या ते तनू वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।

या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥ १२ ॥

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।

मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञाञ्च विधेहि न इति ॥१३॥

(Praśn. Up. II. 5-13.)

THE IDEA OF BRAHMA

(According to Rāmānuja).

The idea of Brahma which Rāmānuja considered to be that of the Upanishads is as follows : Commenting on the second of the Brahma Sūtras “(Brahman is that) from which the origin, &c., of this (world proceed)” he says :—

“.....‘That from which,’ *i.e.*, that highest Person who is the ruler of all ; whose nature is antagonistic to all evil ; whose purposes come true ; who possesses infinite auspicious qualities, such as knowledge, blessedness, and so on ; who is omniscient, omnipotent, supremely merciful ; from whom the creation, subsistence, and reabsorption of this world proceed—he is Brahman : such is the meaning of the Sūtra.”*

“These and other texts teach that the highest Brahman is essentially free from all imperfections whatsoever, comprises within itself all auspicious qualities, and finds its pastime in originating, preserving, reabsorbing, pervading, and ruling the universe ; that the

* Thibaut's translation, S. B. E., vol. xlvihi, p. 156.

entire complex of intelligent and non-intelligent beings (souls and matter) in all their different estates is real, and constitutes the form, *i.e.*, the body, of the highest Brahman, as appears from those passages which co-ordinate it with Brahman by means of terms such as śarīra (body), rūpa (form), tanu (body), aṃsa (part), śakti (power), vibhūti (manifestation of power), and so on; that the souls which are a manifestation of Brahman's power exist in their own essential nature, and also, through their connection with matter, in the form of embodied souls, (kshetrajña); and that the embodied souls, being engrossed by Nescience in the form of good and evil works, do not recognise their essential nature, which is knowledge, but view themselves as having the character of material things. The outcome of all this is that we cognise Brahman as carrying plurality within itself, and the world, which is the manifestation of his power, as something real." *

"We now turn to the numerous texts which, according to the view of our opponent, negative the existence of plurality.....But what all

* *Ibid.*, pp. 88, 89

these texts deny is only plurality in so far as contradicting that unity of the world which depends on its being in its entirety an effect of Brahman, and having Brahman for its inward ruling principle and its true Self." *

Thibaut thus summarises the difference between Śaṅkara's conception of Brahman and Rāmānuja's, each being put forward as that of the Upanishads. "The Brahman of Śaṅkara is in itself impersonal, a homogeneous mass of objectless thought, transcending all attributes; a personal God it becomes only through its association with the unreal principle of Māyā, so that, strictly speaking, Śaṅkara's personal God, his Īśvara, is himself something unreal. Rāmānuja's Brahman, on the other hand, is essentially a personal God, the all-powerful and all-wise ruler of a real world permeated and animated by his spirit. There is thus no room for the distinction between a param nirguṇam and an aparam saguṇam brahma, between Brahman and Īśvara. Śaṅkara's individual soul is Brahman in so far as limited by the unreal upādhis due to Māyā. The individual soul of Rāmānuja, on the other hand,

* *Ibid.* pp. 84, 85.

is really individual ; it has indeed sprung from Brahman and is never outside Brahman, but nevertheless it enjoys a separate personal existence and will remain a personality for ever.”*

What actually seems to have occurred is that in its earliest formulations the doctrine of the universal Self was somewhat vaguely conceived in a manner which oscillated between Vishishtadvaitin theism and various types of non-religious monism. It was both at the same time. In the verse Upanishads Vishishtadvaitin theism becomes established by means of the application of the terms *Íśa* and *Purusha* to the highest Reality. Only later, and for the first time in the post-canonical *Māndukya* Upanishad, does the idea of an *Íśvara* who is not Himself the ultimate Reality make its appearance, and then it is as a means of setting aside a theism which it presupposes. Had the religion of the upanishads really taken the strange form of devotion to an unreal, or to a transient, God, it would have been necessary to exhibit the fact in this collection of extracts. So remarkable a characteristic of this type of religion should have been made quite evident

* S. B. E., vol. xxxiv, pp. xxx & xxxi.

by means of quotations. No such passages, however, seem to exist. The word Brahman 'the Real,' is, indeed, used in varying senses. Usually it means 'God.' Sometimes it stands for 'Empirical reality,' as in Muṇḍ Up. I. i. 9., where it is said that 'Etad brahma' springs from the Omniscient One. The distinction which was thus developed between a higher and a lower Reality is the distinction between God as cause and empirical reality as effect. (Maitr. Up. VI. 3. 15. 22.) In Śvet. Up. I. 9-12. God, the Soul and Nature, these three, are said to constitute reality. In Bṛih. Up. II. iii. it is stated that there are two forms of Brahman—two classes of real things—solids and ethereal bodies. In the theology of the verse Upanishads and others we find the world-soul, Hiranyagarbha, Brahmā, or the Mahān Atma, alongside of, or between, God, and the individual soul. What we do not find anywhere is Śaṅkara's distinction between param Brahma and Īśvara.—The student is reminded that the question as to what the Upanishads really mean is not indetical with the question as to what logically follows from this or that expression to be found in them.

THE IDEA OF BRAHMA.

(According to Dr. Oldenberg).

The first beginnings of the Vedanta, says Dr. Oldenberg, are to be dated about the beginning of the first millenium before Christ. It did not spring suddenly into existence in its most philosophical form, as Dr. Deussen would lead us to suppose, nor is it to be found in the Vedas. It was the result of a gradual and most remarkable development of certain Vedic ideas until a conception of existence was reached utterly unlike the ideas of Vedic times.

The thought of early times centres round the idea of magic. The world around one is full of mysterious powers. Things happen, some pleasant, some disastrous, and everything that happens, happens as the consequence of the exercise of some power or as the act of some unseen being. As a result of these vague mysterious forces one thing is always apt to be transformed into something else. A thing resembles another thing, represents the other

thing, is the other thing. In such a world the thing of chief importance is the Magic spell; the being of most importance is the medicine-man who can wield the magic spell and thus produce whatever effect may be desired.

The word Brahman originally meant just this—a brahman is magic spell.* In the age of the Brāhmaṇas it meant usually the sacred collection of hymns which were used as spells at the sacrifices for producing magical effects, namely, the Vedas. It also denoted the magic power inherent in them, and in the Brāhman class, of producing these effects. Gradually the idea developed into that of the All-creative power in virtue of which the world arose. It was through Brahman, *i.e.*, through his magic power, that Prajāpati created the world. And then by one of those ‘slidings’ of thought by which a thing came to be identified with any thing which it resembled or was closely connected with, it is said that ‘Prajāpati is Brahman, for Prajāpati is of the nature of Brahman.’

The next step was the identification of Brahman with A'tman. A'tman originally meant

* For quotations from the Vedas illustrating this use of the term Brahman see Fraser's Literary History of India, pp. 21-27.

breath, and then the principle of life. It came to be distinguished from the prāṇas as that in which the latter rest. It is the ground and basis of all our functions, and unseen something in us. It is the manikin or puruṣa as small as a grain of barley or rice that dwells within the heart. The doctrine is then formulated (we have now come to the Upanishads) that the seer is not the eye but the Self, the A'tman ; it is not the ear which hears, but the Self which hears. The 'great event' in the history of Indian thought occurred when the conclusion was drawn that this inner subject and the great cosmic power Brahman were one and the same. Brahman is the A'tman ; the A'tman is Brahman. The conception thus originated, namely, that the one Supreme Power through which all things have been brought into being is one with the inmost self in each man's heart ; the Power which animates the universe and the thinking, seeing, self within us are one and the same. This doctrine is the Vedānta. Dr. Deussen and Dr. Oldenberg agree in recognising as the earliest formulation of it the Śāṅḍilyavidyā in Chhānd Up. III. 14.

The general idea of Brahman (the A'tman)

has now become that of the all-animating, all-operative soul in all things, through which they gain form and character, life and being, and by which they were originally created. Both these functions are attributed to Brahman (or the Self)—creation, and immanence as life-giving principle. The chief emphasis is upon the latter, but creation myths of the kind formerly told of Prajāpati now came to be told of Brahman. Dr. Oldenberg rejects the suggestion that these myths are meant as allegories. They are of the same nature as other creation legends, and are sometimes decidedly crude. Taken together with the main idea of the all-animating soul there arose the idea of Brahman's having first created the world and then having entered into it to give it form and life. The process of creation is explained by such metaphors as the spinning by a spider of its web, the bearing of a child by a mother, the production of notes from musical instruments. Common to all these metaphors is the feature that the thing produced is something different from its source; the web is something other than the spider. The strong tendency, however, manifest in the Upanishads towards the

idea of a unity of all things did not allow the sages to rest satisfied with the idea of a unity which was simply a unity of common origin. The universe is a unity not merely because it has all sprung from a common source but still more because all things have Brahman for their common animating and ruling principle.

But the struggle for the concept of the oneness of all did not stop here. There are passages which tend to identify Brahman with the universe. The Self, having created the world reflects 'I am the creation, for I have created this All.' (Brih. Up. I, iv, 5). It is characteristic of the thought of the Upanishads that when two concepts get into a certain proximity to one another the obstacles to their union easily fall away, and the assertion is made that the one "is" the other, just as it had been asserted in the Brahmanas that "man is the year." Thus when the Self had created the world and entered into it up to his finger-tips (Brih. Up. I, 4, 7), the text declares that in breathing he is breath, in speaking he is speech, &c. How much is really meant by such identifications it is not easy to say. But it is probable that the idea of the Self as the indwelling principle

of Life (this is the predominant conception in the Upanishads) occasionally passes over into that of an identity of the One with the many.

The doctrine that the world of plurality is illusory and that the only reality at all is Brahman is not to be found in the Upanishads. The passages (such as that containing Yājñavalkya's denial of consciousness after death) which have been quoted by some writers as supporting this theory have as a matter of fact an entirely different meaning.

But it is true that over and above the side of Brahman's being which exists as the inner ruler and life-principle of the manifold the sages of the Upanishads recognise another transcendental side of his being which lies beyond the world altogether. In the Atharva veda this distinction is expressed in the following verse :—

Rising out of the stream, the Swan draws
not one foot out of the water.

Did he do so, truly there would be neither
day nor morrow more.

(Ath. Ved. XI, 4, 21).

The Swan is Brahman ; the foot in the stream is his immanence, but for which the

world would not exist for a day; the other root is the transcendent side of Brahman which rests beyond the world. The passages quoted by Dr. Oldenberg from the older Upanishads which have reference to this distinction are Brih. Up. II, 3; V. 1; Chhānd. Up. VIII., iii, 4, 5; Tait. Up. II, 6.

The above exposition of the doctrine of Brahman by Dr. Oldenberg is based upon the older Upanishads, and especially upon the Chhāndogya and Bṛihadāraṇyaka Upanishads. A separate chapter is devoted to the Kāṭha, Śvetāśvatara and Maitrāyaṇa Upanishads. In these Upanishads the ultimate spiritual principle is still sometimes called Brahman or Atman. Yet the predominant, so to speak technical, name for it is now the 'the Purusha.' There is perhaps a slight difference in the connotation of the two terms, Purusha suggesting the idea of an independent being more than the Ātman. But it is beyond doubt that the Purusha of the later doctrine entirely corresponds with the Ātman of the older Upanishads.

In the Śvetāśvatara Upanishad the conception of Brahman oscillates between that of the system comprising God, the world (or nature)

and the soul, on the one hand, while on the other Brahman and God are identified. In this Upanishad the word *māyā*, or world-magic appears for the first time. The great wonder-worker is God and his magic-work is Nature. This, however, does not involve the idea that the world is only deceptive appearance ; what the Wonder-worker calls into being is really for the moment there.

Thus the various meanings of the term Brahman can be traced from Vedic times to the close of the period of the classical Upanishads.

NOTE 3.

**THE TERM 'GOD' AS TRANSLATION
OF THE TERM 'BRAHMA.'**

The question as to whether a given Upanishad is or is not theistic is partly a question of words. Is it, or is it not, correct English to apply the term 'God' to a Highest Reality conceived of in such and such a way? It must be remembered that the usage of the English language, especially for philosophical purposes on the one hand, and popular Christian usage on the other, are not entirely the same thing. Dr. Deussen, for instance, appears to use the

term 'theistic' in an unduly narrow sense, to denote a Supreme Individual among other individuals wholly separate from Himself, ruling, after the fashion of a human king, from without, a universe with which He has Himself no organic connexion. If a Being Who is above all and through all and in all, in Whom we live and move and have our being, of Whom and through Whom and unto Whom are all things (Eph. IV, 6, Acts XVII, 28; Rom. XI, 36) can rightly be called God, the term can surely be applied to the Purusha-Atman-Brahman of the earliest Vedantins, in which all things have their birth and end and breathing and which a man should worship in stillness.

If the term 'God' can be fairly used as a rendering of 'Brahman' it has its value for devotional purposes, though for critical and historical discussions it is more appropriate to keep the term 'Brahman' in the English translation. An analogous case occurs in the translation of the Old Testament. In the Bible the Divine name in the Old Testament is rendered by the words 'The Lord;' while in critical and historical discussions of the religion

of the Hebrews the Hebrew word 'Yahwé' or 'Jahveh' is usually retained. The word 'Elohim' is translated 'God' without its thereby being implied that the Hebrews used the term in a sense, exactly identical with our own use of the term 'God.' If those who object to the use of the word 'God' as a translation of 'Brahman' in passages which are intended to have religious value would consider the practical disadvantages which such expressions as 'Yahwé is my Shepherd' would have for a Christian congregation, they might, perhaps, admit the rightness of the way in which the term 'Brahman' has been rendered in these translations. 'Brahman' for those for whom the Upanishads were written was of all words the most august, the most venerable. It was a word full of suggestions of sublime mystery. To translate such a word by a meagre technical term of a dead language is certainly not well adapted to the purposes of any translation which aims at reproducing the spirit as well as the meaning of the original text.

NOTE 4.

THE INFINITE.

The conception of 'the Plenitude' or 'the Infinite' must be understood in the light of the universal tendencies of mysticism. With the words 'where a man sees nought else, hears nought else, knows nought else—that is the Infinite' (Chhānd, Up. VII, 23), we may compare Brih. Up. IV, iii, 21, which says that as a man when embraced by his wife is unconscious of anything beyond that one fact, so it is in the case of a man embraced by the Self. The Infinite is God so far as He has become the one, all-engrossing object of consciousness which makes all worldly objects seem unreal or unimportant, all human distinctions trivial. Such a state of consciousness is experienced as one of illumination ; hence, perhaps, such terms as ātmabuddhiprakāśa.

'When darkness passes there is neither day
Nor night remaining any more, no Being
No nonexistence—only God alone.'

(Yadā atamas tan na divā na rātrir na
san na cha asañ—Chchhiva éva kevalaḥ.)

Śvet. Up., IV, 18.

NOTE 5.

A CHAPTER OF CHRISTIAN
VEDANTA.

‘St. Paul saith, “ when that which is perfect is come then that which is in part shall be done away.” Now mark what is “ that which is perfect ” and “ that which is in part.”

“ That which is perfect ” is a Being, who hath comprehended and included all things in Himself and His own substance, and without whom, and beside whom, there is no true substance, and in whom all things have their substance. For He is the substance of all things, and is in Himself unchangeable and immoveable, and changeth and moveth all things else. But “ that which is in part,” or the Imperfect, is that which hath its source in, or springeth from, the Perfect ; just as a brightness or a visible appearance floweth out from the sun or a candle, and appeareth to be somewhat, this or that. And it is called a creature ; and of all these “ things which are in part,” none is the Perfect. So also the Perfect is none of the things which are in part. The things which are in part can be apprehended, known, and expressed ; but the Perfect cannot

be apprehended, known, or expressed by any creature as creature. Therefore we do not give a name to the Perfect, for it is none of these. The creature as creature cannot know nor apprehend it, name nor conceive it.

“Now when that which is Perfect is come, then that which is in part shall be done away.” But when doth it come? I say, when as much as may be, it is known, felt, and tasted of the soul. But one might say, “Now since the Perfect cannot be known nor apprehended of any creature, but the soul is a creature, how can it be known by the soul?” Answer: This is why we say, “by the soul *as a creature.*” We mean it is impossible to the creature in virtue of its creature-nature and qualities, that by which it saith “I” and “myself.” For in whatsoever creature the Perfect shall be known, therein creature-nature, qualities, the I, the Self and the like, must all be lost and done away. This is the meaning of that saying of St. Paul: “When that which is perfect is come” (that is, when it is known), “then that which is in part” (to wit, creature-nature, qualities, the I, the Self, the Mine) will be despised and counted for nought. So long as we think much

of these things, cleave to them with love, joy, pleasure or desire, so long remaineth the Perfect unknown to us.

But it might further be said, "Thou sayest, beside the Perfect there is no substance, yet, sayest again that somewhat floweth out from it: now is not that which hath flowed out from it something beside it?" Answer: This is why we say, beside it, or without it, there is no *true* substance. That which hath flowed forth from it is no true substance, and hath no substance except in the Perfect, but is an accident, or a brightness, or a visible appearance, which is no substance, and hath no substance except in the fire whence the brightness flowed forth, such as the sun or a candle.'

The above is the first chapter of the *Theologia Germanica*, a book written about 1350 A.D. The translation is by S. Winkworth (MacMillans, G. T. S.). The points of similarity between it and the Vedanta illustrate the fact that both belong to the type of thought and feeling known as mysticism. Passages contained in one manuscript only are omitted.

NOTE 6.

YOGA.

To free oneself here on earth from the trammels of the finite and to enjoy the spacious liberty of the Infinite, to rise above the fascination of outward things and to be engulfed in God for evermore—such, or similar, hopes have always stirred the hearts of the world's mystics. Such, too, was the craving of the ancient sages of India. The Great Self was to be seen, to be heard, to be embraced—to become, in short, an object of experience and not merely of knowledge. To this end the aspirant must train and discipline his own spirit until a consciousness of the Infinite is developed. This systematic attempt to train the mind to see God was called in ancient India 'Yoga.'

"The Mystic of the Upanishads" says Dr. Oldenberg "had no longer to do with the uproar of wild, unmannerly spirits. He did not become suddenly obsessed, and did not aim, except merely by the-way as a tribute to the ideas of the time, at the acquisition of the magic arts of a miracle-worker. What, on the contrary, he did seek was immortality, eternity, blissful, essential oneness with the Beyond,

with the All-and-One." (S. 43, 44. See Note on The Infinite).

The end to be attained came to be described as samādhi, which is thus described by Prof. Deussen: "meditation becomes absorption when subject and object, the soul and God, are so completely blended into one that the consciousness of the separate subject altogether disappears, and there succeeds that which in Maitr. Up. VI, 20-21 is described as nirātma-katvam (selflessness)." (*The Philosophy of the Upanishads*, p. 392).

The Kāṭha Upanishad tells us how the yogi's soul must pass progressively from a state of relative outwardness to one of deeper inwardness, forcing back utterance into feeling and feeling into intelligence. Pressing on, the soul seems to pass into the world-soul itself, until, lost to the world, it is conscious only of the deep peace of the Eternal. (I, iii, 13). There the soul is freed from the tyranny of its own whirl of passions, percepts and ideas—a freedom which is true salvation, a deep happiness which is beyond the power of tongue to tell. (Maitr. Up. VI, 34).

In later times the process of yoga was

more definitely systematized. The first stage is the strict observance of the yamas, or virtues regarded from the standpoint of their beneficial effect upon the soul as *chittaprasādanam*. The opposite states of mind are hindrances and obstacles to progress. The yamas were nominally five or ten in number, but the list varies and is only typical. Then come the niyamas. A niyama is any self-imposed rule aiming at promoting the soul's progress but not, like the yamas, a mahāvratam or duty of universal obligation. If you have made it a rule to rise at such and such a time or to devote such and such a time to meditation or prayer, rules of this kind would be niyamas. They would bind you, but not all men. Patañjali gives austerities (tapas), religious study (svādhvāya) and devout meditation (iśvarapraṇidhānam) as examples of niyamas. The cultivation of a cheerful and contented temper (santosaḥ) is also reckoned as a niyama. Then comes the mental drill prescribed for the attainment of Samādhi—the state of ecstasy or absorption. This, however, may occur directly as a result simply of intense devotional contemplation of God. Samādhiriśvarapra-

ñidhānāt. (Yoga Sūtras, II, 45). The cases of Chaitanya and Rāmakṛishṇa are well-known examples.

The following are a few examples of Patañjali's Yoga Sūtras :—

योगश्चित्तवृत्तिनिरोधः

(I. 2.)

“Yoga is the inhibition of the stream of consciousness” or “of mental states” (cf. the word *amanibhāvaḥ* Maitr. Up. VI, 34).

अभ्यासवैराग्याभ्यां तन्निरोधः

(I, 12.)

“Such inhibition is effected through practice and the conquest of desire.”

तत्र स्थितौ यत्नोऽभ्यासः

(I, 13.)

“This involves constant] effort and practice.”

(I. 15.)

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्

“Vairāgyam is the consciousness of mastery possessed by one who is free from the desire for things seen or heard.”

मैत्राकरुणमुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावना-

तच्चित्तप्रसादनम्

(I, 33.)

“Serenity of mind comes from the cultivation of friendliness, sympathy, cheerfulness, and imperturbableness with regard to things pleasant and unpleasant, good and bad.”

There is little of permanent value in Patañjali's type of yoga. It had in his day already become debased. Instead of troubling about the eight limbs of the yoga of his system it will be more useful to consider what truth there is in the general idea of yoga and tapas.

The development of the spiritual nature of man is sometimes greatly promoted by the suppression of bodily inclinations when such suppression is undertaken with that end in view. This is the main truth of tapas.

The development of the spiritual nature of man is sometimes greatly promoted by the suppression of mental tendencies, or streams of thought, when such suppression is undertaken for that purpose. This is the main truth of yoga. The human mind is too often a turbid, hurrying, shallow stream. A little damming, a little chittavrittinirodhaḥ, will often enable it to develop depths and clearness which will give it a wholly new character.

NOTE 7.

TAPAS:

The meanings for the word tapas given in Apte's Dictionary are as follows :—

(1) Warmth, heat, fire.

(2) Pain, suffering.

(3) Penance, religious austerity, mortification.

(4) Meditation connected with the practice of personal self-denial or bodily mortification.

(5) Moral virtue, merit.

(6) Special duty or observance of any particular caste.

(7—10) Certain special technical meanings.

The most usual meaning, as applied to man, prior, and subsequent, to the eleven classical Upanishads is that of 'austerity,' and connected with this was the idea that by this means objects of desire could, in a supernatural way, be attained. During the period in which these Upanishads, too, were written, but outside the sphere of Vedantic thought, the same conception prevailed. The question which we are now interested in is as to the meaning given to the term in the early Vedanta

itself. Are we to suppose that just as knowledge was put forward as a substitute for sacrifices, so a new notion of what true *tapas* was took the place of the old? Deussen quoting Chhānd, Up. 5, 10, 1 : *ye cha ime'nranye śraddhā tapa' iti upāsate*, says 'these words mean "those who worship in the forest using the words 'faith is our asceticism.'" The reference is to the anchorite; but something else—viz., faith—is here substituted for the asceticism which is his calling.* The aim is to realize a certain condition of the soul, a state of freedom from the bondage of outward things and the lure of the senses, 'Men abandon household goods and family, as Yājñavalkya does in Brih. 2, 4, and depart into the solitude of the forest in order to practice *tapas*, and by gradually increasing privations and penances to destroy in themselves the last remains of dependence on earthly existence.† The great enemy to spiritual life, as understood by the sages of the Vedānta, was self-indulgence, the clinging to sense-life. 'The strife with this internal foe is *tapas* (asceticism), the victory

* The Philosophy of the Upanishads, Eng. Trans., p. 68.

† *Ib.*, p. 67.

over it *nyāsa* (self-renunciation), and in these are contained the two fundamental ideas, round which the ethical thought of the Upanishads moves.'

Similarly Mr. Farquhar, after noting the older ideas connected with *tapas*, in virtue of which he describes that kind of asceticism as 'materialistic austerity,' adds, with reference to the age of the Upanishads: 'but the new idea that by *tapas* the man may be purified and elevated morally and spiritually now appears; so that this is a new stage of thought and practice. We have here *moral asceticism*.'

If this is a true account of *tapas* in the age of the classical Upanishads, and I see no grounds for disputing it, the best translation for the word is perhaps 'self-discipline.' This indicates not only the rigorous treatment of oneself but also the moral purpose for which it is undertaken.

The passages in the classical Upanishads in which the noun *tapas* occurs are as follow:—

- (a) Passages in which *tapas* appears in a mythological account of creation.
 Bṛih. Up. 1, 2, 6; 1, 5, 1; Tait. Up. 2, 6; Kath. Up. 4, 6; Muṇḍ. Up. 1, 1, 8; Praś. Up. 1, 4.

- (b) The creation of *tapas* itself. Muṇḍ. Up. 2, 1, 7; Praś. Up. 6, 4.
- (c) The statement that the Supreme Person, or Brahman is *tapas*. Muṇḍ. Up. 2, 1, 10; Tait. Up. 3, 2; 3, 3; 3, 4; 3, 5.
- (d) The statement that Brahman's, or God's, *tapas* consists of knowledge. Muṇḍ. Up. 1, 1, 9.
- (e) Passages declaring that true *tapas* consists in something other than austerities. Chhānd. Up. 5, 10, 1. (faith); Brih. Up. 5, 11, 1, (the enduring of sickness and death). Prof. Deussen quotes also Brih. Up. 6, 2, 15, for this passage is a reproduction of Chhānd. Up. 5, 10, 1, but with the words 'faith and truth' substituted for 'faith is our asceticism.'
- (f) Passages in which *tapas* is spoken of simply as a duty: Chhānd. Up. 3, 17, 4. Tait. Up. 1, 9.
- (g) Passages in which it is stated that the object of *tapas* is a knowledge of God, Brahman, or the Self. Brih.

Up. 4, 4, 22; Tait. Up. 3, 1; 3, 2; 3, 3; 3, 4; 3, 5. Kena Up. 33; Śvet. Up. 1, 15; 1, 16; Muṇḍ. Up. 3, 1; Praś. Up. 1, 2; 1, 10; 5, 3. More vaguely Kath. Up. 2, 15.

(h) Union with God (not very definitely expressed) Muṇḍ. Up. 1, 2, 11; Praś. Up. 1, 15.

(i) In only three passages is *tapas* spoken of as having any other value. In two of these, Brih. Up. 3, 8, 10, and Chhānd. Up. 2, 23, 2, *tapas* is referred to rather depreciatingly as leading only to a temporary happiness hereafter. In the remaining passage, Kaush. Up. 1, 2, a soul in the course of its transmigrations is made to say 'through my *tapas* I have reached the moon' (literally, 'become a season.') There is no passage in which *tapas* is represented as conferring magic powers and no passage in which it is spoken of as self-torture.

(j) Two other passages in which *tapas* is mentioned remain, both in the

Muṇḍaka Upanishad. In 3, 2, 4 reference is made to 'a wrong kind of *tapas*,' *tapas alingam*, which will not help a man to obtain knowledge of the Self. In 3, 1, 8 it is said that the Self is not grasped by *tapas*. This may either mean that the wrong, popular, style of *tapas*, or self-torture, will not enable anyone to apprehend God, or it may mean that the vision of God cannot be forced to come even by the right kind of *tapas*. All that the latter can do is to prepare the soul for the self-revelation of the Supreme Self to it.

The word *yati* occurs three times in the classical Upanishads. A *yati* is one who *struggles with himself* by means of *tapas* with a view to obtaining purity. Prof. Deussen renders *yati* by 'Büsser,' 'penitent.' The word is twice used in the Muṇḍaka Upanishad, where it is said in 3, 1, 5 that 'Penitents, their guilt destroyed, behold the 'Self,' and in 3, 2, 6, that Penitents who have become pure in soul by renunciation and yoga and who

understand the principles of the Vedānta obtain redemption. The other passage, Kaush. Up. 3, 1 has no bearing on the question as to the ideas associated with the word *tapas* in the Upanishads. It merely refers to the murder of some ascetics by Indra.

In the Maitrāyaṇa Upanishad there is quoted a verse which states that : “ By ascetic penance goodness is obtained (*tapasā prāpyate sattvam*) from goodness understanding is reached, from understanding the self is obtained, and he who has obtained that does not return.”* A few lines further on occurs the expression *tapasā apahatapāpmā* which may be compared with the *yatayaḥ kshínadosháh* and *yatayaḥ śuddhasattváḥ* of the Muṇḍaka, Upanishad.

There is, indeed, in the Maitrāyaṇa Upanishad an account of a case of self-torture which led, however, to no result. But the chief point of interest is not the extent to which the sages of the early Vedānta borrowed, or experimented with, the practices of a cruder and more superstitious form of *tapas*. The chief point is the fact that they were guided by a perfectly rational and very moral purpose,

* Maitr. Up. IV, 3, Max Müller's translation.

and that they applied their *tapas* critically, observed the extent to which it was found to be of avail, and noted its relation to other factors. These facts make it appropriate to translate the term, in the classical Upanishads, by the word 'self-discipline.' But to what relative extent it consisted of austerities, of 'meditation connected with the practice of personal self-denial,' or of the general fulfilment of the duties of the *āśramas*, our texts apparently give us no information beyond what may be gathered from the passages referred to above.

Tapas in a rational form is still practised in India by those most anxious to live the religious life.

It has been said of Mr. M. K. Gandhi that "Whilst a student in London he had felt himself called upon to exercise a physical self-control to which few young men of his class would have deemed it necessary to submit. Later, when he came to South Africa, that self-control had to be of a yet more severe character, if he wished to carry conviction to his countrymen and persuade that part of the European community with which he was forced into contact. This iron discipline voluntarily

adopted by him, combined with his earnest search after, and devotion to, spiritual truth, necessarily re-acted upon his higher nature, until his influence became unbounded even with those who, for temperamental reasons, sought to escape it.....Everywhere his influence reigns, his authority rules, his elusive personality pervades.”

Tapas, it would thus seem, has a function in developing personality, spiritual force, a clear grasp of principles, a sense of the reality of spirit, and the like, provided that its guiding aim, and accompanying meditations have been right ones. But if these conditions are not fulfilled, or if there is no steady perseverance for a prolonged period, the goal will not be reached.

Na ayam ātmā balahīnena labhyo
 Na cha pramādāt tapaso vā api alingāt ;
 Etair upāyair yatate yas tu vidvāṅs
 Tasya esha ātmā vishate brahmadhāma.

NOTE 8.

THE BEGINNINGS OF THE SĀṆKHYA SYSTEM.

The term ‘Sāṅkhya philosophy’ or ‘philosophy of enumeration,’ as we might translate

it, can be best understood in the light of the contrast of that system with the older Vedānta. The latter was by no means a definitely formulated system. It was rather one great affirmation: 'There is One Soul in all things.' Very few attempts were made to classify the elements of reality or to analyse the functions of mind and their connexion with the outer world. This problem was, however, undertaken during the period of the verse Upanishads. It aimed at greater precision of detail than the earlier philosophy had manifested; hence its name. The Kāṭha and Śvetāśvatara Upanishads show traces of this tendency of thought in its early stages, but we should be on our guard against attributing to the authors of these Upanishads a knowledge of the fully developed Sāṅkhya system. Thus the terms *mahān ātmā* and *puruṣha* are used in the Upanishads in a sense entirely different from that in which the later Sāṅkhya used them.

The suggestion may perhaps be made that the passage in the Kāṭha Upanishad which prescribes a process of progressive mental concentration (I, iii, 13) may itself have been the principal source of the Sāṅkhya philosophy,

the terms used in that passage suggesting an analysis of psychical elements which, when completed, constituted the main part of the Sāṅkhya system. If this suggestion is correct the Sāṅkhya itself originated in Yoga, as a psychology of yoga.

To retain the term 'Sāṅkhya' in the translation of Śvet. Up. VI, 13, is to suggest an anachronism. Perhaps 'the New Psychology' would suggest a meaning similar to that which the term 'Sāṅkhya' connoted for the first readers of the Upanishad.

NOTE 9.

PANTHEISM IN THE UPANISHADS.

To apply the term 'pantheism' to the usual doctrine of the Upanishads is misleading, since that term, strictly speaking, means that God and the world are identical. Pantheism in this sense might be called a devotional form of atheism ; it is the application of the language of religion and the emotions of mysticism to the world as a whole instead of to God. If, for want of any better current term we do use this expression as applied to the Upanishads

we should remind ourselves that we are using it in the sense of the belief that the world is organically one with God and rests in Him, though He also transcends it. The European philosopher of modern times most nearly akin to the thought of the Vedāntā is Krause. He called his system, not Pantheism, but Panentheism, and this, were it a current term, would be a much better word with which to express the teaching of the Upanishads. These selections supply many examples of both sides of this relation. The writers usually proclaim alternately both the Divine Immanence and the Divine Transcendence. This is especially true of the verse Upanishads. The older prose Upanishads, taking for granted that to some extent God is other than and distinct from the world lay stress chiefly upon His organic oneness with it. But in this respect the verse Upanishads do but make explicit what was usually contained in the older thought. See, for instance Íśa 5 :—

tad antarasya sarvasya tad u sarvasyāśya
bāhyataḥ

NOTE 10.

THE DIVINE ACTIVITY.

How can God be described as nishkriya (Śvet. Up. VI, 19), when only a few verses before (VI. 15) He had been called viśvakṛit, and when it is finite beings which in verse 12 had been declared to be nishkriya? The answer is that, according to the teaching of the Upaniṣhad, God does not do specific things independently of finite agencies as an actor among other actors, and co-ordinate with them, but all their activity is derived from Him. It would be wrong to say that thunder and lightning are produced, sometimes by the electricity in the earth and in the atmosphere and sometimes by God, or that some books are written by men and others by God. In this sense He is nishkriya. But ultimately all movements of the atmosphere, all biological processes and all products of human thought are founded in the all-embracing activity of God whereby He creates and rules the world. Hence He is Viśvakṛit.

NOTE II.

THE ŚĀNTĀTMĀ.

The Śāntātmā, or śhānta ātmā, is God so far as He is experienced as a spirit of inward peace. The expression occurs twice in the Upanishads—in Kath. Up. I, iii, 13, (*yachchhedmanah prājñah.....śhānta ātmani*) and in Maitr. Up. VI, 1 (*Namah śhāntatmane tubhyam*). The term *śhānta* is applied to the Supreme Being in several places (e.g., Śvet. Up. VI, 19). A somewhat analogous expression is *abhayam brahma*. The characteristics of the soul which is sunk in God become attributed to Him, and, indeed, reasonably. 'Fearless indeed is Brahma, for indeed fearless Brahma does he become who knows this' (Brih. Up. IV, v, 25). It might perhaps be said that the śhānta ātmā was nirvāna conceived substantively and more or less personally.

With the expression *śāntātmane* compare the following hymn by George Macdonald :*

Who dwells within that secret place
 Where tumult enters not,
 Is never cold with terror base,
 Never with anger hot.

* (Quoted from *The Saint Olave's Hymnal*).

For if an evil host should dare
 His very heart invest,
 God is his deeper heart, and there
 He enters into rest.

When mighty sea-winds madly blow
 And tear the scattered waves,
 Peaceful as summer woods, below
 Lie darkling ocean caves :
 The wind of words may toss my heart,
 But what is that to me !
 'Tis but a surface storm—Thou art
 My deep, still, resting sea.

NOTE 12.

SALVATION.

The doctrine of mukti or moksha was connected with the distinction between 'these worlds' and the 'Brahma-world' or the Beyond, and, inasmuch as the Brahma-world is within us, this distinction again corresponded with the contrast between outward things (vishayāḥ) and interest in, or fascination by, them, on the one hand, and the deepest part of one's nature on the other. Salvation was escape from this world to the Beyond,

from the unreal to the real, from darkness to light, from death to immortality, from doubt and hesitation (*vichikitsā*) to peace, from slavery to freedom. It was part of the lower order of being from which escape was sought that the soul was born again and again according to the character which it had acquired. This world was therefore the sphere of repeated death, but he who reaches the farther shore passes beyond the sphere of death. Thus in one of its aspects salvation was escape from transmigration; in another it was the realization of God, or the "becoming" of Brahma, in the peace and bliss of His transcendent nature. In yet another sense it was freedom from the tyranny of the lower self. This is asserted most definitely in *Maitr. Up. VI, 34*. The word *manas* there means the tumble of ideas, feelings, appetites, imaginations, impulses, &c., excited by outward things or by the condition of the body. Check, control, this disordered stream of consciousness until it comes to an end and the spirit is brought to rest in the Universal Soul of peace which lies beneath it. Salvation is the escape of the soul from its own *manas* to God.

In this connexion it is frequently asserted that the Upanishads are gloomy and pessimistic, but on the strength of very little evidence. The idea of moksha became established during the period of the older prose Upanishads, which contain very few traces of pessimism. Of course the very idea of salvation presupposes an undesirable something to be saved from. But when one is contrasting actuality with an ideal one's condemnation of the former is apt to be somewhat exaggerated. One may call this world a 'vale of tears' and yet not be a real pessimist. Real pessimism was introduced into India by Buddha. It must also be remembered that the idea of karma at this time merely affirmed the general tendency or law that as a man acted so, at his next birth, he became. There was no idea of a precise equivalence of merit and experience and (apart from one passage in the Kaushitaki Upanishad affirming predestination) no fatalism.

NOTE 13.

DESIRE.

The word Kāma generally means 'lust' or 'greedy desire,' 'material desire.' Or it may

mean the natural impulsive cravings of all creatures, or the objects which excite them. Unless it is qualified in some way the term will not naturally suggest anything higher. In seeking, then freedom from Kāma the sage was not aiming at a state of blank impassivity, but escape from the tyranny of lust and greed and from the fascination of outward things. This is clear, in the first place, from the descriptions of the character of the ideal sage. He is to be śānta, śrānta, dānta, uparata, samāhita. All these words imply the conquest of passion, not impassivity. The word upekshā which may imply something remotely similar, does not occur in the Upanishads. In the second place, such desires as mumukshā or jijñāsā (*e.g.*, on the part of Nachiketas) are obviously commended. And thirdly there is in Chhānd. Up. VIII, i and iii, an explicit acknowledgment of the possibility of 'true desires' and the importance of sharing them. He who departs hence without having shared in God's true desires will never know what freedom is.

Notice here the positive conception of Liberty. Liberty, the Upanishad tells us, is not merely freedom from the bondage of lust

and greed. It is that, but full liberty of spirit must also involve, more positively, the active sharing in the desires and purposes of God. For the main idea of this passage we may compare the words of Marcus Aurelius: "O Universe, I wish whatsoever thou wishest." That is the general principle of what is meant by 'true desires.'

NOTE 14.

GOOD AND EVIL.

There are a few passages in the Upanishads in which Good and Evil are classed together as things which must be cast aside at the last. This is partly due to the idea of the Beyond, or Transcendental Being, which can only be thought by means of negations. But there is also a genuinely religious principle in abandonment of the standpoint of merit—the principle of 'Not having one's own righteousness.'

'For merit lives from man to man

And not from man, O Lord, to Thee.'

At the same time the history of Indian religion has shown that the idea of the possibility of getting 'Beyond Good and Evil' is a very dangerous, in fact mischievous, one and

the attitude of the Kaushitaki Upanishad is that of the intellectual superman rather than that of claims to merit discarded and of sin forgiven.

NOTE 15.

THE WORD *SETU*.

Setu means a bund, that is to say a dyke, sometimes with a pathway running along it. The rice-fields are separated from one another by small ridges of earth, or bunds 'to hold' the fields 'asunder that they intermingle not.' Sometimes a ridge, or series of ridges, is sufficiently big and flat to walk along, and so forms a bridge by which the cultivated tract may be crossed.

The word *setu* occurs in five (or, if we count a quotation, six) passages in the Upanishads: Bṛih. Up. IV, iv, 22 (quoted in Maitr. Up. VII, 7) Chhānd. Up. VIII, iv (three times) Muṇḍ. Up. II, ii, 5. Śvet. Up. I, iii, 2, and Kaṭh. Up. I, iii, 2.

In Bṛih. Up. the term *setu* is explained by the word *vidharaṇah* which immediately follows it and means simply 'a dyke.' It is through the operation of Brahman that all the words

in the universe are kept separate. On turning a street corner, for instance, we never suddenly find ourselves in Gandharva-world or in the world of the Fathers.

In Chhānd. Up. the same expression (setur vidhṛitiḥ=setur vidharaṇaḥ) recurs, but with the added thought that this world of sorrows is separated from a world of truth and joy and light, the Brahma-world, into which through chastity a man may enter.

In Muṇḍ. Up. II, ii, 5, and Śvet. Up. VI, 19. Brahman is called 'amṛitasya setu'—the bund-path which leads to immortality. The idea of a vidharaṇo lokānām asambhedāya has now become lost. Possibly the difficulty of walking along a marrow bund-path may have suggested the metaphor of Kaṭh. Up. I, iii, 14.

How we are to imagine the 'crossing' of the bridge, or bund, in Chhānd. Up. VIII, iv, is not certain. The words vidhṛitir eshām lokānām asambhedāya suggest the idea of stepping over, crossing transversely. But these words may be merely an echo of the Bṛihadāraṇyaka passage and the metaphor, as in the Muṇḍaka and Śvetasvatara Upanishads, may be that of a crossing from end to end.

The probability that the expression 'Amṛitasya Setu' was suggested by this passage (Chhānd. Up. VIII, iv) seems to imply that it was understood in the sense of 'a bridge'—*i.e.*, something to be crossed from end to end.

The expression in the Kāth. Up :—'bridge of sacrificers' belongs to a different circle of ideas and is not applied to Brahma.

NOTE 16.

THE GRAMMAR OF THE UPANISHADS.

Several instances of grammatical forms differing from those of classical Sanskrit grammar occur in these selections. The writers of the verse Upanishads, appear to have sometimes followed the peculiarities of Vedic constructions for the sake of the archaic effect. Among these irregularities may be noted :—The Vedic subjunctives विद्म and दधात् (Śvet. Up. VI, 7), false concords, as they would be in classical Sanskrit (Kāth. I, iii, 4, 14. Śvet. IV, 4), nominatives for accusatives (Kāth. I, iii, 13), accusatives, or unusual forms, for nominatives (Maitr. VI, 34 and perhaps Śvet. III, 7), differences of verbal terminations (Atm. and Parasm.), unusual Sandhi (gudho'tma, Kāth. I, iii, 12), and a few Vedic words. The form

dyāvāpṛithivi is archaic both in respect of the dual form dyāvā and in having the first member of a dvandva in the dual.—Scansion, too, is often very rough. Let *o* denote a vowel long either by nature or by position before two consonants, *i* a short, *u* one which may be either long or short. Then the correct forms of the metres most commonly met with in the Upanishads are as follow :

(a) *Lulo lilolo lililo lilolu* (e.g. Śvet. Up. VI. 1.)

(b) *Kuku kuku kikoko ku. kuku kuku kiko kiku.*

But irregular metres occur frequently.

NOTE 17.

HINDU AND CHRISTIAN MYSTICISM.

The original Vedanta—that is to say, the teaching of the Upanishads—was not primarily a metaphysical system at all, but, as Oldenberg rightly insists, a school of mysticism. It was the description of a way to realize God in thought and therewith to find peace and emancipation for the soul. Real mysticism is never a mere theory, but an effort, the effort to realize an inward oneness with God. It is an

attempt to gain personal experience of God found within the heart as a result of self-purification. Or the emphasis may be put the other way : mysticism is a constant process of self-purification to the intent that God may be found within. This stand-point is well indicated in Sel. IV., where the meditation is introduced by the words *kratum kuroṛta*. Man must 'do passion' for God, strain after Him. Purification as the way to the vision of God is insisted upon in Sel. VI & Sel. VII. The experience of finding Him is described in Sel. V.

The point has been urged by some writers that Hindu mysticism, as compared with Christian is one-sided, in that it is developed only on its speculative and Godward side ; that it has not a manward side through which personal relations with God can gain content and fulness ; that as a consequence of this the consciousness of union with unseen Reality, to which it may give rise, tends to be intermittent and spasmodic ; and it involves no such regeneration, on remaking of the personality, as Christian Mysticism effects. There seems to be truth in this criticism, but it does not invalidate the teaching of the Upanishads. It merely points to the necessity for certain supple-

mentary factors. All mysticism requires a certain theoretical basis and the use of terms capable of sustaining a mystical sense. Christian mystics have had to borrow from New-platonism; India possesses such a basis in the Upanishads, and it is a great achievement that India should have succeeded in creating such a basis of its own.

The principal difference between Christian mysticism and the mysticism of the Upanishads thus lies in the distinction between a primarily ethical and a primarily metaphysical tendency. Christian mysticism is chiefly concerned with the destruction of the old self and the inward birth of the Indwelling Christ in its place. This, the Eternal Christ, human and divine, is latent in all men, but is normally covered and obscured by the false self, which must be 'crucified' 'put off' 'utterly abolished,' in order that its place may be taken by Christ. The soul then becomes one with God and with Christ even as Christ and God are one (St. John xvii. 22). Many Christian Mystics however avoid the assertion of the identity of the soul with God, and those who do assert it speak not so much of the soul's coming through true knowledge to see and know that it is one with

God, as the writers of the Upanishads do, as Father of the soul's being transformed into oneness with God. This principle of the indwelling Christ gives an ethical and social content to Christian Mysticism which is lacking in the religion of the Upanishads. On the other hand the framing of the concept of the Ātman and the persistent attempt to conceive it so as to afford a basis both for mystical experience and for the understanding of the nature of Reality is a more original metaphysical achievement than anything to which Christian Mysticism can lay claim, dependent as it has nearly always been upon Plotinus.

In order, however, to show how nearly the two types may approximate to one another I will quote a few parallels.

(i) With *Esha ma ātmā* and similar passages compare: "The proper centre of everyone is God Himself." "My *me* is God, nor do I recognise any other *me* except my God Himself." "The glorious God is the whole essence of things both visible and invisible." "God is my Being my *me* my strength, my Beatitude, my Good, my Delight." "My Being is God, not by simple participation, but by a true transformation of Being." "The soul when

purified abides entirely in God; its Being is God." (Sayings of St. Catharine of Genoa, taken from Von Hügel's *Mystical Element in Religion*.) On again "For He is thy Being and in Him thou art that [what] thou art; not only by cause and by being, but also He is in thee both thy cause and thy Being." [*i.e.*, not only in the sense that you derive your Being from Him as its cause but also in the sense that God within you constitutes your very essence and explains the fact of your existence.] (From an anonymous English mystic of the fourteenth century.) And other passages.

(ii) *Kaivalyam*. Compare Ruysbroeck: "The fourth mode is a state of emptiness, made one with God in bare love and in Divine Light...so that a man forgetteth himself and knoweth neither himself nor God, nor any creature, nor aught else but Love alone." (*The Book of the Twelve Béguines*, translation by J. Francis.) With this quotation compare Note 4 and the passages from the Upanishads there quoted.

(iii) *Sarvam tad atra (i.e. in God) gatvā vindate*. Compare Eckhart: "When the soul has lost itself and everything in God it finds itself again in God when it attains to the

knowledge of Him, and it finds also everything which it had abandoned complete in God" (Translation by Claud Field.)

(iv) *Pāṇḍitaḥ pāṇḍityam nirvidya bālyena śiṣṭāset.* MaxMüller wanted to emend this passage because it sounded so very Christian that he thought it could not be the true reading, though, apparently, it really is so.

To work out the parallels and contrasts between Christian and Hindu mysticism would require a volume, but the above few instances will serve our present purpose. The subject is touched upon in the chapter on mysticism in James' *Varieties of Religious Experience*, where Christian parallels to *neti neti* are quoted.

NOTE 21.

THE ŚVETĀSVATARA UPANISHAD.

The Śvetāsvatara Upanishad is, in its main purpose, a passionate assertion of theism. It is often stated that it is inconsistent with itself. Sometimes God, *Iśa*, stands for the Absolute, for Ultimate Reality; sometimes for an individual among other individuals in such wise as to constitute an element in reality, rather than the ultimate principle of reality itself. This

is quite true, but the author would probably reply that this double aspect was involved in all philosophical theism and need not be considered self-contradictory. As a spider produces its web out of itself which then becomes something other than the spider, so God has produced Nature and the soul from Himself and thus formed a triad with Himself as one member, and at the same time as common ground of the whole. Whether this view be metaphysically satisfactory or not it is at least what the author (or authors) fairly consistently meant.—I. 6, a verse much quoted by Rāmānuja is capable of opposite interpretations according as the clause *hānsaḥ pṛithag āt mānam pveritārañcha matvā* is taken with *bhvāmyate* or, as Ramanuja always takes for granted, with *eti*. But *pṛithak* is a strong term, and from the standpoint of Qualified Monism it could be denied that God and the soul were separate without its being thereby implied that they were identical. A similar consideration applies to III, 18, where it is stated that in man in the Divine Spirit wanders into the sphere of the external. The writer views creation as one great outward movement of the Divine, and need not be taken to imply

that no elements of derivative being and otherness arise in the process. This passage is perhaps the most thoroughly monistic verse in the Upanishad, but it is dependent upon an older passage (Bṛiḥ. Up., IV, iii, 7), and it may here be quoted and applied rather loosely.—The term *Māyā* occurs in this Upanishad for the first time (IV, 9, 10). But the true meaning of this term in this passage is doubtful. The meaning may be ‘The Lord most High is the Maker and Nature is His handiwork’—(so, in effect, MaxMüller). Or it may mean ‘Nature is merely illusion, and God is the magician’—(So Deussen). Or it may mean ‘the miracle we speak of is Nature; the wonder-worker is God.’ (So, in effect, Oldenberg). ‘The idea that the world is only receptive appearance is not yet explicitly involved in the idea of *Māyā*. What the magician creates is really for the moment there. Still, it has, to be sure, no full or well-grounded right to existence.’ (Oldenberg, loc. cit. 280).—The words *Sankhya* and *Yoga* also appear for the first time (see special notes).—In general the *Śvetāsvatara* Upanishad gives the impression of wishing to appear up to date. The object of this is apparently to bring

all thought, all learning within the pale of theism. The author accepts all the current science and philosophy of his age so far as it was not atheistic and adds thereto an emphatic assertion of the reality and supremacy of God.

NOTE 22.

S'VET. UP. VI, VERSES 3 & 4.

The translation of these verses seems to me to be as follows :—

Who, having done that work [of creation] and again having stayed from it, after having entered upon a process of union of element with element, combining the one, two, three and eight principles, and joining thereto Time and the subtle properties of the spirit—after, [I say], having [thus] commenced by doing works involving mundane properties, He will also [in the end] take all the various modes of existence to pieces. [Then], when these no longer exist and the work of creation perishes, He goes on as one who has destroyed the work which he had made, being Himself other than the elements, [and so can destroy them without destroying Himself.]

NOTE 23.

ON THE TRANSLATIONS OF SEL. I.

Svabhāvam, (verse 1).—“Svabhavavādaḥ—The doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties (and not by the agency of a Supreme Being).” (*Apte's Dictionary*.) Cf. I. 1 & 2.

Guṇi, (verse 2).—‘Who possesses infinite auspicious qualities’ (Rāmānuja—Thibaut).

Chintyam, (verse 2).—The work, or activity, of God “must be regarded” in this way, either because it is the only way in which our senses can apprehend it, or because some authoritative school of thought so classifies the elements.

Tat Karma...&c., (verse 3).—For the translation of verses 3 & 4 see the preceding note.

Nimittahetuh, (verse 5).—An efficient cause.

Bhavabhūtam.—This is usually explained, presumably rightly, as meaning “Existing as the source [of all things].” But in the great majority of compounds commencing with *bhava* it has the sense of ‘worldly existence’ and *bhūta* sometimes means ‘mingled with.’

(Verses 5 & 6).—Unless verses 5 & 6 are ungrammatical (both of them lacking a main

clause) they must mean that metaphysical truth about God will only be realized when we have first known and worshipped him from the standpoint of religion. This is quite in accordance with the general drift of this chapter.

Vidāma, (verse 7).—*Dadhāt* (verse 10) See note on grammar.

Lingam, (verse 8).—Here apparently used in a technical logical sense as ‘means of proof.’ Cf. *aprameya*. (Maitr Up. V. 1).

Brahmāpyayah (10).—This word here seems to mean to be engulfed in God. *Apī*—to flow into, as rivers into the sea.

Nirguṇah, (verse 12).—God is *guṇī* (verse 2) yet not compounded of the three attributes which constitute the essence of earthly things.

Vidhāti kāmān, (13).—This may either mean (a) that God decrees what shall be the objects of desire for all creatures—He implants instincts. (Deussen.) or (b) that He dispenses to many the things which they desire—(MaxMüller, *Tattva bhushana*).

Sankhya-yoga, (verse 13).—See special notes.

Agniḥ Salile Sannivishṭah, (verse 15).—It is characteristic of the mystic type of mind that natural objects often arouse a strong sense of the Unseen. It is probable—in a high degree

probable—that as the sages meditated alone in the forests a sudden realization of the object of their striving—the Universal Soul—must have come home to them in connexion with the sights and sounds that filled their solitude. A wild swan winging its way alone in the midst of the sky, the red sun sinking into the broad expanse of a great river, and the like, must often have awakened the sudden consciousness of the Omnipresent. Such objects would forthwith become, for those whom they had thus impressed, symbols of the Unseen. These symbols may then become conventional, or myths may become attached to them. We can understand them best, not when we are acquainted with the myth or conventionalized use of term, but when we can in imagination share the impression which first gave rise to this technical use of it.

Brahmā, (verse 18).—Literally: “He who [with a view to the re-creation of the world after a praylaya] first creates *Brahmā* and dispatches the Vedas to him [for revelation to the world.]” But Saṅkara, Rāmānuja, and modern commentators such as MaxMüller, Deussen, Barth, &c., regard *Brahmā* as here standing for the world soul, cosmic intelligence,

mahān ātmā, or Hiraṇyagarbha. If this is correct the meaning here symbolized by the words 'creates Brahmā' will be: "He who first [not in order of time, but of metaphysical priority] calls the cosmic intelligence [as the basis of all world-life] into being and implants in it the seeds of Revelation." In any case the present tenses *vidadhāti* and *prahīṇoti* cannot, surely, be historic presents, but denote either continuous or repeated action.

NOTE 24.

THE TRANSLATION OF SELECTION II.

'Beyond the world' *tataḥ param.* (v. 7) *Tataḥ*, if the preceding quotation from the Śatarudriyam is part of the original text would refer to *jagat*; if not, to 'Hiraṇyagarbha' in verse 4.—'Beyond the Real,' *Brahmaparam*, (v. 7). For Brahma as = 'Empirical reality' see Note 1. For *brahmapara* see Śvet. Up. V. 1, where it is stated that beyond (or metaphysically prior to) the sphere of empirical reality there subsist in a rather mysterious kind of way (literally: 'are placed where they are concealed') two eternal and infinite entities, the one belonging to the sphere of the temporal the other to that of the immortal.

‘A Great One’ (verse 7).—Śvetāsvatara Upanishad seems to use *brihanta* as an adjective instead of ‘*brihat*’ (MaxMüller). Otherwise it will be in anticipatory apposition to *tam*.

Prāptim (verse 12).—The supernatural power, or *siddhi*, of reaching to, and touching, things at a distance. Here used metaphorically to denote omnipresence. Another reading is ‘*śāntim*’ (verse 13).—‘The measure of a thumb’ refers to the size of the space within the heart where God dwells. Apparently the term applied originally to the individual soul and then was transferred to the universal soul, perhaps simply in the sense of ‘the dweller in the heart’ without reference to size. cf. Sel. VIII.

Verse 13. This line occurs also in Iv. 20 and in Kaṭh. II. iii, 9. (otherwise numbered, Kaṭh VI. 9.), but with the word *manīśhá* instead of *manvīśah*. M. Müller points out the difficulty of supposing that *manvīśah* could be a scribe’s accidental mistake for *manīśhá*. Apparently the change was deliberately made by the author of this Upanishad himself unless *manvīśah* were the original word. It might mean (a) Lord of men—cf. *anax andrôn* or (b) Lord of prayer—cf. *Bṛihaspati*, or (c) Lord of thought.

Atyatishthat.—Apparently imperfect of habitual action—‘He ever stands forth beyond, or transcends, the world.’ Otherwise the meaning would be ‘He at creation stood forth beyond the world,’ the *daśāngulam* being, perhaps, in that case a correction of, the ‘finger-tips’ of *Bṛih. Up. I, iv, 7*. But the verse is older than the *Bṛihadāranyaka Upanishad*. “This is a famous verse of the *Rig-veda, X, 90, 1*; repeated in the *Atharva-veda, XIX, 6, 1*; *Vaj. Samh., XXXI, 1*; *Taitt. Ār. III, 12, 1*. Śankara explains ten fingers’ breadth by endless; or, he says, it may be meant for the heart, which is ten fingers above the navel.” Maxmüller.

NOTE 25.

THE TRANSLATION OF SELECTION III.

‘*All is One.*’ This is perhaps the best means of reproducing the *impression* of the Sanskrit words in *Kāth. Up. ii. 8. Etad vai tat*. Literally: ‘This is indeed that.’ The explanation of this formula is to be found in such a verse as *Kāth. Up. II. 1. 10*:—

यद् एवेह तद् अमुत्र यद् अमुत्र तद् अन्विह ।

मृत्योः स मृत्युम् आप्नोति य इह नानेव पश्यति ॥

‘That which is here is there, that which is there is likewise here. Death after death is his who here beholds plurality.’

For the whole world of empirical reality (Etat) is (*i.e.*, is a manifestation of) one common principle, namely God (tat).

By evil things it sees.—Verse 11. More literally: ‘by visible outward blemishes,’ *i.e.*, by evil things merely seen from without. The meaning is however, expressed more simply and effectively perhaps without the introduction of the word ‘outward.’ It is understood that sight denotes a merely external relation and not participation.

NOTE 26.

THE TRANSLATION OF SELECTION IV.

[*The S'āndilyavidyā.*]

This passage, known as the Sāndilyavidyā illustrates the fundamental nature of the thought of the Upanishads as Upāsana. In the first verse a whole meditation is summed up in the word ‘jalān’ (see the next note). A longer meditation, or expansion of the original meditation, begins with the word

manomayah. This longer meditation seems to be dependant on the expression *kratum kurvīta*, and so, in order to make this connexion clear and to bring out the meaning of the word *kratu*, I have inserted the words ‘for God in meditation thus:’ *Kratu*, apart from the meaning ‘sacrifice’ means ‘energy’ and the like. It is energy of spirit—that which stirs a man to action and which may be directed towards the attainment of any object, whether that object be Brahma, as here, or anything else. Other translations (such ‘will’ or ‘Einsicht’) make the line of thought rather inconsequent and do not harmonize it with the meaning of the word *akratu* (passionless). The meditation seems to end with the word *abhisambhavitāsmi*, but if the usual reading and punctuation is correct it is not followed by an *iti*. If this interpretation is right the construction is as follows:—*Sarvam khalvidam Brahma. ‘Tajjalān’ upasīta.....kratum kurvīta ‘Manomayah.....abhisambhavitāsmi.’ Iti.....vichikitsāsti. Iti (i.e., the whole passage from Sarvam...) ha smāha Śāndilyah.*

Iti yasya syāt addhā na vichikitsāsti.—“He who has reached this state in truth feels no doubt” (Deussen). “He with whom it is thus

has indeed no doubt" (Barnett). The genitive has perhaps been attracted (from *yasmin* 'in the case of whom') into the case-ending of *tasya* understood. Instead of *addhā* MaxMüller seems to have read *śvaddhā*. "He who has this faith has no doubt," or "He who has faith and no doubt will obtain this." The potential with the relative here, as often, indicates generally : 'whoever.'

It has been pointed out by more than one critic that there is a certain contradiction between the words '*Esha ma ātmā*' and the words '*Etam itaḥ pretya bhisambhavitāsmi*.' The former seems to imply an identity of the Universal with the individual soul; the latter a distinction between them. Perhaps the idea was something vaguely like the following: 'He, as my essential self, constitutes the ultimate substratum of my soul. But that stream of thought and feeling which I call 'I' and 'me' feels as though it were somehow separated from Him. During life it is engrossed with outward things, but after death I shall be conscious, not of outward things, but of that which is deep within. Then I shall enter into God in the sense that I shall become conscious of Him as one with myself; I shall

realize Him, feel His Presence ; lose consciousness of the world in the realization of Him.'

The difficulty here pointed out applies to all attempts to combine the concepts of Divine immanence and Divine transcendence. But it is more apparent than real. For if the One modifies Itself so as to give rise to a manifold, or reproduces Itself in a manifold, the result must be a series of varying degrees of inward oneness of the creature with its source. The mind of man has been differentiated out of that of God and adapted to the needs of an individual living in the midst of a manifold of sense. It has, to that extent, become other than God. Yet it remains in organic connexion with Him ; it derives all its powers of seeing, thinking, and knowing from Him, and it is also capable of varying degrees of the *sense of oneness* with Him and determination by that sense of oneness with Him. This varying consciousness of oneness with God and craving for a deeper oneness with Him not yet attained is characteristic of all mysticism.

THE WORD TAJJALAN.

Jalān is a mystic word composed of the syllables *ja* (from the root *jan* 'to be born') *la* (from the root *lī* 'to be absorbed' or 'to melt') and *an* (from the root *an* to breathe). *Tajjalān* thus means 'Born, absorbed, breathing in that' viz., in Brahman. This is quite a recognised expression and may be compared with *Tadvanam* of the Kena Upanishad and other mystic artificial terms. Böhtlingk suggests that the true reading should be *tajjānāni* 'may I know that' and translates it 'Let the man who has reached rest honour it [*i.e.*, Brahman or the All] as that which he wants to know.' But if *jānāni* and not *jalān* were the original reading the change was deliberately made and accepted in the age of the Upanishads. The Śāṅḍilya-vidyā appears in a slightly different form in the Śatapatha Brāhmaṇa (X. 6. 3) in which neither the word *tajjalān* nor the word *tajjānāni* occurs. Instead of *tajjalān iti śānta upāsīta* or *tajjānānīti śānta upāsīta* the text apparently reads simply *ityupāsīta*. If Böhtlingk's suggestion is correct we have before us the Śāṅḍilyavidyā in three stages of development.

There seems to be no sufficient reason for accepting the hypothetical second stage as the standard reading. A similar case may be that of the *Īśā* Upanishad. Also that of the change of *manīshā* into *manvīśaḥ* in *Śvet. Up.* III. 13. Böhtlingk's translation (*Das Brahman ist dieses All. Der zur Ruhe Gelangte verehere es als das was er kennen möchte*) gives the passage the meaning 'if you want to know a thing meditate upon it as Brahman, the universal, all-effecting magic Power. That will make you know it.' Thus *tajjānāni* (if this reading ever existed) represented an earlier stage of thought than *tajjalān*. Whether one accepts Böhtlingk's emendation or not will depend chiefly on whether or not one thinks it more probable that the venerable Śāṅḍilya should have invented the term *tajjalān* as a kind of summary of his own new doctrine, the Vedānta, or that he should have in this passage been expounding a wonder-method of obtaining knowledge.

THE TRANSLATION OF SELECTION V.

(*On the Infinite as an Object of Experience.*)

There appear to be two main thoughts in these sections rather confusedly mixed together by means of the idea of 'absence of otherness' which is common to both. The first line of thought is a description of the experience of the Infinite. In ordinary experience a man is conscious of himself as one particular individual being standing in relation to other individual beings which constitute his non-ego (*anyat*). He sees one thing, hears another, knows something else. The world is for him a plurality of variously related objects. The word *anyat* apparently here covers both of these meanings. It is contrasted with the experience which is so all-engrossing and all-inclusive that distinctions of subject and object, this and that, one and another become lost. The Infinite is that which is experienced as the All-in-all. This interpretation follows the general principle laid down by Prof. Oldenberg that the Upanishads belong to the literature of mysticism. We have not here to do with the analysis of the concept of pure, objectless subjectivity, or

indeed with any logical concept. It is an account of the experience of a supreme Something, which, in virtue of its all-comprehensiveness, its tendency to swallow up and efface all distinctions, is called the Infinite.

The second line of thought is that of moral freedom. The free alone are they who are not dependent for their happiness upon outward things. They are dependent upon nothing other than themselves. This line of thought is further developed in the next chapter (Sel. IX). It may be that these two lines of thought are connected with one another by the idea that the Infinite is really the experience of one's own self within one's heart. But this thought does not seem to be explicitly present.

The *iti*'s, representing the teaching of Sanatkumāra, go down to *ātmaivedam sarvam iti* [but reappear at the end of the first verse of the next section (khaṇḍa 26), which, however Deussen regards as a later addition]. This makes *atha ataḥ...ādeśaḥ* mean 'Next followed in his instruction the doctrine of...'—not, 'Now follows the doctrine of...'. *Dāsabhāryam*. This seems to be usually translated 'slaves and wives.' If this is correct the expression

indicates a very un-ideal attitude towards women as characteristic of this age. But why should not the compound be formed from bhāryaḥ (= bhṛityaḥ) and not from bhāryā? The former is more natural in this connexion.

Ahankāra. The author of the Upanishad is not expounding the classical Sāṅkhya which was formulated hundreds of years later. *Ahankāra* here seems to denote some aspect or cosmic function of the Ātmā connected with the fact of self-consciousness.

NOTE 29.

THE TRANSLATION OF SELECTION VI.

(*On the Vision of God.*)

‘Two birds.’ See Śvet. Up. IV. 6. Rig-Veda I. CLXIV. 20. ‘In the same tree.’ Tattvabhushana explains this as meaning the human body, Oldenberg as meaning Nature—the tree inhabited by all.’ ‘—Ah what...’ The *iti* gives the standpoint of the bird (*i. e.*, man) on catching sight of its true mate.

‘The Person who is the source of the Real’—*purushabrahmayonim*. This term seems here to be a genitive tatpurusha. The word *purusha* is constantly used in the verse Upanishads to

denote the Supreme Being, but it is never used to denote Hiraṇyagarbha or any other subordinate cosmic principle. The word in itself may mean either 'the yoni of brahma' or 'having brahma for his yoni.' Here it has the former meaning.

"Babbler." The common meaning. The rendering which would refer the term *ativādī* to some other person (for the sake of making it an echo of Chhānd. Up. VIII. XV. 4) is very forced. It would then have to be understood in the sense: 'he is *vidvān* and no (one else is his) *ativādin*', *i.e.*, no one else can out-talk him in argument.—'Self-discipline', "penitents'. See Note 7.

'Can that vision be compelled.' Literally: He, is not apprehended by the eye.....nor by austerities or deed.' This does not make literal sense, because penance is not an organ of perception or expression. But the meaning is 'You cannot at will perceive Him just by performing austerities or performing some meritorious act, or sacrifice.

Verse 9. The literal rendering of verse 9 is as follows: 'That minute Self (or Spirit) is to be known by thought (*chetasā*), in which (*i.e.*, *chetasi* = *chitta*) sense fivefold has laid

down to rest. The *chitta* of men is wholly woven by senses...’.

Aṇu ‘subtle’ (Max Müller and Tattva-bhushāna); ‘geheim’ (Deussen). It is as difficult to find as a very small, minute, thing. By means of the conjunction or alternation of such terms as *nishkala*, *vṛihat*, *aṇu aṇoraṇīyān mahato mahīyān*, the writers of the Upanishads, according to Deussen, endeavoured to express the idea of spaceless existence. Oldenberg thinks that there is a reminiscence of ideas of magic in such expressions. The two explanations are not however incompatible with one another. It is quite natural that a metaphysical notion half-grasped should be expressed in terms of magic half metaphorically understood.

The omitted verses: see the following note. ‘Chooses,’ ‘reveals’ (verse 3). *Vṛi* means ‘to choose.’ *Vivṛi* means ‘to reveal’ or ‘to choose.’ In this verse the ordinary text reads *vṛiṇute* twice, but Śankara and Rāmānuja read *Vivṛiṇute* the second time. Either we must suppose that the original reading was *Vivṛiṇute* (the second time), or that *vṛiṇute* was used twice, once in its ordinary meaning and once in the sense of *vivṛiṇute*, or we must translate: ‘By him only whom the spirit chooses

may He be won ; him the Spirit chooses for His own,' or more literally 'his body the Spirit—or, the self—chooses for its own,'—'Feeble,' *balahīna*. One who has not the energy and determination to pursue a course of mental and physical self discipline.—*Na cha pramādāt tapaso vā apī alingāt*, 'nor from negligence or even from austerities which have not the right distinguishing marks, or characteristics.' But the words might also be translated 'nor from intoxication or even from becoming an ascetic with abandonment of sect and caste.' Drug-taking in order to arouse exalted states of consciousness is a favourite vice of *sādhus*, and was recognised by Patañjali as one of the means by which supernatural powers could be attained.

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः

(Yoga Sutras IV. 1.)

There is also the instance of the Left-hand Śaktas.—*Esha ātmā*, this term, which also occurs in the preceding verse must refer to Brahma. If, with some translators, we take *ātmā* with *tasya*, *esha* remains untranslated. Deussen points out that *brahmadhāma* refers to *brahmapuram* in Chhānd. Up. VIII. 1. It means

the man's body as the dwelling place, or temple, of God. The idea of the spirit's *entering* the sage's body to make it His dwelling place shows that *Esha ātmā* here cannot stand for the *esha ma ātmā* of the Śāndilyavidyā.

NOTE 30.

MUND UP. III. i. 10—ii. 2.

Between Muṇḍ III. i. 9. and III. ii. 3 three verses have been omitted chiefly because they break the line of thought. The text with translation is here given :—

यं यं लोकं मनसा संविभाति

विशुद्धसत्त्वः कामयते याञ्च कामान् ।

तं तं लोकं जयते ताञ्च कामां

स्तस्माद् आत्मज्ञं ह्यचयेद् भूतिकामः ॥ १० ॥

स वेदैतत् परमं ब्रह्मधाम

यत्र विश्वं निहितं भाति शुभ्रम् ।

उपासते पुरुषं ये ह्यकामा

स्तेशुक्रम् एतद् अतिवर्तन्ति धीराः ॥ ११ ॥

कामान् यः कामयते मन्यमानः

स कामभिर्जायतेतत्र तत्र ।

पर्याप्तकामस्य कृतात्मनस्तु

इहैव सर्वे प्रविलीयन्ति कामाः ॥ १२ ॥

10. 'Whatever world a man whose soul has been purified conceives with his mind and whatever objects he desires, he wins that world and those objects. Therefore a man who desires wealth should pay court to a knower of the self.

1. He knows that supreme home of God where the All is hidden and shines bright. The wise who, free from desire, worship the Highest Person, pass beyond this seed (earthly existence.)

2. He who desires things and considers how he may obtain them is born, through the influence of his desires, first in this place then in that. All the desires of him who has finished with desire and controlled his spirit melt away even here on earth.

These verses interrupt the principal line of thought; they occupy a much lower level; and they are hardly self-consistent. The passage, as Deussen points out, is dependent on Chhānd. Up. VIII. ii.

THE TRANSLATION OF SELECTION VII.

(*On the Knowledge of God.*)

Passages (b)—(e) deal with the moral conditions upon which the knowledge of God depends. Further statements to the same effect occur in Selection VI. Theology cannot be studied as one would study logic or mathematics. There must be the right spirit, the right self-discipline, a devout attitude and devotion to truth. Then 'in the hour of meditation' a right understanding will come. It is evident here that the kind of knowledge which the Vedānta offers is not primarily logical or intellectual. We have to do with judgments of a special kind and with a 'truth' which is other than logical validity. It is a kind of *Upāsanā*. 'Hence we conclude' says Rāmānuja (S. B. E. XLVIII. p. 13) 'that the knowledge which the Vedāntā-texts aim at inculcating is a knowledge other than the mere knowledge of the sense of sentences, and [is] denoted by 'dhyāna' 'upāsanā' (*i.e.*, meditation), and similar terms.' A little further on he says that bhakti has the same meaning as upāsanā. The standpoint of the sage who is at once a worshipper and a

philosopher recalls the expressions 'Amor intellectualis Dei,' 'Amor erga rem eternam.'

Passages (f) and (g) insist on childlike simplicity and intellectual humility. One must discard all consciousness of being a man of learning and divest oneself of all interest in mere theorizing or book-learning. Win back the spirit of childhood with all its capacity for faith and receptivity. Then, withdrawing from the distractions of social intercourse seek to cultivate in silence and solitude a sense of the omnipresence of God. The end is to become a 'brāhmaṇah.'

The meaning of the word *brāhmaṇah* according to its etymology is 'a man of Brahma'—*i.e.*, a man who knows Brahma and is full of Brahma. That is the meaning here. It is true that when the word 'brāhmaṇah' was first formed from the word 'brahman' the latter had not so lofty or full a connotation. But that has nothing to do with the present passage which says that one who has so sought God becomes in the end 'a man of Brahma,' 'a man of God.' Only since this latter expression suggests certain social relations too much and the intellectual element not enough perhaps 'a knower of God' is a better translation here.

But to translate 'he becomes a brahmin'—*i.e.*, a member of the brahmin caste would be simple inaccuracy, and to render it 'a true brahmin' would not convey to a modern reader at all the feeling and attitude of the original writer ; it would be inadequate ; it would require at least a tacit mental note and explanation ; it would not spontaneously convey the feeling of the word *brāhmaṇaḥ*.

The next passage (*h*) asserts that the intuition of the existence, the omnipresence, the all-reality of God comes to one in the form of a sudden vivid conviction absolutely self-evident and all-illuminating, like a flash of lightning. Like a flash of lightning, too, it is gone in a moment before the mind can turn round upon it and form an idea of it or express it in words.

The construing seems to be as follows :—*Esha ādeśaḥ*. This is the instruction *tasya* about Brahma. *Yad etad* that which *vidyutaḥ* (is) belonging to, or characteristic of, a flash of lightning [is as follows :] *vyadyutat* there has come the flash *ā iti* "Oh" [people say]. *Iti* it is like that (*i.e.*, the intuition of Brahma is like that). *Nyamimishat* one blinked *ā*, Oh. *Iti* thus (*i.e.*, the above is an instance)

adhidaivatam belonging to celestial phenomena. A threefold classification of the world's contents was recognised. There were mental, or psychological phenomena (*adhyātma*), organic, or biological phenomena (*adhibhuta*), and thirdly *adhidaivata*. This class comprised such things as space, light, the moon, etc. The sense of 'divine' does not seem to have persisted in the real, or *nirudha*, meaning of the term.

(i) This passage from the Taittiriya Upanishad states that it is impossible to grasp the idea of God in mental concepts or to express his nature in words. But he can be experienced through feeling, and the consciousness of His presence within is one of the deepest joy.

NOTE 32.

THE TRANSLATION OF IS'. UP. 9—14.

[VII (L.)]

Many guesses have been made as to the meaning of these lines. According to Prof. Deussen "Avidyā is the empirical knowledge of the manifold. Vidyā, the attempt to reach God by setting Him over against one as an

object to be known (and revered)." Prof. Barnett says "Ignorance" probably means the conception of the phenomenal world as really existent in itself; "knowledge," the attempt to trace the universe back to a first principle different from the Self." Max Müller accepts Uvāta's explanation to the effect that "knowledge" means the knowledge of Brahma, which, if not preceded by works leads to the grossest darkness, while by "ignorance" sacrifice and orthodoxy without knowledge are meant. "He who knows them both together" means, according to Profs. Deussen and Barnett "He who knows both to be alike false." According to Uvāta, as quoted and followed by Max Müller it means "He who combines works with knowledge." Rāmānuja takes the same view, and quotes Vishṇu Purāṇa, VI, vi, 12: 'Firm in traditional knowledge he offered many sacrifices, leaning on the knowledge of Brahman, so as to pass beyond death by non-knowledge.' In the translation of Selection VII(l), I have followed this view and have rendered 'avidyā' by 'superstition,' *i.e.*, popular religion. Although the worship of the gods (our author seems to say) may fairly be called superstition,

obscurantism, and the like, yet it supplied an element which we read, and which is lacking in bare science and philosophy, we must combine the two; we must know them both together.

Sambhuti = generation; being born in the Samsara; life in this world.

Asambhuti = not being born; extinction of the earthly personality, whether conceived more or less on Buddhist lines or not, mukti; nirvana.

‘He who knows them both together’ = he who knows how to live and work in this world while remaining at the same time devoted to spiritual interests.

NOTE 33.

THE ĪŚĀ UPANISHAD.

The main line of thought is as follows:—
Let life be filled with a consciousness of God. Renounce the world in the sense that your heart is not set on wealth or worldly things and that you could, if need be, live a life of poverty quite happily. If you have, in this sense, renounced the world and have, sunk all things in the thought of God you may then

freely enjoy the world. Do not want to get out of the world either by death or as a hermit. Do not imagine that work will do you any harm if you live and work in this spirit. Accept life heartily, and do not imagine that you are not a human being who has to live a human life. But do not be covetous—that would be to kill your soul. (Verses 1—3.)

Realize the presence of God in all things—that mysterious, intangible presence which is both one of perfect rest and boundless energy (4, 5). If we saw God in all our fellow creatures how could we ever hate or despise them? If we felt one with them we should not want things for ourselves; we could rejoice in their good fortune as in our own, worldly things would not then fascinate us and the wealth which others possess and we do not would not cause us grief and vexation (6, 7). A man who can thus feel himself one with all things has reached God—he has realized within himself that Universal Spirit which is bright, uncarnal, pure, unwounded by sin, the source of all lofty thoughts, who has assigned to all His creatures their place and functions in one harmonious whole, (8).

The errors controverted in this Upanishad

are:—An exaggerated regard for asceticism ; contempt for life ; contempt for work ; an exaggerated regard for philosophy. (For this last see verse 9, Sel. XI). The writer goes on to recommend a kind of middle path in which all one-sidedness is avoided.

There is no more beautiful passage in the whole of the Upanishads, perhaps in the whole of literature, than verses 6 and 7. With the latter verse we may compare the following passage from William James :—

(Sympathetic) persons can feel a sort of delicate rapture in thinking that, however sick, ill-favoured, mean-conditioned, and generally forsaken they may be, they yet are integral parts of the whole of this brave world, have a fellow's share in the strength of the dray-horses, the happiness of the young people, the wisdom of the wise ones, and are not altogether without part or lot in the good fortunes of the Vanderbilts and the Hohenzollerns themselves." (*Principles of Psychology*, vol. I, p. 313). In the Upanishad this breadth of sympathy is spoken of as a consequence of the doctrine of the Universal Sel .

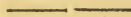
With *tena tyaktena* (verse 1) c. f. Bhagavadgita xviii. 2.—*Karma na lipyate*. The

idea that work is spiritually harmful is not the outcome of mere philosophical conceit. Work ordinarily means that a man's energies, time, and thought become so absorbed in some business that the spiritual seed in his soul gets choked. 'That is true enough,' our author answers, 'but it is not work as such that is spiritually harmful, but the neglect of God and the organization of a man's interests in the direction of covetousness that is bad. Let the world be for you swathed in God; renounce your tacit demands for pleasure or success; covet not worldly goods. Work done in such a spirit is not harmful.'

The term *ātmāhan*, suicide, in verse 3 may possibly be a term of strong condemnation for ascetics who wantonly reject life.—The expression *tasmin apo mātarīśvā dadhāti* is thus translated by Max Müller:—"Mātarīśvan (the wind, the moving spirit) bestows powers upon it." The accent on the word *āpo* in the Upanishad showing that it does not mean 'waters.' It is sometimes best to translate symbolical expressions by explicit metaphors.—*Jugupsa*, or *vijugupsa*, (verse 6), means literally 'to desire to defend (oneself),' but it is always used in the sense of to hate, feel anti-

pathy for, despise, be disgusted with. We can understand how 'desire for self defence' can come to have this meaning if we will think of a snarling dog, whose attitude is 'a desire for self defence,' or if we remember the results which a national or racial desire for self defence often leads to.

The term kavi may be applied to God as the source of revelation; the usual translation of the word as applied to Him, is 'wise.'—The word yāthāthyataḥ (v. 8.) is said to be an interpolation. I have therefore omitted it.



The following are the instances in which the text of the Saṅhita Version differs from that of the Upanishad:—

| | Upanishad | Saṅhita. |
|------------|----------------------------------|--|
| v. 3. | असूर्या Sunless | असुर्या demoniacal |
| v. 4. | अषत् gliding | अशत् There was no such word in actual use, but there was a S'utra root अश् to go, or kill. |
| | आपः (ápah) activity | अपाः (apáh) waters. |
| v. 5. | तदद् so also, and in like manner | तद् च It, on the other hand. |
| v. 6. | विजुगुप्सते despises, loaths. | विचिकित्सति doubts. |
| v.v. 9-II. | precede vv. 12-14. | follow vv. 12-14. |

Upanishad.

Sāhita.

v. 10. विद्यया by means of
knowledge

विद्यायाः springing from
knowledge.

अविद्यया (ignorance)

अविद्यायाः (ignorance.)

v. 17. कृतं स्मर क्रतो thy deeds
remember O will

कृते (?) for the world.

This list is taken from Max Müller. Some translators translate partly from one, partly from the other.

NOTE 34.

THE TRANSLATION OF SELECTION IX.

On true and false desire.

The sentences "But worldly desires lead us into bondage" (i. 5.) "If he longs for that he cherishes a false desire" (iii. 1), and "to God within the heart" (iii. 1) are not in the Sanskrit but are implied and they (or equivalent explanations) are found in some editions in notes.

I take the word *yathā* (in *yathā hyeveha prajā* in [i. 5]) to refer back to the implied sentence "But worldly desires lead us into bondage" and to have the sense of "for example." It does not seem to refer to any implied or intended *tathā* coming after it. The division of the verses also suggests this meaning.

Yathānuśāsanam means, I think, 'according to the suggestion [of Nature]' or 'of Providence'—*i.e.*, 'according to their instincts.' Cf. *bahúnām yo vidhāti kāmān* (S'vet. Up. VI. 13) with note.

'A lower counterpart...false' (iii. 1). An explanatory paraphrase for 'a covering of falseness'; in other places the expression has been translated literally.

Aharahargachchhantaḥ (iii. 2.) In deep sleep the soul was regarded as sinking back into Brahma.

Gachchhanta. I have ventured to change Böhtlingk's reading (the only text to which I have had access) *gachchhantya etam* into *gachchhanta etam*, presuming that it is a misprint for *gachchhanta etam* and not for *gachchhanty etam*. For the ideas of desire and freedom contained in this passage, see note 13.

NOTE 35.

CHAND. UP. VIII. SECOND KHANDA.

Between i. 6 & iii. 1. Some later hand inserted the following passage, now known as the second Khaṇḍa of this prapāṭhaka :—

If a man yearns for intercourse with the

fathers, by his mere act of will his fathers rise up before him, and, blest with the possession of his fathers, he is glad.

Or if he yearns for the world of mothers, by his mere act of will his mothers rise up before him, and, blest with the possession of his mothers, he is glad.

Or if he yearns for the world of brothers, by his mere act of will his brothers rise up before him, and, blest with the possession of brothers, he is glad.

Or whether he yearns for the world of sisters or of friends, of perfumes, garlands, food, drink, song and music, or for the world of womenkind—whatsoever kind of thing he longs, for whatever kind of thing he desires, that, by his mere act of will rises up for him and blest with its possession he is glad.

The Sanskrit is :—

स यदि पितृलोककामो भवति । संकल्पादेवास्य पितरः
समुत्तिष्ठन्ति । तेन पितृलोकेन सपन्नो महायते ॥

अथ यदि मातृलोककामो भवति । संकल्पादेवास्य
मातरः समुत्तिष्ठन्ति । तेन मातृलोकेन सपन्नो महीयते ॥

अथ यदि भ्रातृलोककामः—स्वसृलोक—सखिलोक—
गन्धमाल्यलोक—अन्नपानलोक—गातवादितलोक—स्त्रोलोक
.....महीयते ॥

यं यम् अन्तम् अभिकामो भवति । यं कामयते ।
सोऽस्य संकल्पादेव समुत्तिष्ठति । तेन संपन्नो महीयते ॥

Each verse is, of course, given in full in the original. The whole *khanda* is a free imaginative development of iii, 2., though entirely unlike that passage in thought and feeling. The word *loka* here ‘means life with the fathers, or enjoying the company of the fathers.’

(Max Müller.)

NOTE 36.

ON THE TRANSLATION OF SEL. X.

‘*Give us a parting address,*’ literally ‘speak to us.’ The allusion seems to be to the practice referred to in Taitt, Up. I 11., where we read: ‘Having taught his pupil the Veda a teacher admonishes him thus: Speak the truth; observe the moral law; do not neglect sacred study,’ &c. This passage (Sel. X) is a good example of the use of parables in the Upanishads.

NOTE 37.

THE TRANSLATION OF SELECTION XI.

Kath Uṣ. I. iii, 3-14.

The use of the word *gochara* to illustrate the alluring power of outward things shows that it is used in its ordinary sense. It does not mean 'a road.'—By a slight change in the metaphor the mind is spoken of in verses 5 and 6 as a horse which is, or is not, harnessed and attached to the chariot, and so under proper control.

Indriyebhyaḥ parā, &c., (verses 10-11). This passage is perhaps the best piece of analysis in the Upanishads. The statement that beyond B is A means that B presupposes A, whether as external condition, or as its ground, or as a factor involved in itself. These verses may be paraphrased thus:—Sensation (*indriāṇi*) presupposes objects of perception (*arthāḥ*). It is itself a function of the individual stream of consciousness (*manas*). The latter, upon analysis reveals the presence of a universal factor. For mind is not simply the stream of sensations and motor reactions called forth by objects; it involves also a higher factor, Reason, (*buddhi*) capable of apprehending general truth.

Reason in man indicates the existence of a world-reason (*mahān ātmā*), manifesting itself in the individual as *buddhi*, but related, not to biological needs, or *kāmāḥ*, but to truth. And just as perception implies a dualism of subject (*indriyaṇi*) and object (*arthāḥ*), so must the world-reason presuppose, as its correlate, a general object, which, prior to the functioning of the individual consciousness is a mere undifferentiated *x* (*avyaktam*). But the world-reason taken by itself would be a mere abstraction; it can only subsist as a function of a personal, all-creative, consciousness. The last term of our analysis (*kāśhṭā, parā gatiḥ*) must therefore be a personal God (*purusha*). He is the one Self hidden in all creatures, so that if a man can withdraw his consciousness from the more external, or outward-looking, functions of spirit he can reach God, the universal Self. Therefore a wise man should inhibit (perception and) expression (*vāk* representing motor impulse generally) and concentrate consciousness upon mind itself (*manas*). Then, inhibiting the stream of empirical consciousness (*manas*) altogether he should be conscious only in his rational nature (*gñāna ātman-buddhi*). Then transcending his sense of

individuality he should identify himself in feeling with the world-reason. Finally he should pass beyond this state of generalized consciousness to one of union with God, who is realized by the soul in this condition as the Tranquil One (sh'ānta ātman). In this regress the objective correlates to the individual and the universal subject (arthāḥ and *avyaktam*) naturally drop out.

The *mahān ātmā* here may be compared with Kant's 'consciousness general' or 'synthetic unity of apperception.' Other analyses in the Upanishads appear to be more ontological and less epistemological in character.

In verse 13 it is impossible to translate quite literally without becoming unintelligible. The author is describing a process of mental self-control and self-suppression in order to attain to God. The first assertion, translated literally is: 'a wise man should repress speech in the *manas*.' The *manas* is the stream of thoughts, feelings impulses, &c., (See Note 38)—the ordinary subject of empirical psychology. 'To repress speech in impulse means to restrain ones impulse to speak.' The second rule is 'Let him restrain his mind in intelligence' or

‘Reason’—literally ‘the Self of knowledge.’ This is something deeper than *manas*. Whereas the *manas* is mere individual feeling, caprice, idea, imagination, or whatever any given individual’s consciousness may be composed of, his ‘Self of knowledge’ is something more universal. The laws of reason and logic are the same for all men. Tastes, feelings, prejudices, &c., (all that goes to make up the *manas*) may differ from individual to individual. But you can not have a private logic of your own. Reason, so far as it is reason, is one and the same for all. ‘Let him restrain *manas* in Reason’ is equivalent to saying ‘Let him check his rational nature so that it does not pass into mere *manas*.’ *Manas* is to the Self of knowledge what speech (or action) is to *manas*. Between the soul and God there is a stratum of spiritual being called the ‘Great Soul.’ This term, in the Upanishads, denoted the common life of Nature, or the world-soul. So that to say that one should press back one’s self of knowledge within the world-soul means that one should not be satisfied with even the universality which the life of reason offers. Discard individuality altogether and become merged into ‘Silent Nature’s breathing life.’

Of the 'Great Soul' Oldenberg remarks that it is 'The Purusha [*i.e.*, God ; Brahma] so far as He has gone forth out of Himself and entered into the Being of others and there remains hidden,' (s. 229). The Great Soul is God ceasing, as it were to be God and passing into the World. To this extent the conception is like that of Philo's Logos, but it is an entirely different idea from that of the *mahat* of the Sāṅkhya philosophy. Beyond the world-soul is God in his comparatively transcendent state of pure blissful repose. This is the Śāntātmā. The words 'let him suppress the Great Self in the peaceful Self' are merely used for the sake of keeping the same frame for the sentence. The real meaning apparently is 'let him force [himself] back [beyond] the Great Self [and rest at last] in the Self of Peace.' (See Note 38).—The metaphor contained in the words 'the edge of a razor is hard to pass over' needs expanding ; otherwise it will not convey any intelligible meaning.—The word *pathaḥ* (nom. sing), according to Apte is masculine. The form *durgam*, agreeing with *pathaḥ* is archaic. *Tat* must refer to the fact that the path is hard. But Deussen ("Schwer ist der Weg! Den lehren euch die Weisen")

apparently takes *pathaḥ* as neuter and *tat* as referring to it—not to the fact of its hardness.—Perhaps the whole passage (verses 3—14) is intended primarily for brahmacharis in an āśram.

NOTE 38.

TRANSLATION OF SELECTION XII(a).

Manas and Moksha.

The word *manas* here means the tumble of ideas, feelings, appetites, imaginations, impulses, excited by outward things or by the condition of the body. Check, control this disordered stream of consciousness, our author says, and bring the mind to rest in the universal Soul of peace which lies beneath it. Salvation is the escape of the Soul from the thraldom of its own 'manas' to God.—'That state in which.....no more;' in Sanskrit *amanībhāvah*. The word *antargatam* here apparently means 'vanished,' a common meaning for the word. There is the idea that the soul that has brought its tumultuous surface-life (*manas*) to rest becomes merged in God, but that is probably contained in the metaphor rather than in the word *antargatam*.

—*Parimuchyate*. To be interpreted in the light of the words *manas...kshayam gatam..... moksham (mokshaḥ)* and *manas...nirvishayam mokshaḥ*. (Lines 7 and 8, and 15 and 16). Doubtless the writer would have agreed that the emancipated soul would cease to transmigrate, but it is not what he here says, and that is not the meaning of *moksha* in this passage. *Sa parimuchyate* here is equivalent to *Sa... brahmanirvāṇam brahmabhūto 'dhigachchhati* (Gita V. 24), not *bhūyo na jāyatē*, however true the latter might also be.

NOTE 39.

THE TRANSLATION OF SELECTION XIV(a).

Iśvaro ha tathaiva syāt. 'Very likely it would be so' (Max Müller). 'It may well come to pass' (Barnett). This is no doubt the meaning, but I admit that I do not understand the phrase.—For the only mention of the word *bhakti* in these Upanishads see Selection VII in which the necessity for *deve parā bhakti* is asserted. The conception of Divine love for man does not occur in the Upanishads but it occurs in the Bhāgavata doctrine.

NOTE 40.

THE TRANSLATION OF SELECTION XV.

The sacrifice. The whole of the sixteenth chapter except the first two sentences, and part of the fifth verse of the seventeenth chapter has been omitted since it is composed of references to such things as the number of syllables in the metre of certain sacrificial chants which would not be sufficiently readily intelligible and do not help the main idea for a modern reader.

The five virtues mentioned as the sacrificers' offerings, or fees to the priests, are probably meant as a list of the five *yamas*, or chief virtues. Patañjali's list is: *Ahiṁsā*, *satyam*, *asteyam*, *brahmacharyam*, *aṣarigrahaḥ*. Apte's Dictionary quotes three lists, in two of which the number is raised to ten. *Ahiṁsā* and *satyam* (or *satyavachanam*) occur in all five.

The metaphor seems to be slightly varied. If, in the verse about the *yamas* man is likened to the sacrificing priest, as in the last verse, the word *dakṣiṇāḥ* will have to be translated 'rewards.' So Deussen.

NOTE 41.

TRANSLATION OF SELECTION XVII.

The Praṇastotra.

Rayi (v. 5). The original meaning was 'water' and so apparently here. Verse 5. 'The munificent' was a name applied to Indra. *Sadasat* : Life produces good and bad, but not things real and unreal, v. 7. Literally : 'As Prajāpati (the lord of creatures) thou movest in the womb. Thou indeed art born birth by birth,' v. 8. *Devānām vahniḥ* : The exercise and propagation of life is the service of the powers of Nature and Creation. *Pra-thamā Svadhā* : At the time of making offerings to the spirits of the fathers the cry of greeting 'Svadhā' was uttered ; but the first greeting to them was the birth of a new descendent. *Rishīnam*, &c. : The Atharvan Angirases were priests who chanted spells at their sacrifices to ward off evil influences. That was their work as priests ; as inspired poets, if they were also poets, their work was to compose the spells, or to receive them by revelation. These operations, together with the fact that the spells are efficacious and come true (satyam) are all energies of life, v. 11 *Vrātya* : children

are as likely to be born of an irregular union as of marriage ; they are as likely to grow up if no saṅskars have been performed for them as they would be had they been performed. Hence life is a *vrātya*—one for whom the sacred rites have not been performed. *Vayam ādyasya dātāvaḥ pitā tvam mātavisvanah*. Literally : We are the givers of food ; thou art the father of the wind. The translation suggests an interpretation.

The translation of this piece (the *prāṇa-stotra*) given above is admittedly speculative. But if it is a choice between a free speculative translation, on the one hand, and unintelligible, meaningless words on the other, the former alternative, bad though it is, is justified.

(Śvet. Up., IV, 3, 4.)

APPENDIX I.

THE INWARD RULER.

He who dwelling in the sky is other than the sky ; Whom the sky knows not ; Whose body the sky is ; Who from within controls the sky : He is thy Soul, the Ruler within, the Immortal.

He who dwelling in the darkness is other than the darkness ; Whom the darkness knows not ; Whose body the darkness is : Who from within controls the darkness : He is thy Soul, the Ruler within, the Immortal.

He who dwelling in the light is other than the light ; Whom the light knows not ; Whose body the light is ; Who from within controls the light : He is thy Soul, the Ruler within, the Immortal.

He who dwelling in the air is other than the air ; Whom the air knows not ; Whose body the air is ; Who from within controls the air : He is thy Soul, the Ruler within, the Immortal.

He who dwelling in the sun is other than the sun ; Whom the sun knows not ; Whose body the sun is ; Who from within controls the sun : He is thy Soul, the Ruler within, the Immortal.

He who dwelling in the moon and stars is other than the moon and stars ; Whom the moon and stars know not ; Whose body the moon and stars are ; Who from within controls the moon and stars : He is thy Soul, the Ruler within, the Immortal.

He who dwelling in the earth is other than the earth ; Whom the earth knows not ; Whose body the earth is ; Who from within controls the earth : He is thy Soul, the Ruler within, the Immortal.

He who dwelling in all creatures is other than all creatures ; Whom no creatures know ; Whose body is all creatures ; Who from within controls all creatures : He is thy Soul, the Ruler within, the Immortal.

He who dwelling in the eye is other than the eye ; Whom the eye knows not ; Whose body the eye is ; Who from within controls the eye : He is thy Soul, the Ruler within, the Immortal.

He who dwelling in the mind is other than the mind ; Whose body the mind is ; Whom the mind knows not ; Whose body the mind is ; Who from within controls the mind : He is thy Soul, the Ruler within, the Immortal.

He who dwelling in the soul is other than

the soul ; Whom the soul knows not ; Whose body the soul is ; Who from within controls the soul : He is thy deeper Soul, the Ruler within, the Immortal.

The Seer unseen is He, the Hearer unheard, the Thinker unthought, the Knower unknown. There is no other seer, there is no other hearer, there is no other thinker, there is no other knower. The same is thy very Soul, the Ruler within, the Immortal.

All other things than He are wretched dross.

This passage is the celebrated Antaryāmi Brāhmaṇa, constituting Bṛih. Up. III, vii, in abbreviated form. I have also changed the position of the word earth, with which both in the Mādhyandina and in the Kānva recension, the series begins. In the Mādhyandina version the darkness and light are out of place, and so, though I have followed the Mādhyandina reading *ātmane* in the last verse but one (verse 30) instead of the Kānva reading *vijnāne* (verse 22), I have restored them to the adhidaivatam section in which they stand in the Kānva text. The words 'deeper' in the last verse but one, and 'very' in the last verse, do not occur in the Sanskrit, but they help to

bring out its meaning. The fact that this passage has been relegated to an appendix is due to the fact that it was not sent to the publisher until the printing of the Notes had commenced.

The Sanskrit is as follows :—

Yaḥ pṛithivyām tishṭhan pṛithivā antarah ;
yam pṛithivī na veda ; yasya pṛithivī
śarīram ; yaḥ pṛithivīm antaro yamayati :
sa te ātmāntaryāmyamṛitaḥ.

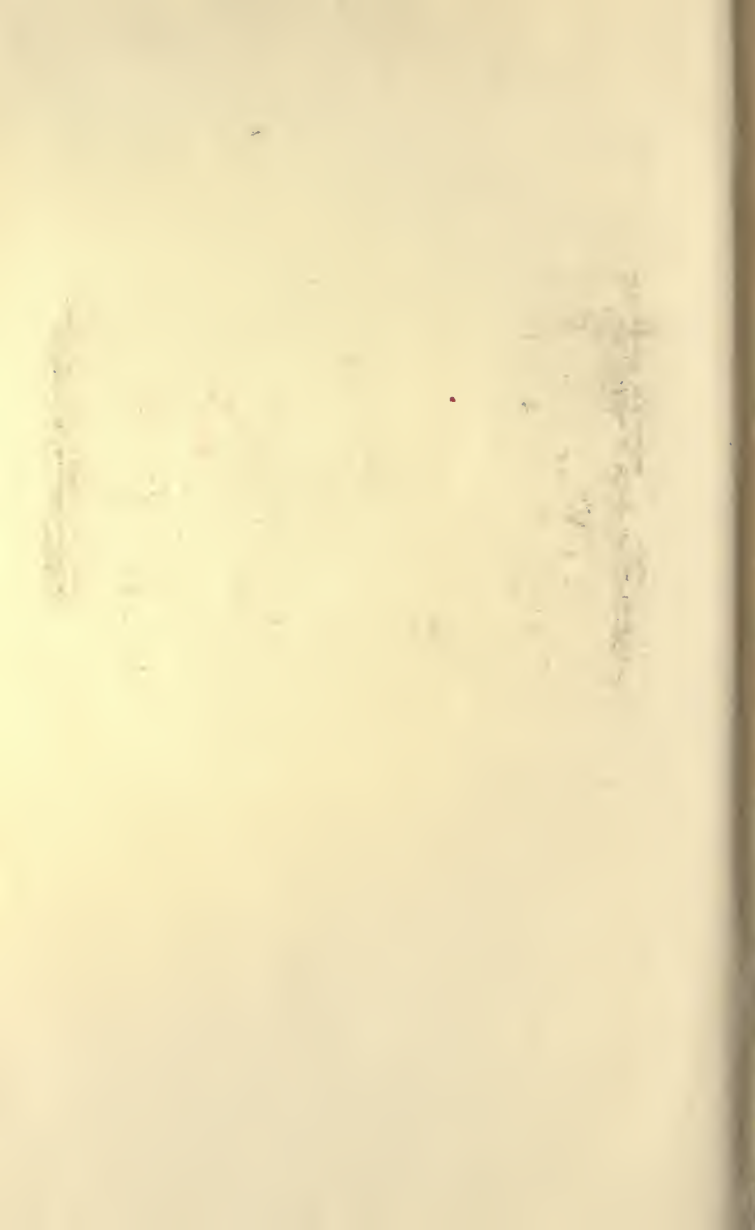
And so throughout every verse till the last. It should be noticed that the case ending in the first clause of every verse is an ablative, not a genitive : ākāsh'ād antarah, not ākāsh'asya. The last verse runs thus :

Adṛiṣṭo drashtā, aśrutaḥ śrotā, amato
mantā, avijñāto vijñātā, nānyo'sti drashtā,
nānyo'sti shrotā, nānyo'sti mantā, nānyo'sti
vijñātā. Esha te ātmāntaryāmyamṛitaḥ.
Ato'nyad ārtam.

The order in the Mādhyandina text is pṛithivyām, apsu, agnau, ākashe, vayau, āditye, chandratārake, dikshu, vidyuti, stanayitnau, sarveshu, lokeshu, sarveshu vedeshu, sarveshu yajñeshu, sarveshu bhuteshu, prāṇe, vāchi, chakshushi, śrotre, manasi, tvachi, tejasi, tamasi, retasi, ātmani.

The Antaryāmi Brāhmaṇa may be called the Hindu Benedicite. It involves a metaphysical theory, but it is first and foremost an upāsanā.





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