The Katha and Prasna Upanishads

And

SRI SANKARA'S COMMENTARY

Translated by

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Published by

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

Vakil, High Court, Madras.

Second Volume.

MADRAS:


1898.
DEDICATED
BY KIND PERMISSION
TO
Mrs Annie Besant.
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Preface.

When I first undertook the publication of this series, I intended to confine myself to the Isa, Kena, Katha, Prasna, Mundaka, Aitareya and the Taitiriya Upanishads.

The kind encouragement which the first Volume of the Series has, within this short space of time, met with at the hands of the enlightened public has induced me to undertake the publication of the Chândogya and the Brihadâranyaka Upanishads.

The translation of these Upanishads as well as of Sri Sankarâ Châryâ’s commentaries thereon is in the hands of Pandit Gangânâtha Jhâ, M.A., F.T.S., of Darbhanga whose scholarly attainments and reputation, as the translator of the Tattva-Kaumudi and the Yogasâra-Sangraha are already too well-known to the public, to need any mention on my part.

It is expected that the volumes comprising the Aitareya, Taitiriya, Chândogya and Brihadâranyaka Upanishads will be out before July 1899.

I have once again to express my hearty thanks to Mr. Swaminatha Iyer, District Munsiff, and to Swami Ramakrishnananda for their valuable suggestions.

MADRAS, V. C. SESCHACHARRI,

December 1898. Publisher.
The Kathopanishad.

Introduction.

Prostration to Bhagavân, Yama son of Vivasvân (Sûrya) and to the preceptor of the knowledge of Brahman—Nachiketas. Now a brief commentary on the Chapters of the Kathopanishad is begun for the easy understanding of their import. The word Upanishad is formed by adding the krip suffix and the prefixes upa and ni to the root sad, meaning, (1) to ‘shatter or kill’; (2) to attain; (3) to loosen. By the word Upanishad is denoted the knowledge of the knowable entity inculcated by the work which is to be commented on. By what etymological process this knowledge is denoted by the term Upanishad is now explained. This knowledge is called Upanishad by virtue of its signification that it shatters or destroys, the seed of samsâra, such as ignorance and the rest, in those seekers after emancipation, who, devoid of all desires for objects seen and heard of, acquire the knowledge called Upanishad to be hereafter explained,
and with their mind firmly concentrated therein meditate on it; for, it will also be said later on 'well ascertaining that, he will be freed from the jaws of death'; or the knowledge of Brahman is called Upanishad because of the fact that it leads to Brahman, in that it makes the seekers after emancipation just above described attain the highest Brahman; for, it will be said later on, 'having attained the Brahman, he becomes untainted and immortal'; or even 'the knowledge of Agni' is denoted by the term Upanishad, because of its connection with the meaning of the root to loosen; for the knowledge of Agni, the first born, the knower, born of Brahman,—, the subject matter of the second of the boons asked for,—, leads to the attainment of heaven and thus loosens or enfeebles the lot of misery, such as residence in the womb, birth, old age etc., continually recurring in this world. It will also be said later on, 'having reached heaven they enjoy immortality'. It may be urged that students apply the term Upanishad even to the book, as when they say 'we shall study or teach the Upanishad.' This is no fault; as the meaning of the root sad, i.e., the killing of the cause of samsāra &c., cannot attach to the mere work but attaches to knowledge; and even the mere work may also be denoted by that word, because it serves the self-same purpose, as when it is said 'ghee verily is life.' The word Upa-
nishad, therefore, is used in its primary sense when it is used to denote knowledge; but it is used by courtesy, i.e., in a secondary sense, to denote the work. Thus by the mere analytical explanation of the word Upanishad, those who are fully competent to acquire knowledge have been stated. The whole subject matter of knowledge has also been stated to be the highest Brahman, the internal átman of all. The fruit of this knowledge has also been stated to be the thorough release from the bondage of samsára consisting in the attainment of the Brahman. The connexion has also been stated by the enunciation of this result. Therefore these chapters, by making as clear as the apple in the hand, the knowledge (persons competent to acquire which, the subject matter of which, the results achieved by which, and the connexion with which have been explained) also indicate the persons entitled to study them, their subject matter, their results and their connexion. We shall therefore proceed to comment upon them to the best of our understanding. Here the anecdote is for the purpose of eulogising knowledge.

ॐ सहनावितिशानति: । ओऽ उज्ज्वल वै वाजश्रवसः सर्वेदंदं
ददौ ।

tasya ह निचिकेता नाम पुत्र आस || १ ||
From desire, as story tells, the son of Vâjasrava made a gift of all his wealth; he had a son, so the story goes, by name Nachiketas.

Com.—Usan, desiring for the fruits of the sacrifice. Ha and vi are two particles which have the force of re-calling to mind what had passed. Vâjasravasaha: vâja means food, srava means fame; the compound, therefore, means one who had attained fame by the giving of food; or the compound may be a proper name. The son of Vâjasrahava is Vâjasravasaha. Vâjasravasaha it is said, performed the Visvajit sacrifice (in which all is given away) desirous of its fruits. During the sacrifice, he gave away all his wealth. The performer of the sacrifice had a son named Nachiketas.

तः ह कुमार ५सन्तं दक्षिणासु नीयमानासु
श्रद्धामिविवेश सोझन्यत || २ ||

Him, though young, zeal possessed when rewards were being distributed; he thought.

Com.—Him, i.e., Nachiketas, though in the prime of life, i.e., young and not possessed of the power of procreating, zeal, i.e., faith in the existence of a future state, entered, induced by the desire of good to his father. At what time is explained; when cows were brought to be distributed among the Rîtvîks and
the sadasyás for their rewards; possessed of zeal, Nachiketas thus thought.

पीतोदका जग्गतुणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते थोकास्तान्स गच्छति ता ददत् ॥ ३ ॥

(These cows) have drunk water for the last time, eaten grass for the last time, have yielded all their milk and are devoid of vigour. Joyless verily are those worlds; them he attains who gives these.

Com.—How he thought is explained; the epithet Pitodakah and those which follow describe the cows to be given as rewards. Pitodakah, by which all water has been drunk; jagdhatrinah, by which all grass has been eaten. Dugdhadohah, from which all milk has been milched. Nirindria, not capable of breeding. The meaning is—cows old and useless; giving such cows to the Ritviks for their rewards, the person performing the sacrifice attains those worlds which are joyless, i.e., devoid of happiness.

स होवाच पितरं तत कसै मां दास्यसीति ।
द्वितीयं तृतीयं तः होवाच मृत्युवेच त्वा ददामीति ॥ ४ ॥

He said unto his sire, ‘father, to whom wilt thou give me’?; he said this again and for the third time. To him, he said ‘unto Death do I give thee.’
Com.—Thinking that, as being the duty of a good son, he should ward off the undesirable consequences, which might befall his father on account of the imperfection in the sacrifice, by even giving himself away and thus perfect the sacrifice, he approached his father and said to him, 'father, to whom, i.e., to which of the Ritviks will you give me as Dakshina, i.e., reward?; though unheeded by his father thus addressed, he repeated the question a second time and a third time 'to whom will you give me,' 'to whom will you give me?.' The father incensed at the thought that that was not like a boy said to the son 'to Death do I give thee.'

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
कि सत्विवाचस्य कर्तन्यं यन्मयाद करिश्यति || ९ ||

(Nachiketas thought) of many I go the first; of many I go midmost; what is there for Death to do which he can now do by me?.

Com.—Thus addressed, the son alone in himself, anxiously reflected; how will be explained; among many, i.e., of disciples or sons, I go the first, i.e., in the matter of doing service as a disciple; of many a middling disciple, I behave like a middling disciple and never as the worst; still, my father has said that he will give me unto Death, though his son is of such good qualities. What is there to be done for Death which
can now be done by me thus given?; it is plain that my father has spoken under the influence of anger without any end in view; still my father's words should not be falsified. Thus thinking, and after anxious reflection, he told his father who was full of grief 'what have I said.'

अनुपत्त्य यथा पूर्वें प्रतिपत्त्य तथापि ॥
सत्यमिव मर्य: पच्यते सत्यमिवान्नयते पुनः ॥ ६ ॥

Call to mind how our ancestors behaved and mark also how others now behave; like corn, decays the mortal and like corn is born again.

Com.—Remember and reflect how your deceased ancestor's father, grand-father and the rest conducted themselves; seeing them, it behoves you to travel in their path; see also how others, good men, now behave. There never was or is any falsehood in them; falsifying one's word is the manner of bad men and none who has broken his word can ever become decaying and immortal. What is there gained by breaking one's word, seeing that man decays and dies like corn and is again born like corn in this transitory world of the Jīvas?. The meaning is 'protect your truth and send me to Death.'

वैश्वानरः प्रविषालत्यतिथिष्ठिताः प्रणामः ॥
तस्येतु न शान्ति हर वैवस्वतोदकम् ॥ ७ ॥
Like fire, a Brahmin guest enters houses; men give this to quiet him. Vaivasvata! fetch water.

*Com.*—Thus addressed, the father sent him to Death to keep his word and he having gone to the mansion of Death fasted for three nights, Death being away; when Death had gone and returned, his ministers or wife said to inform him, 'a Brahmin guest, verily like fire itself, enters houses burning them; and good men to allay his burning heat as that of fire, propitiate him by giving water to clean his feet, seat to sit upon, etc. Therefore, Oh Vaivasvata! fetch water to be given to Nachiketas; also because evil consequences are declared in default.

\[\text{आशाप्रतिक्रिया संख्त सूनातां चेठापूर्तं पुत्रप्रशृष्टं सर्वानं।}\\\text{एत็น्द्रीत्वः पुरुषव्याप्तमेघसो यस्यान्तवन्तस्तिः ब्राह्मणो गृहे॥८॥}\\\]

Hope and expectation, company with good men, true and pleasant discourse, sacrifices, acts of pious liberality, children and cattle, all these are destroyed in the case of the ignorant man, in whose house a Brahmin guest fasting stays.

*Com.*—Hope, *i.e.*, wish for something not definitely known but attainable. Expectation, *i.e.*, looking out for something definitely known and attainable. Company with good men, *i.e.* the fruit resulting from association with good men. Sweet discourse, *i.e.*, the fruit of true
and pleasant speech. Ishiham, i.e., the fruit of a sacrifice. Pūrtam, i.e., the fruit resulting from charities such as the laying out of a garden etc. Putrapasūn, i.e., children and cattle. All this is destroyed of the men with little intelligence in whose house, a Brahmin fasting stays. The meaning is that a guest is therefore under no circumstances to be neglected.

तिस्रो प्रायद्वातसीग्रेः मेदन-भन्नाद्वात्तिथियनमस्य: ।
नमस्तेद्वस्तु ब्रह्मस्वस्ति मेद्वलु तस्माक्यति वीनवरान्नव्रणीष्यः ॥९॥

As you have lived here, Oh Brahmin, a venerable guest in my house for three nights fasting, be my prostration to you, Oh Brahmin, may good befall me. Therefore ask three boons in return.

Com.—Thus addressed, Death having approached Nachiketas worshipfully, said ‘as you have been living in my house fasting for three nights, a Brahmin guest worthy of reverence, therefore be my prostration to you. Oh Brahmin, therefore be good unto me and let me be freed from the sin of your having lived here fasting; although all good may befall me by your mere grace, still in order that I may propitiate you better, ask of me any three objects you wish for, one for every night you fasted.

शान्तस्थल: दुःस्मन यथा स्वादितरमनुष्यार्को माभिवृत्योऽः
(Nachiketas said) That Gautama may be freed from anxiety, be calm in mind, not wroth against me, that he may believe in and welcome me let go by you—is, Oh Death, the first of the three boons I ask.

Com.—But Nachiketas replies 'if willing to grant boons, that my father be freed from anxiety, i.e., about me as to what his son would be doing after reaching Death, be calm in mind and not wroth against me; and again my father remember and believe me as the very son sent by him to you and sent home back by you and welcome me recognizing, Oh Death—is the first of the three boons I ask the end of which is to gladden my father.'

(Death replies) Auddālaki, the son of Aruna will believe in you, as before, with my permission, will sleep during nights in peace and when he sees you returned from the jaws of Death, will lose his wrath.

Com.—Death replied 'just as your father's heart was affectionate towards you before, so your father Auddālaki (Uddalaka) the son of Aruna (or the dvamushya-
gana, son of both Uddālaka and Aruna) will be affectionate towards you and confide in you with my permission; he will sleep the rest of the nights in peace of mind and will lose his wrath when he sees you released from the jaws of Death.

स्मरते लोके न मयं किचनाश्िि न तत्र लं न जरया विमेिति ।
उधे तीर्थाश्रायणपासे शोकातिः मोदते स्मरते लोके ॥ १२ ॥

(Nachiketas says) In heaven there is no fear. You are not there; nor there do they in old age fear. Having crossed both hunger and thirst, one in heaven rejoices being above grief.

Com.—Nachiketas said ‘In heaven there is no fear at all caused by disease, etc. Nor do you rule there of might.’ Therefore none there, fears you as men in this world do in old age; again having subdued both hunger and thirst, one in heaven being free from all afflictions of the mind rejoices.

स तवमापि स्मरतेन यथो मृत्युः प्रवृत्ति त्वै श्वात्मरामय मधवम् ।
स्मरतेकाः अमृततः भजनत एतद्वितीयेन व्रण वरेण ॥ १३ ॥

Oh Death! thou knowest the fire which leads to heaven; explain to me who am zealous that (the fire) by which those, whose world is heaven, attain immortality. I pray for this by my second boon.
Com.—The fire, which helps one to attain the heaven possessed of such attributes, thou, Oh Death! knowest; and as thou knowest, teach me who am zealous by which fire sacrificing, men attain heaven and immortality or become Devas. This knowledge of the fire, I crave by my second boon.

प्र तेन व्रजीमि तदु मे निबोध स्वग्यम्भन्न नचिकेत: प्रजाननस् ।
अनन्तःसङ्कातिमयों प्रतिष्ठां विद्विन्त त्वमेति निहितं गुहायाम् ॥ १ ॥

(Death says) I will tell thee well; attend to me, Oh Nachiketas, I know the fire leading to heaven; know the fire which leads to heaven and also the support of the universe and which is seated in the cavity.

Com.—This is Death’s declaration. I will tell thee what has been solicited by thee; attend to what I say with concentrated mind. I know the fire, Oh Nachiketas, which helps one to heaven; ‘I will tell thee and attend’ are expressions used to concentrate the disciple’s intellect; now he praises the fire, know this fire as leading to heaven and as the stay of the universe in its form of virāt and as located in the intelligence of knowing men.

ठोकादिम्भनि तत्‌वाच तसैै या इष्टका यावतीर्वि यथा वा ।
स चापि तत्प्रत्यवद्वायोक्तमयास्य मृधु; पुनरेवाह तुष्ट: ॥ १५ ॥
Death told him the fire, the source of the worlds, what altars (to be raised), how many and how, and Nachiketas repeated it all as explained. Then Death being, delighted, said to him again.

Com.—This, the sruti itself says. Death explained to Nachiketas the fire which was the source of the worlds being the first embodied existence, the same that was asked for by Nachiketas; again he told him of what form the sacrificial bricks were to be, how many in number and in what manner the sacrificial fire was to be lit and all this; and Nachiketas also faithfully repeated what was told him by Death. Then delighted by his repetition, Death said to him again, inclined to grant him a boon other than the three promised.

तमस्वलिप्रीयमाणो महात्मा वरं तवेहाय ददामि भूयः ॥
तवैव नाम्भ्रा भवितायमणि: सुभ्रा चेमामनेकहन्यं ग्रहाण ॥१६॥

Delighted, the high-souled Death told him 'I give thee here this other boon; by thy name alone, shall this fire be known; and take, thou, this garland also of various hues.

Com.—How?. He said to Nachiketas, being delighted with, i.e., experiencing great delight at the sight of true discipleship, and being liberal-minded 'I give you now here this other boon, the fourth, being pleased with you; the fire that I have explained shall become celebrated
by your name alone. Moreover, accept this sounding garland set with precious stones and wonderful' ; or, the word 'sringām' may mean 'the no mean goal that can be attained by karma'; the whole passage signifying 'accept also the knowledge of Karma' because it is the source of many fruits.

The three-fold Nachiketas, being united with the three doing, the three-fold Karma, crosses birth and death, knowing the adorable, the bright, the omniscient fire born of Brahman and realising him, attains thorough peace.

Com.—Again he praises Karma; the three-fold Nachiketas, i.e., he by whom the Nachiketa fire has been kindled thrice; or, he who knows, studies and performs in, the Nachiketa fire. United with the three, i.e., who united with his mother, father and preceptor, i.e., having duly received instruction from them; for, that such instruction is a source of authority, is inferred from other srutis, such as 'he who has a mother' and 'he who has a father' etc.; or, the three may refer to 'direct perception,' 'inference' and 'āgamās'; or, to 'the vedas,' 'the smritis' and 'good men'; for, knowledge of virtue from these sources is an obvious fact. Doing the three-fold.
karma, i.e., performing sacrifices, reciting the Vedas, and making gifts. Who so does these, crosses or travels beyond birth and death; again Bramhajagnam: Bramha-ja means born of Bramha, i.e., Hiranyagarbha; he who is born of Bramha and is omniscient is Bramajagnah. Devam, so called because shining, i.e., having the qualities of knowledge, etc. Idhyam, worthy of praise. Knowing such fire, from the Shastras and having realised him as his own ātman, one attains this absolute renunciation which is realized in his intellect. The meaning is that one attains the place of the virāt, by the continued practice of Upāsana and Karma.

The three-fold Nachiketas, knowing these three, who propitiates the Nachiketa fire with this knowledge, casts off Death's meshes behind him, travels beyond grief and rejoices in heaven.

Com.—He now concludes the fruits, of the knowledge and the performance of sacrifice and with them, the present topic. The three-fold Nachiketas who properly understands what was said about the bricks, their numbers and mode and who realizing the fire as the ātman completes the sacrifice called Nachiketa, shakes off even before death, the meshes of Death consisting in vice,
ignorance, desire and hatred, etc., and devoid of all grief rejoices in heaven, i.e., by realizing his self as the virāt.

This is thy fire, Oh Nachiketas, which leads to heaven and which you craved for, by the second boon; people will call this fire thine alone; Oh Nachiketas, demand the third boon.

Com.—Oh Nachiketas, this is the fire leading to heaven that you craved for, by the second boon; and the expression ‘the boon has been granted’ should be supplied by way of concluding what has been said; against people will call this fire by thy name; this is the fourth boon which I granted being delighted with thee; Oh Nachiketa, demand the third boon. The meaning is that Death considered himself a debtor if that were not granted.

(Nachiketas said) This well known doubt as to what becomes of a man after death—some say he is and some, he is not, I shall know being taught by thee. This boon is the third of the boons.
Com.—Thus much, which has been indicated by the two boons, is alone to be understood from the preceding Mantras and Brähmanas which are mandatory or prohibitory in their import but not the knowledge of the true nature of the entity of the átman. Therefore, for the dispelling of natural ignorance (Avidya), which deals with matters the subject of positive and prohibitory injunctions, which consists in super-posing on the átman, activity, agency and enjoyment, and which is the seed of samsāra, it is necessary to explain the knowledge of the identity of the Brahman and the átman, which is contrary to that previously explained, which is free from the fault of super-position of activity, agency, and enjoyment on the átman, and whose result is the attainment of absolute emancipation; with this end, the subsequent portion of this work is commenced. The anecdote explains how without this well-known knowledge of the átman, the subject of the third boon, all that is desirable is not achieved even by the obtaining of the second boon. Because it is only those, who are disgusted with the result previously named in the nature of means and ends, transitory, and produced by karma, that are entitled to acquire the knowledge of the átman; therefore to denounce Karma, it is sought to tempt Nachiketas away from his object, by promise of sons and the rest. Nachiketas being asked by Death to
name his third boon, said: 'This doubt regarding man when dead—some say that there is an ātman distinct from body, senses, mind and intellect and entering into another body; some say that there is no such ātman; and this doubt cannot be resolved by us, either by direct perception or logical inference; and because the attainment of the highest consummation depends upon a clear knowledge of this. I would acquire this knowledge, being instructed by thee. This the third, i.e., the last of the boons.'

Here, even the gods of yore had doubt. Indeed it is not easy to know—subtle is this matter—Oh, Nachiketas, ask for some other boon. Press not this on me; give this up for me.

Com.—Death, in order to test whether he was or was not absolutely fit to acquire the knowledge of the ātman leading to emancipation, said this: 'Even by the gods in older times, doubt was entertained on this point. It is not easy to be known, though heard explained, by ordinary men. Because this subject of the ātman is subtle. Therefore, Oh, Nachiketas, ask for another boon, whose fruit is certain; press me not as a creditor presses a debtor. Give up this boon for me.,
Thou sayest, Oh Death, that even the gods had doubts here and that this is not easy to know. None other like thee, who could tell of this, can be found; no other boon can at all equal this.

Com.—Thus addressed, Nachiketas said, 'I have heard from yourself that even the gods had doubt on this point and you say, Oh Death, that the true nature of the atman is not easy to know. As this cannot be known even by the learned, another, learned like you to explain this, cannot be found, though sought.' This boon also is a means to the attainment of emancipation and there is no other boon which can at all weigh with this. The meaning is that other boons bear only transitory fruits.

(Death says) ask for centenarian sons and grandsons, many cattle, elephants, gold and horses. Ask for wide extent of earth and live yourself, as many autumns as you like.
Com.—Though thus addressed, still Death said, to tempt him again, ‘Satāyushah, those who live a hundred years, i.e., centenarians; ask for centenarian sons and grand-sons, besides, many cattle such as cows etc., elephants, gold and horses. Ask for sovereignty over a large circuit of earth.’ And as all this would be useless, if he were himself short-lived, Death added, ‘and yourself live as many years as you like with a body, where all the organs are vigorous.’

एततः यदि मन्यसे वरं दृष्टेऽऽस्व वितं चिरजीविकां च।
महाभूमि नचिकेतस्तवमः त्वा कामानां त्वा काममाजं करोमि

|| २४ ||

Some boon equal to this, if thou thinkest fit, demand—wealth and longevity; be king of the wide earth, Nachiketas, I shall make thee enjoy all thy desires (pertaining to earth and heaven).

Com.—If you think of any other boon equal to that already explained, ask for that also; besides, ask for large quantities of gold and precious stones and longevity to boot. In short, rule as king in the wide earth; moreover, I shall make thee enjoy all thy desires pertaining to men and gods; for, I am a Deva whose will never fails.

ये ये कामा दृष्टेऽऽस्व मर्यादेके सर्वन्नकामा ऋषिन्द्रादान: प्रार्थयस्य।
Whatever desires are difficult to realise in the land of mortals, ask, as thou likest, for all such desired objects. These nymphs have their chariots and lutes; and women like these are not enjoyable by mortals; with these, by me given, have thy services performed. Oh Nachiketas, do not ask about death.

Com.—Ask, as you like, for all desired objects, which are covetable, but not easily attainable in the land of mortals. Again, here are these celestial nymphs (the term Rāmās meaning those who delight males) with their chariots and with their musical instruments; and women like these cannot be obtained by mortals without the grace of beings like us; with these female attendants given by me, have thy services performed, such as cleaning the feet with water etc.; Oh Nachiketas, it does not become you to put me the question connected with death, i.e., whether, when man is dead, there is or is not anything surviving—a question (as unprofitable as that) of examining the number of crow’s teeth.

श्रोभावा मर्यस्य यदन्तकैतत्सवेनिद्याणां जस्यनिति तेजः।
अपि सर्वं जीवितमयेव तवेव वाहास्तव नृत्यगते॥ २६॥
(Nachiketas says) Ephemeral these; Oh Death, these tend to the decay of the fire (vigor) of all the senses in man. Even the longest life is indeed short. Thine alone be the chariots, the dance and music.

Com. Though thus tempted, Nachiketas un-agitated like a large lake, said: svādhāvah, enjoyments whose existence the next day is a matter of doubt; the enjoyments enumerated by you are ephemeral; again, Oh Death, they tend to the decline of the vigor of all the organs of man. These nymphs and other enjoyments only tend to harm, because they destroy virtue, strength, intellect, vigor, fame and the rest. As for the longevity that you will give me, hear me on that point. All life, even that of Brahma is indeed short. What need be said of our longevity. Therefore keep the chariots etc., for thyself alone, as also the dance and music.

न विचेतेन तर्पणीयो मनुष्यो रप्स्यामहे वित्तमद्राक्षम चेतवां।
जीविष्यामो यावदीशिष्यसि त्वं वर्त्तु मे वर्णीयः स एव || २७ ||

Man is not to be satisfied with wealth; if wealth were wanted, we shall get it, if we only see thee. We shall also live, as long as you rule. Therefore, that boon alone is fit to be craved by me.

Com.—Moreover, man is not to be satisfied with much wealth; for, attainment of wealth has not been found to ensure delight to anybody. If ever we have
thirst for wealth, we shall get it, if we have seen thee; so also, long life; we shall live, as long as you rule in your place; for, how could a mortal, after approaching thee, become poor or short-lived. Therefore, the boon fit to be craved for by me is that alone, i.e., the knowledge of the ātman.

अजीर्यतामस्मृतानामुपेल्य जीर्यनमर्यः कथास्यः प्रजाननः।
आभिध्यायन्वर्णरतिप्रभोदनानतिदीर्घजीविते को रमेत॥ २८॥

What decaying mortal living in the world below and possessed of knowledge, having reached the company of the undecaying and the immortal, will delight in long life, knowing the nature of the delight produced by song and sport?

Com.—Again, having approached those whose age knows no decay and who are immortal and knowing of some other surpassing benefit to be had from them, how could a mortal, himself living on earth below (below, relatively the Antariksha, i.e., region of the sky), pray for such transitory things, as sons, wealth, gold, etc., covetable only by the ignorant? Another reading has 'Kvatakāsthah' for 'Kyadasthah'; the meaning according to this reading is this: Tadasthah, one who ardently covets them, i.e., sons and the rest; when will one, who seeks higher objects than these though difficult to attain, thirst for these? The meaning is that
no one who knows them as valueless, will wish for them. Everybody in the world wishes to become something higher and higher than he is; therefore, I am not to be tempted by the prospect of sons, wealth etc.; and what sensible man will delight in longevity who knows the transitory nature of nympha and of the delights of music and sports?

यस्मिनिन्द्र विचिकित्सान्ति भूयं यत्सामपर्ये महति बृहि नस्तन्।
योवं वरो गूढमुप्रविष्टे नात्यं तस्मात्तचिकेता व्रणोते॥ २९ ॥

Oh Death, tell us that in which men have this doubt, and which is about the great hereafter; no other boon doth Nachiketas crave, than this which entered into the secret.

Com.—Therefore, giving up the idea of tempting me by promise of ephemeral objects, tell us, Oh Death, that which was solicited by me, i.e., the well-ascertained knowledge of the ātman, about which they doubt whether it is or no, when men die, which relates to the world to come and which serves to be of great benefit. Why say much? Than the present boon about the ātman which goes into an inexplicable secret, no other boon which is to be craved for only by the ignorant and whose subject is something transitory, Nachiketas does crave for even in thought. The Sruti itself says this.

Here ends the First Part.
The Kathopanishad.

PART II.

(Death said) One is good while another is pleasant. These two, serving different ends, bind men; happiness comes to him, who, of these, chooses the good; whoso chooses the pleasant forfeits the true end.

Com.—Having thus tested the disciple and found him worthy of the knowledge, Death said ‘good is one thing and pleasant is another.’ Both these, the good and the pleasant, serving different ends, bind man competent for both, subject to the varying conditions of caste, orders of life etc., i.e., all men are propelled in their mind by these two actions; for, according as one wishes for prosperity or immortality, he attempts at what is good and what is pleasant. Therefore as men have to perform acts to obtain what is good and what is pleasant, all men
are said to be bound by these. These two, though connected with the realisation of one or other of the covetables of man, are opposed to each other, one being in the nature of knowledge and the other of ignorance. Thus, as both these are impossible to be pursued by the same individual without abandoning either, happiness falls to him who, of these two, rejects what is merely pleasant, being in the nature of ignorance, and pursues only the good. But he, who is not far-sighted, who is ignorant and who pursues only the pleasant, is separated from, i.e., misses the true and eternal end of man.

श्रेयः प्रेयः मनुष्यमेतस्ती संपरीत्य विविनक्तः धीरः ।
श्रेयो हि धीरोदभिप्रेर्यसि कृपानि प्रेयो मन्दो योगक्षेमाद्वृणाति ॥२॥

Both the good and the pleasant approach the mortal; the intelligent man examines and distinguishes them; for, the intelligent man prefers the good to the pleasant; the ignorant man chooses the pleasant for the sake of his body.

Com.—If both the sweet and the good can be pursued at will, why do the mankind, in general, pursue the sweet? This is explained; it is true that they can both be pursued; still, as they are not easily distinguishable by persons of poor intelligence, either in respect of the means to their attainment, or in respect of their fruits, both the sweet and the good become as it
were mingled, and approach man. Therefore the intelligent man examines both the sweet and the good, as a flamingo separates milk and water and having considered in his mind their relative weight, divides them both and follows the good alone, as preferable to the sweet; but the man of poor intelligence, incapable of such discernment, pursues the sweet, such as cattle, sons and the rest, for the purpose of fattening and preserving his body etc.

Oh Nachiketas, thou hast renounced desires and desirable objects of sweet shape, judging them by their real value; thou hast not accepted this garland of such wealth, in which many mortals sink.

*Com.*—You, though repeatedly tempted by me, have renounced objects of desires, such as sons etc., and also objects of sweet shape, such as nymphs, judging well of them and ascertaining their faults, *i.e.*, their ephemeral and sapless nature. Oh Nachiketas, how intelligent you are! You have not taken up this contemptible path of wealth, trodden by the ignorant men, in which many fools come to grief.
These two are wide apart, mutually exclusive, leading to different ways, known as ignorance and knowledge. I regard Nachiketas as wishing for knowledge; desires, though numerous, have not shaken thee.

Com.—It has been stated that he who, of these, pursues the good, attains the good and he that pursues the pleasant forfeits consummation; why is that so? Because, these two travel at a great distance from each other, being mutually exclusive, as they are of the nature of knowledge and ignorance, like light and darkness going different ways, i. e., leading to different results, being the cause of bondage and emancipation. What are these two is explained. Ignorance which deals with ‘the pleasant’ and knowledge which deals with ‘the good,’ both well understood by the intelligent; here, I regard you Nachiketas, as longing after knowledge, because objects of desire—the nymphs and the rest—which tempt the intellect of the ignorant, have not, though numerous, shaken thee, i. e., diverted thee from the path of ‘the good,’ by creating in you a desire for worldly enjoyment. Therefore, I regard you as longing after knowledge and worthy of attaining ‘the good.’ This is the drift.
लक्ष्मणाव: परियन्ति मूढः अन्येनेव नीयमाव यथा: \( || \) \\

Living in the middle of ignorance and regarding themselves as intelligent and learned, the ignorant go round and round, in many crooked ways, like the blind led by the blind.

_Com._—But those men living in _Samsāra_ in the midst of ignorance as in thick darkness, entangled in a hundred meshes formed by attachment for sons, cattle and the rest, regarding themselves as intelligent and well-versed in the Shāstras, go round and round, get into many crooked ways afflicted with miseries such as old age, death, disease etc., devoid of discernment just as the blind led by the blind in uneven paths come to great grief.

न सांपराय: प्रतिभाति बालम् प्रमाधान्तं विद्वानोहिन मूढं I
अयं ठोको नास्ति पर इति मानि पुन: पुनर्बशापवते मे \( || \) \\

The way to the future does not shine for the ignorant man who blunders, rendered blind by folly caused by wealth; thinking thus 'this world is and none other,' he gets into my power again and again.

_Com._—Therefore alone, _i. e._, being ignorant, the way to the other world shines not for him. _Sāmparāyah_, the other world. _Sāmparāyah_, some means pointed out by the Shāstras and leading to the attainment of
the other world; that means does not shine for the benefit of the ignorant man who is led astray, his mind being engrossed by such benefits, as son, cattle etc., and who is enveloped by the darkness of ignorance caused by wealth. Constantly thinking that this world alone which is perceived and which consists of women, food, drink etc., exists, and that there is no other invisible world, he is born again and again and becomes subject to me, i.e., Death. The meaning is that he becomes subject to be tossed in grief, such as birth, death etc.; such is the world in general.

श्रवणायापि बहुभिषो न धम्मः श्रृण्वतोऽपि वहवो यन्न विचुः 1
आक्षर्यं वक्ता कुर्तरोपस्य कुम्भाक्षर्यं ज्ञाता कुर्तत्राणुनिषिद्धः ||७||

Who cannot be attained even for hearing by many; whom, many though hearing, do not know; the expounder of him is a wonder; and able, the attainer of him; a wonder, the knower of him instructed by the able.

Com. Of thousands who seek good, it is some one like you who becomes the knower of the ātman; for, even for hearing, the ātman is not attainable by many; many others, though they hear of him, do not know the ātman, not being entitled, because their minds are not purified; again, the expounder of the ātman is, like a wonder, some one among many. Similarly, even among many who have so heard, some one alone
of many, that is able, attains the \textit{ātman}; the knower of the \textit{ātman} is a wonder—some one who is instructed by an able preceptor.

\begin{verse}
\text{n nārāṇāvareṇa प्रोक्त एष सुविन्देयो बहुधा चिन्त्यमानः}
\text{अनन्यप्रोक्तके गतिरत्न नास्त्यणीयान्त् द्वात्कर्षमणुप्रमाणात्} \| 8 \| \end{verse}

This \textit{ātman} now explained cannot easily be known, if taught by a person of inferior intellect being variously regarded. When it is taught by a preceptor, one with the Brahman, there is no further travel, this being subtler than the subtle and not arguable.

\textit{Com.}—Why so? Because taught by a man of worldly understanding, the \textit{ātman} which you ask me about, is not easily knowable, because he is variously discussed by disputants, whether he exists or not, whether he is a doer or not, whether he is pure or not and so forth. How then can he be well-known is explained. If the \textit{ātman} is taught by a preceptor who is free from the notion of duality and who has become one with the Brahman, none of the various doubts exist, such as whether he is or not etc, because the nature of the \textit{ātman} absorbs all such doubtful alternatives; or, the text may be thus construed; when the \textit{ātman}, which is none other than his own self, is taught, there is no knowing any other thing; for, there is no other knowable; for, the knowledge of the oneness of the \textit{ātman} is the
highest state of knowledge. Therefore their being nothing else to be known, knowledge stops there; or, Gati-ratra nāsti, may mean there is no travelling into Samsāra when the ātman, not distinct from the self has been taught; because, emancipation, the fruit of such knowledge, is its necessary concomitant. Or, it may mean that when the ātman is explained by a preceptor who is become one with the Brahman to be taught, there is no failing to understand it. The meaning is that as in the case of the preceptor, the hearer’s knowledge of the Brahman will take the form, ‘I am not other than that.’ Thus the ātman can easily be known when explained by the preceptor versed in the āgamas, to be no other than one’s self; otherwise, the ātman will be subtler than even the subtle and cannot be known by dint of one’s mere intelligent reasoning. When the ātman is established by argument to be some thing subtle by one man, another argues it to be subtler than that and another infers it to be something yet subtler; for, there is no finality reached by mere argumentation.

नैग तर्केण मतिरापनेवा प्रोक्तान्यंते नुज्ञानाय प्रेषः ।
यान्वया: सत्यमृत्तिकाभिस्ति त्वाहद्वे भूयान्मिचिकेत् प्रष्ठ ||९||

This idea cannot be reached by mere reasoning. This idea, Oh dearest, leads to sound knowledge, only
if taught by another; thou hast reached it; Oh, thou art fixed in truth. May we find, Oh Nachiketas, a questioner like thee!

*Com.*—This idea of the *ātman* knowable by the *āgamās* and taught by a preceptor who is one with the *ātman* is not to be attained by dint of one’s intelligent reasoning; or it may mean, cannot be dispelled by mere intelligent reasoning; for, a logician not versed in the *āgamās* will postulate some thing created by his own intelligence. Therefore alone, this idea arising from the *āgamās* helps one, Oh dearest, to sound knowledge, only when taught by a preceptor who is not a logician and who is conversant with the *āgamās*. What is that idea which cannot be attained by reasoning is explained. That idea which you have now attained by my granting of the boon. Oh thou art fixed in truth.

Death says this of Nachiketas with sympathetic favor, for the purpose of eulogising the knowledge which he was going to inculcate. May we find, Oh Nachiketas a questioner like thee; a son or a disciple.

र्वजानाम्यहृदेवधिरियनित्यं न हाधुःवः: प्राप्तेति हि ध्वन्वं तत्।
ततो मया नाचिकेताश्चित्तोःः:ः प्रतिवासिन्यनित्यं || १ ० ||

I know that the treasure is uncertain; for, that which is constant is never reached by things which change. Therefore has Nachiketa fire been propitiated
by me with the perishable things, and I have attained the eternal.

*Com.*—Delighted, Death says again: I know that the treasure, *i.e.*, the reward of Karma, because it is sought after like a treasure, is not eternal; for that which is constant, *i.e.*, the treasure named *Paramātmā* cannot be reached by things not constant. That treasure alone, which is in the nature of uncertain happiness, can be obtained by uncertain things. Therefore by me, though I know that the eternal cannot be attained by ephemeral aids, has been propitiated the fire Nachiketas leading to the attainment of heavenly joys with ephemeral things. By virtue of that, I have attained the position of authority, this office of Death known as *Svarga* eternal but only relatively.

कामस्यासि जगतः प्रतिष्ठां कर्तेऽरनन्यमभयस्य पारं ।
स्तोभयुद्रसायं प्रतिष्ठां दुःखा दृत्या धीरो नन्चिकेतोऽस्माक्षरःः॥११॥

The end of all desires, the stay of all the universe, the endless fruit of worship, the other shore of fearlessness, the praiseworthy, the great and boundless goal, all these hast thou beheld, and being intelligent, Oh Nachiketas, hast boldly rejected all.

*Com.*—But you having beheld the end of all desires *(for, here, *i.e.*, in *Hiranyagarbha* all desires are fulfilled), the support of all the worlds comprising the *Adhyātma*.
the Adhibhūta and the Adhidaiva, i.e. (the bodies, elements and gods), the immortal goal of worship, the place of Hiranyagarbha, the extreme state of fearlessness, praiseworthy, great as combining many desirable powers such as anima (praiseworthy and great because it is unsurpassable) the boundless and unsurpassable goal of the ātman have boldly, being intelligent, rejected, wishing only for the highest, all these host of enjoyment within the pale of Samsāra. Oh, what unsurpassable qualities you possess.

तं दुर्दैर्घं गृहमनुप्रविष्टं गुहाहितं गहनेषु पुराणं ।
अध्यात्मयोगाधिगमेन देरवं मल्या धीरो हर्प्सोको जहाति || १ २ ||

Contemplating with a concentrated mind, weaned from all external objects on the ātman, ancient, hard to see, lodged in the inmost recess, located in intelligence, and seated amidst miserable surroundings, the intelligent man renounces joy and grief.

Com.—The ātman which you wish to know is hard to see being extremely subtle, lodged in the inmost recess, being concealed by the modifications of consciousness caused by worldly objects. Located in intelligence (being realised as if there lodged) and seated amidst manifold miseries. Being lodged in the inmost recess and located in intelligence, he is seated amidst miseries; (being thus seated he is hard to see) dwelling
on that ancient ātman, with a mind weaned from all external objects and concentrated on the ātman, the intelligent man renounces joy and grief as there is neither superiority nor inferiority for the ātman.

एतच्या संपरिगृह मर्य। प्रवृत्त धर्ममणुमेतमाप्य।
स मोदते मोदनीय ५हि लोच्या निवृत्त ५सद्र नाचिकेतसं मन्ये॥ऍ॥

Having heard and well-grasped this, the mortal abstracting the virtuous ātman, attaining this subtle ātman, rejoices having obtained what causes joy. I think that the mansion is wide open for Nachiketas.

Com.—Again having heard this, the true ātman which I shall explain to you—from the presence of the preceptor and well-grasped it as his own self, having abstracted the virtuous ātman from the body etc., and having realized this subtle ātman, the learned mortal rejoices having obtained what gives him joy, i.e., the ātman. The door of such abode of Brahman is, I think, wide open for you, Nachiketas. The drift is ‘I think you worthy of emancipation.’

अन्यत्र धर्मादृष्ट्रनाथरङ्गादृष्ट्र्रामात्रात्कृताकक्तात्तात।
अन्यत्र भूतान्त भव्यायं यत्तत्त्वशयसि तद्द।॥ १४ ॥

What thou seest other than virtue and vice, other than what is made and what is not, other than the past and the future, tell me that.
Com.—If I am worthy, and you are, Oh Bhaghavan, pleased with me: other than virtue, i.e., different from the performance of acts enjoined by the Shâstrás, their fruits and their requisites and similarly from vice; other than what is made, i.e., effect; and what is not made, i.e., cause; and again other than the past, i.e., time gone by; and the future, i.e., time yet to come; and similarly the present, i.e., what is not conditioned by time (past, present and future); if you see or know anything like this beyond the reach of all worldly experience, tell me that.

The goal which all the Vedas uniformly extol, which all acts of tapas speak of, and wishing for which men lead the life of a Brahmachârin, that goal I tell you briefly—It is this—Om.

Com.—To him who had thus questioned, Death explained the thing asked for, and also something else, i.e., the worship of ‘Om.’ What praiseworthy goal all Vedas without break, i.e., with one voice, declare, to which goal all acts of tapas are intended to lead, and desirous of which men live in the residence of their
preceptor, or practise other kinds of Brahmacarya to attain the Brahman, that goal which you wish to learn, I shall tell you briefly. It is this—Om. The goal which you wish to learn is the goal which is denoted by the word ‘Om’ and of which the word ‘Om’ is a substitute (Pratika).

एतदेवान्त्र बहु एतदेवान्त्र परं
एतदेवान्त्र ज्ञात्यो यद्विच्छिन्ति तस्य तत् ॥ १६ ॥

This word is indeed Brahman, this word is indeed the highest; whoso knows this word obtains indeed whatever he wishes for.

Com.—Therefore, the word indeed is Brahman (manifested). This word indeed is also the highest Brahman. For this word is the substitute for both of them. Who so worships this word as Brahman obtains what he wants, i.e., the manifested or the unmanifested Brahman. If it be unmanifested, it should be known; if it be manifested, it should be reached.

एतदालब्दन् ६श्रेष्ठेतदालब्दन् परं
एतदालब्दन् ज्ञात्यो श्रवणोके महीयते ॥ १७ ॥

This proof is the best. This proof is the highest. Knowing this proof, one is worshipped in the world of Brahman.
Com.—This being so, this proof is the best, i.e., the most praiseworthy of all proofs, to attain the Brahman. This proof is both the higher and lower; for, it leads to both the highest and the manifested Brahman, i.e., of the highest Brahman and the manifested Brahman. The meaning is: he becomes one with the Brahman and he becomes fit to be worshipped like Brahman.

न जायते स्मियते वा विपश्चिनायं कुतक्षिन वभूव कशित।
अजो नित्यः शाश्वतोऽवं पुराणो न हन्यते हन्यमाने शरीरे ॥९॥

The intelligent ātman is not born, nor does he die; he did not come from anywhere nor was he anything, unborn, eternal, everlasting, ancient; he is not slain though the body is slain.

Com.—The particle ‘Om’ has been pointed out as a prop of and as a substitute for the ātman, asked about in the text beginning with ‘Anyatra dharmat’ etc., and devoid of all attributes, for the benefit of the ignorant and the middling class of men who wish to attain the Brahman, manifested and unmanifested. Now this text is introduced for the purpose of directly ascertaining the real nature of the ātman, to attain whom the word ‘Om’ was mentioned as a prop; he is not born, i.e., produced; nor does he die; various modifications are incidental to a thing which is produced and not eternal. Of those, the first and the last
modifications namely birth and death are at the outset denied of the ātman, with the object of denying all modifications by the expressions 'he is not born nor does he die.' Vipaschit, intelligent; for, he is by nature of indestructible intelligence. Again, this ātman came not from anything, i.e., from any other cause; nor did any other real thing proceed from this ātman; therefore this ātman is unborn, eternal, everlasting, undecaying (for, whoso is not everlasting decays; but he is everlasting); therefore, ancient, i.e., new, even formerly; (for, that which undergoes a development of its parts, is then said to be new); for instance a pot etc.; but the ātman who is of a contrary nature is ancient, i.e., incapable of development; this being so, he is not slain or affected, even though the body is slain by swords etc. Though in it, he is in it like the ākāś.

हन्ता चेन्मन्यते हन्तु ५ हतश्चेन्मन्यते हतं ।
उभमू तै ृ न विजानीतो नाय ५ हन्ति न हन्यते ॥ १९ ॥

The slayer who thinks of slaying this and the slain who thinks this slain, both these do not know. This slays not, nor is slain.

Com.—Even the ātman of such description, the slayer, who sees the mere body as the ātman, thinks of slaying and he who thinks that his ātman is slain, both these
do not know their own átman, for, he does not slay the átman, being incapable of modification; nor is he slain being incapable of modification like the áhás. Therefore all samsára, the fruit of virtue and vice is only in the case of those who do not know the átman, and not in the case of one who knows the Brahman, for in his case, virtue and vice are inappropriate both from the authority of the srutis and from the cogency of reasoning.

अणोरणीयान्महतो महीयानाल्मास्य जन्तोमिन्निहितो गुहायां।
तम्कृतु: पश्याति वीतशोको धातुप्रसंदान्महिमानमाल्मात्मन: ||२०||

Subtler than the subtle, greater than the great, in the heart of each living thing the átman reposes. One free from desire, with his mind and the senses composed, sees the glory of the átman and becomes absolved from grief.

Com.—How then does one know the átman is explained. Subtler than the subtle, i.e., subtler than grain etc.; greater than the great, i.e., greater than things of great dimensions such as the earth (whatever thing is in the world, that is known to exist only by virtue of the eternal átman; divorced from the átman it becomes a non-entity; therefore, this átman alone is subtler than the subtle and greater than the great, because all names, forms and karma are only conditions imposed upon it). This átman is seated, as the átman, in the
heart of every living creature from Brahma down to the worm. That ātman to whose realisation, hearing, thought and meditation are indicated as aids; one free from desire, i.e., one whose intelligence has been diverted from all external objects, either of this world or of the world to come (when he is so—the mind and the senses which are called Dhātus, because they support the body, become composed); sees, i.e., directly realises, in the form 'I am he,' the glory of the ātman, devoid of increase or diminution due to Karma; and therefore he becomes absolved from grief.

आसीनो दूरं क्रजति शयानो याति सवेत्: ।
कस्तं मदामदं देवं मदन्यो श्रातुमहिति ॥ २१ ॥

Sitting, he goes far; lying, he goes everywhere. Who else but me deserves to know the God, who is joyful and joyless.

*Com.*—Otherwise this ātman cannot be known by worldly men having desires, because sitting, i.e., not moving, he goes a great distance. Lying, he goes everywhere. Thus the ātman is both joyful and joyless. Thus he has properties mutually opposed; therefore it being impossible to know him, who else but me can know the ātman, who is joyful and joyless. It is only by persons like us of subtle intellect and learning that the ātman can be known. Being conditioned by conflicting attributes
of fixity and movement, and of constancy and change, the \( \text{\textit{atman}} \) appears as if itself possessed conflicting attributes like \( \text{\textit{Visvarupa}} \), a sum of various forms, or (or more properly) like \( \text{\textit{Chintamani}} \) (a gem which appears according to the fancy of the seer). Therefore Death indicates the difficulty of knowing the \( \text{\textit{atman}} \) by the statement ‘who else but me can know the \( \text{\textit{atman}} \).’ The cessation of the activity of the senses is ‘lying;’ in the person lying, there is a cessation of the partial knowledge produced by the senses. In this state the \( \text{\textit{atman}} \) seems to go everywhere, because its knowledge then is of a general character, i.e., unqualified by conditions; but though fixed in its own nature, when it has special or qualified knowledge it seems to go a great distance, because it is conditioned by the motion of the mind and the rest, but really he is here alone, i.e., in this body.

अश्रीरृः शरीरेष्वनवस्येष्ववस्थितं।
महानं विभुमुत्मां मत्वा धीरो न शोचितं॥ २२ ॥

The intelligent man knowing the \( \text{\textit{atman}} \), bodiless, seated firmly in perishable bodies, great and all-pervading, does not grieve.

*Com.*—This text shows that by knowing him, grief also vanishes. ‘Bodiless,’ the \( \text{\textit{atman}} \) being like the \( \text{\textit{akās}} \), by its own nature; ‘bodies,’ bodies of the gods, the \( \text{\textit{manes}}, \)
men and the rest. 'Perishable,' devoid of firmness, not eternal; 'firmly seated,' eternal, i.e., not subject to modifications; 'great,' to avoid the doubt that the greatness may be relative, the text adds 'all-pervading.' The word 'ātman' is used to show that it is not distinct from one's self. The word ātman is primarily used to denote the Pratyagātman, i.e., the ātman in the body. Having known the ātman of this description, i.e., having realised him in the form 'I am he,' the intelligent do not grieve. There is no occasion for such a knower of the ātman to grieve.

नायमाल्य प्रवचनेन ठम्यो न मेघया न बहुना श्रुतेन ।
यमवैष द्रुणेत तेन ठम्यस्तवेष आलमा द्रुणेत तनू ॥ २ ॥

This ātman is not to be attained by a study of the Vedas, nor by intelligence, nor by much hearing, but the ātman can be attained, only by him who seeks to know it. To him, this ātman reveals its true nature.

Com.—This text says that though this ātman is hard to know, still he can certainly be known well by proper means. This ātman is not attainable by the study of many Vedas, or by intelligence, i.e., a retentive memory of the import of books, or by any amount of mere learning. By what then can he be attained is explained. That ātman (self) whom the neophyte seeks, by the same self, i.e., by
the seeker can the ātman be known. The meaning is that, of one who seeks only the ātman, being free from desire, the ātman is attained by the ātman alone. How it is attained is explained. To the man who seeks the ātman, the ātman reveals its real form, i.e., its own true nature.

नाबिरतो दुःखरितात्मकाधान्तो नासमाहितः ||

नाशान्त्मानसो वापि प्रज्ञानेनेनमामयात् || २४ ||

None who has not turned away from bad conduct, whose senses are not under control, whose mind is not collected, or whose mind is not at rest, can attain this ātman by knowledge.

Com.—Yet something more: who has not turned away from bad conduct, i.e., from sinful acts prohibited and not permitted by the ēruṭis and the smṛitis, who has no quietude from the activity of the senses, whose mind is not concentrated, i.e., whose mind is diverted off and on; whose mind is not at rest, i.e., whose mind though collected is engaged in looking forward to the fruits of being so collected, cannot attain the ātman now treated of, but only by means of the knowledge of Brahman; the meaning is that he alone who has turned away from bad conduct, who is free from the activity of the senses, whose mind is collected, and whose mind is at rest, even in respect of
the fruits of its being so collected, taught by a preceptor, attains the ātman above described by knowing him.

यस्य श्राहः च क्षत्रं च उभे मातः आदनः ||

मृत्युर्यौपसेचनं क इत्या वेद वयस्त ॥ ॥ २५ ॥

Of whom, the Brahma and the Kshatrya classes are the food, and Death but pickles (to supplement it); how can one thus know where that ātman is.

Com.—As for him who is not of this description the sruti says. Of whom Brahmans and Kshatryas, though the stay of all virtue and the protectors of all, are the food; and Death, though destroyer of all, is only a pickle being insufficient as food. How can one of worldly intellect, devoid of helps above described, know where that ātman is, in this manner, as one who is furnished with the helps above described.

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Here ends the second part.

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The Kathopanishad.

PART III.

The two, who enjoy the fruits of their good deeds, being lodged in the cavity of the seat of the supreme, the knowers of Brahman call shadow and light, as also those who maintain five fires and have thrice propitiated the Nachiketâ fire.

Com.—The connexion of the present valli is this. Knowledge and ignorance have already been described, as leading to many contrary results; but each of them has not been described, in its own nature with its results. The imagining of the analogy of the chariot is for the purpose of determining them, as also for the easy understanding of the subject. Thus two hitmans are here described for the purpose of distinguishing between the attainer and the attained and the goer and the goal. Drinking, i.e., enjoying; truth, i.e., the fruits of
the enjoyer, on the analogy of using the expression 'the umbrella-carriers go' when not all of them carry umbrellas. *Sukeritasya*, means of deeds done by themselves and is connected with the previous word 'fruits.' *Loke*, means in this body. *Guhám pravishtau*, means lodged in intelligence. *Parame*, superior in relation to the space of the ākāś of the external body. *Parárdhe*, in the abode of Brahman, for, there, can Brahman be realised. The meaning is that they are lodged in the ākāś within the cavity of the heart; again they are dissimilar like shadow and light, being within the pale of *Samsára* and free from *Samsára* respectively. So do the knowers of Brahman tell; not those alone who do not perform Karma say so; but also householders maintaining five sacrificial fires, and others by whom the sacrificial Nachiketa fire has been thrice lit.

यः सेतुरिजानानामक्षरं ब्रह्म यत्परं ।
अमरं तिरिष्ठतां पारं नाचिकेत ॥ शकेमहि ॥ २ ॥

We are able to know the fire which is the bridge of those who perform sacrifices, and also the highest immortal Brahman, fearless, and the other shore for those, who wish to cross the ocean of *Samsára*.

*Com.*—The Nachiketa fire, which is as it were a bridge for persons performing sacrifices for the purpose
of crossing grief, we can light up. Moreover, what is fearless, and what is the main support of the knowers of Brahman, who wish to go to the other shore of Samsāra, the immortal Brahman known as ātman, we can know. The meaning of the text is that both the unmanifested and the manifested Brahman, the goal of the knowers of Brahman, and those who perform Karma are worthy to be known.

It is a description of these that has been given in the previous text.

अत्मानं यथिनं विद्यत् शरीरं यथेत्तरः

बुद्धि तु प्रायरथि विद्यति मनः प्राहमेव च

Know the ātman as the lord of the chariot, the body as only the chariot; know also intelligence as the driver; know the minds as the reins.

Com.—Here a chariot is imagined for the ātman, conditioned in Samsāra, entitled to acquire knowledge and perform Karma for attaining emancipation and for travelling in Samsāra as a means to reach both. Know the ātman, who is the enjoyer of the fruits of Karma and is in the bondage of Samsāra, to be the lord of the chariot. Know the body to be verily the chariot, because like a chariot the body is drawn by the senses occupying the place of horses. Know also the intelligence to be the driver, furnished with the capacity for
determination, because the body is mainly guided by the intelligence, as the chariot is mainly guided by the driver; for, everything done by the body is generally done by the intelligence. Know the mind with its characteristics of volition, doubt etc., to be the reins; for, the senses, such as the ear, perform their functions when grasped by the mind as horses by the reins.

इन्द्रियाणि हयानाहुरिः इंरियाणि हयानाहुरिः
आल्मेन्द्रियमनोयुवकै भोकित्याहुरिंमनीषिणः

The senses, they say, are the horses; the objects which they perceive, the way; the ātman, the senses and the mind combined, the intelligent call the enjoyer.

Com.—Those who are versed in the construction of chariots call the senses, such as the eye and the rest, horses, from the similitude of their drawing the body. Know the objects (such as form etc.,) of these senses, regarded as horses, to be the roads. The intelligent call the ātman combined with the body, the senses and the mind, the enjoyer, i.e., one in Samsāra; for, the pure ātman cannot be the enjoyer. Its enjoyment is only the product of its conditions such as intelligence etc.; accordingly also, other srutis declare that the pure ātman is certainly not the enjoyer. ‘It seems to think and to move’; only if this so, in working out the analogy of the chariot to be described, it will be appropri-
ate to understand 'The Vishnu Pada' as the pure \( atman \) but not otherwise; for, there can be no going beyond \( Samsara \) in the case of the pure \( atman \).

\[ \text{Yuktanabandhavatya} \text{yuksene manasa sada} \]

\[ \text{tasyendrasyacandayani dujashvah ev sarayeh} \]

But of him who is not possessed of discrimination, and whose mind is always uncontrolled, the senses are not controllable as vicious horses of a driver.

\textit{Com.}—This being so, of that driver known as Buddhi, who is not capable of discrimination as to what is to be done or omitted to be done, as the other driver in the guiding of his chariot has a mind like the reins of a chariot not well grasped by the driver, \( i.e. \), uncontrolled by the intellect; of that incompetent driver, \( i.e. \), intellect, the senses which stand in the place of the horses become unruly and uncontrollable, as the vicious horses of the other driver.

\[ \text{Yuktsabandhava} \text{naayate yuktanabandhavatya} \text{yuksene manasa sada} \]

\[ \text{tasyendrasyacandayani sadashvah ev sarayeh} \]

But of him who knows and has a mind always controlled, the senses are always controllable as the good horses of the driver.

\textit{Com.}—But of him who is a driver, the contrary of one already explained, \( i.e. \), of the driver who knows
and who has the mind always under restraint, the senses standing in the place of the horses can be let go or stopped, i.e., controlled like the good horses of the other driver.

यस्यविज्ञानवान्भवत्यमनस्कः सदाशुचि: ||

न स तपदमामोति स तसां चापिगाछति || ७ ||

But he, whose intellect has no discrimination and whose mind is not under control and who is always unclean, does not reach that goal and falls into Samśāra.

Com.—Now the text mentions the results produced by the driver (intelligence) who is unknowing, as above stated; the lord of the chariot, who does not know and who has not the mind under control and who is therefore always unclean, does not attain that immortal great goal already described, by reason of having such a driver. It is not alone that he does not attain that, but he reaches Samśāra marked by births and deaths.

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ||

स तु तपदमामोति यस्माद्यो न जायते || ८ ||

But he, who knows, who has his mind always under control and who is clean, reaches that goal from which he is not born again.
Com.—But the second, i. e., the lord of the chariot who has a discriminating intellect as his driver, i. e., the knowing man, having his mind under control and being therefore always clean, reaches that goal from which never falling, he is not born again in Samsāra.

विज्ञानसारथ्यस्तु मनः प्रभवानरः ।
सोऽध्वन: परमामोति तद्विण्यो: परमं पद्म् ॥ ९ ॥

But the man who has a discriminating intellect for the driver and a controlled mind for the reins, reaches the end of the road, i. e., that highest place of Vishnu.

Com.—What that goal is, is now explained; but the man who has discerning intelligence for the driver, whose mind is under control, and who is clean, i. e., the knowing man reaches the end of the road of Sam- sāra, i. e., realises the Supreme; i. e., is absolved from all the ties of Samsāra. The man of knowledge attains the highest place of Vishnu’, i. e., the nature of the all-pervading Brahman, the Paramātman known as Vāsudeva (the Self-luminous).

इन्द्रयेम्य: परा ह्यार्य अर्थेयथि परं मनः ।
मनस्तत्तु परा बुद्धिवृद्धरात्मा महान्यरः ॥ १० ॥

Beyond the senses, are the rudiments of its objects; beyond these rudiments is the mind; beyond the mind is ātman known as Mahat (great).
Com.—Now this subsequent portion is introduced for the purpose of showing that the goal to be reached should be understood to be the Pratyakṣa (the internal) ātmān, the subtlest proceeding from the gross senses, in the ascending degree of subtlety. The senses are gross and those rudiments (Vishayā) from which these spring for their own illumination are subtler than the senses, their own effects, greater than these and the ātmān of these, i.e., bound up with these; subtler than these rudiments and greater than these, being the ātmān of these, is the mind. Here, by the word mind is denoted the rudiments of the Bhūta (Bhūta Sūkshma) from which mind originates. Than the mind which is the origin of volition, deliberation and the rest, the intellect is subtler, greater, and more internal. By the term intellect is denoted the rudiments of the Bhūta (Bhūta Sūkshma) from which determination and the rest originate. The Hiranyagarbha is called here ātma, because he is the internal principle of the intelligences of all living beings; called also Maṅkat (great) being the greatest of all. This Hiranyagarbha, the first born of Anyākta (Mūlaprakṛiti or Māya) possessed of intellect and activity, is said to be subtler than Buddhi (the individual intellect).

महत: परमन्यत्मन्यत्कातपुरुषः परः ।
पुर्वाच परं किंचित्स काष्ठ सा परा गति: || ११ ||
Beyond the Mahat (great) is Avyaktam (the unmanifested.) Beyond the Avyaktam is the Purusha; beyond the Purusha there is nothing; that is the end, that is the final goal.

_Com._—Beyond even the Mahat, subtler than that, being its internal principle, greater than all, is the Avyaktam, the seed of all the universe, the unmodified state of name and form, the combined state of the potentialities of all causes and effects, denoted by the terms avyakta, avyākṛiti, ākāsa etc., entering in the Paramātman, as warp and woof, as the potentiality of a fig tree in a fig seed. Beyond the avyakta, i. e., subtler than that, being the cause of all causes and the internal atman of all and greater than that, is the purusha (so called), because he fills all. To counteract the supposition of any thing greater than that, the text says there is nothing beyond the Purusha. As there is no other thing subtler than the Purusha, dense with mere intelligence, here is the end of subtlety, greatness and immanency; for, it is here that subtlety etc., beginning with the senses, end; and here alone is the highest attainment achievable by all, diversely travelling in Samsāra according to the smṛiti 'which reached, they do not return.'

एष सर्वेण भूलेशु गृहोक्त्मा न प्रकाशते ।

tastate jñānyaya vukṣyā śūkṣmyā śūkṣmadrāṣṭibhi: || १२ ||
This átman, concealed in all living beings, does not shine, but is seen by subtle seers with keen subtle intelligence.

Com.—If there is a going, there must be a returning. How could it then be said ‘from whence he is not born again.’ This is no fault. Being the internal átman of all, the mental realisation alone is by courtesy called ‘going’; and that it is the internal átman has been shown by its being subtler than the senses, mind and intelligence; for, he who is the goer, goes to something, not already reached, not his inner self and other than the átman. The reverse is not the case. Accordingly, the sruti also says, ‘they do not go by roads, who go to the other shore of Samsára etc.’ Accordingly, the text shows that the purusha is the internal átman of all. This purusha hid in all living things, i.e., from Brahma down to the worm, though possessed of the functions of seeing, hearing etc., does not shine, as the átman of any being concealed by ignorance and delusion. Oh, how deep, unfathomable and marvelous this Máya, that every living being, though really in its nature the Brähman, does not, though instructed grasp the truth ‘I am the Paramátmán’ and feels convinced, without any instruction that he is such a person’s son mistaking for the átman the combination of the body, and the senses etc., which is not the átman
and is only perceived by him, like the pot etc.; indeed the world wanders repeatedly deluded by the Māya of the Brahman alone; so the smṛiti also says 'Being concealed by Yogamāya, I do not shine to all etc.' Are not these statements inconsistent? Knowing him, the intelligent do not grieve and 'he does not shine.' It is not so. It is said he does not shine, because he cannot be known by the unpurified intellect; but he is seen by the purified intellect. Agraṇyaś, like a point, i.e., concentrated, subtle, i.e., capable of perceiving subtle objects. By whom? By the subtle seers, i.e., by persons, who, by seeing the different degrees of subtlety as pointed out by the rudiments, are subtler than the senses etc., are characteristically able to see the subtlest, i.e., by learned persons.

Let the intelligent man sink speech into mind, sink that into intelligence and intelligence into the great atman and sink that into the peaceful atman.

Com.—The text states the means of attaining that. Yatchet, draw into. Prājnāh, one having discernment. What? Vak, i.e., speech. The word 'vak,' i.e., speech, is illustratively used to denote all the senses. Where? in the mind. The lengthening of the vowel in manasi
is a vedic license; and that mind, let him sink into gnana, i.e., intellect bright by nature; 'intellect' is called atman here; for, it pervades the mind and the other senses; therefore, it is their 'Pratyagatman,' i.e., internal principle; let him sink the intellect into the atman; 'great', i.e., first born Hiranyakarha. The meaning is, let him make his intelligence as clear in its nature as the first born; let him sink that great atman also into the peaceful atman, i.e., into the primary atman whose nature does not admit of any conditions, which is unmodified, which is within all and which is the witness of all the modifications of the intellect.

उत्तिष्ठत जाग्रत प्राय्य वरानिवोधत ।
शुस्त्य धारा निषिद्धा दुर्गया दुर्गं पथस्तत्कवयो वदन्ति ॥ १ ॥

Arise, awake; having reached the great, learn; the edge of a razor is sharp and impassable; that path, the intelligent say, is hard to go by.

Com.—Having thus merged into the purusha, the atman, all the three, i.e., name, form and karma which are produced by false knowledge and are of the nature of action, agents and fruits, by a knowledge of the true nature of his atman, as the water in the mirage, the serpent in the rope and the colour of the sky, disappear by seeing the true nature of the mirage, rope and the sky, one becomes free from anxiety and calm, his pur-
pose accomplished. Therefore, to know that, arise Oh, living beings sleeping in beginning-less ignorance, i.e., turn towards the acquisition of the knowledge of the ātman; and awake, i.e., put an end to the sleep of ignorance, horrible in form and the seed of all misery. How? Having approached excellent preceptors who know that, realise the ātman taught by them, the innermost and in all, thus 'I am he.' This is not to be neglected. Thus, the sruti, like a mother, says from compassion; because the object to be known can be realised only by very subtle intelligence. Why is it stated 'by subtle intellect'? The edge of a razor is pointed, i.e., made sharp and impassable, i.e., passable with difficulty; as that cannot be walked over by the feet, similarly hard to attain, the intelligent say, is the road of the knowledge of truth. The meaning is that because the object to be known is very subtle, they say the road of knowledge leading to that is not easily attainable.

अशान्धमस्पर्शोऽपसस्यम्यथा रसायनियमगण्यध्व यतः।
अनायतन्त महत: परं धृवण निचाच्यं तन्मुद्यमयात्रामुच्यते॥१९॥

Which is soundless, touchless, formless, undecaying, so tasteless, eternal and scentless, beginning-less, endless, beyond the Mahat and constant, knowing that, man escapes from the mouth of Death.
Com.—How the object to be known is very subtle is explained. This earth produced by sound, touch, form, taste and scent, and the object of all the senses, is gross; so is the body. Here, by the elimination one by one, of these gunās, i.e., attributes from earth and the rest difference in respect of subtlety, greatness, purity and durability, has been found in the element, from water upwards to the ākās. Therefore, the sruti shows that little need be said of the unsurpassable subtlety etc., of that in which smell and the rest up to sound inclusive, mere modifications being gross, do not exist; which is soundless, touchless, formless, undecaying, so, tasteless, eternal and scentless. Brahman thus explained is undecaying, for what has sound etc., decays.

But this having no sound etc., does not decay or suffer diminution; therefore also, it is eternal; for what decays is ephemeral; but this does not decay. Therefore it is eternal; and being eternal, it is beginning-less; i.e., has no cause; what has a beginning, that being an effect, is not eternal and is absorbed into its cause as earth etc. But this being the cause of all is not an effect and not being an effect, it is eternal. It has no cause into which it could be absorbed; similarly endless, i.e., that which has no end or anything to be done by it. As the ephemeral nature of plantains etc., is seen, by the fact of their yielding fruit and other
results; not even thus, is it seen that *Brahman*, has an end; therefore also eternal. Beyond the *mahat*, distinct in nature from the principle known as *mahat* called intelligence, for it is the witness of all, eternal knowledge being its nature and *Brahman*, being the *ātman* of all things. For it has been already said ‘This *ātman* concealed in all living beings etc.’ Constant, *i.e.*, changeless and eternal. Its eternal nature is not relative like that of the earth etc. Having realised *Brahman* thus described as the *ātman*, one releases the *ātman* from the mouth of Death, *i.e.*, from what is incidental to Death, *i.e.*, from ignorance, desire and *Karma*.

नाचिकेतसुप्रायाम् मृत्युप्रोक्तं सनातनं ।

उक्तवा श्रुत्वा च मेघावी ब्रह्मस्यविक महीयते ॥ १६ ॥

Hearing and repeating the old *Nachiketa*’s story told by Death, the intelligent man attains glory in the world of *Brahman*.

*Com.*—The *sruti* for extolling the knowledge treated of says: *Nachiketam*] obtained by *Nachiketas*. *Mrityuproktam*] told by Death. The story] contained in the three *vallis*. Old] of ancient date, being narrated in the *Vedas*. Repeating] to *Brāhmins*. Hearing] from preceptors; world of *Brahman*] world which is Brahman; attains glory] having become the *ātman*, is fit to be worshipped.
Whoever with zeal, causes to be recited before an assembly of Brahmins or at the time of Srāddha of the ancestors, this highest secret, that secures immortality, that secures immortality.

*Com.*—Whoever causes this text, this highest secret to be recited *verbatim* and with meaning, in an assembly of Brahmins, being himself clean, or causes it to be recited at the time of Srāddha to those who are there fed, that Srāddha is able to secure for him endless fruits. The repetition is for concluding the chapter.

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Here ends the first section and third part.

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The Kathopanishad.

PART IV.

पराशि खानि व्यत्तत्त्ववं भूतस्मात्यराङ्गस्यति नान्तरतल्मन ।
कालिप्तही: प्रात्मानमेक्षदान्तर्स्थचक्षुरमृतत्वमिच्छन ॥ १ ॥

The self-existent created the senses out-going; therefore one sees outside and not the ātman within. Some intelligent man, with his senses turned away, (from their object), desirous of immortality, sees the ātman within.

*Com.*—It was stated that this ātman concealed in all living beings does not shine but is seen by the subtle intellect. What is the obstacle to the subtle intellect seeing the ātman, in the absence of which the ātman can be seen? This vallī is begun for the purpose of showing why it is not seen; for it is only when the cause of the obstacle to the attainment of good is known, that it is possible to attempt to remove it and not otherwise. *Parānchi*] which go out; *khāni*] the
senses; the ear and the rest are indicated illustratively by this word khán. These senses go outward to enlighten their objects, such as sound etc., as they are of this nature; Paramesvara has damned them. Who is that? The self-existent, the lord of all, because he alone is always independent and never dependent on others. Therefore, the perceiver sees the external objects which are not the átman, such as sound etc., and not the átman within. Though this is the nature of the world, some discerning man, like turning back the current of a river, sees the átman within (pratyagátman), the átman which is pratyak; it is to denote the pratyak (the inner spirit) that the word átman is technically used in the world and not to denote any other; and even according to its etymology, it is that alone which the word átman denotes; for, according to the smriti which declares the derivative meaning of the word átman, what pervades, what absorbs, what enjoys objects here and what makes the continuous existence of this universe, is therefore, called the átman. The word ‘aikshat’ meaning ‘saw’, here means ‘sees’; for the tense is not strictly observed in the Vedas. How he sees is explained. With his eyes turned] with all his senses, the eye, the ear and the rest diverted from all objects. Thus prepared, he sees pratyagátman; for it is not possible for the same man to be intent on external objects and go to see
the \textit{pratyag\textatman}. Why again the intelligent man with such great efforts and by restraining his senses from their natural activity sees the \textit{pratyag\textatman}, is explained. Being desirous to secure immortality, \textit{i.e.}, eternal existence for his \textit{\textatman}.

\begin{quote}
पराचः कामानुयति बालास्ते मृत्योप्यति विततस्य पाशं ।
विद्वानानुयतिः अमृततत्त्वो से संि्वेणिन न प्रार्थयति ॥ ॥
\end{quote}

The ignorant pursue external objects of desire; they get into the meshes of wide-spread death; but the intelligent, knowing sure immortality, do not covet the uncertain things here.

\textit{Com.}—The natural tendency to see external objects which are not \textit{\textatman} is the cause of the obstacle, \textit{i.e.}, ignorance, to the realisation of the \textit{\textatman}. Being opposed to it, the desire of enjoyments pertaining to this world and to the next, external to self and held up by ignorance, is another obstacle. The realisation of the \textit{\textatman} being impeded by ignorance and desire, men with little intelligence pursue only external objects of desire. By that cause, they get into the meshes of wide-spread, \textit{i.e.}, omnipresent death, \textit{i.e.}, the combination of ignorance, desire and \textit{karma}. Meshes] that which binds, consisting in the possession and deprivation of the body, the senses etc. The meaning is that they fall into a continuous stream of manifold misery,
such as birth, death, old age, sickness etc. This being so, the intelligent, knowing the certain immortality of concentration in the pratyagátman (the immortality of the Devás and the rest is uncertain; but this consisting in concentration in the pratyagátman is certain, because it does not increase or suffer diminution by karma); i.e., knowing this constant and unshakable immortality, the knowers of Brahma do not covet any, among the ephemeral objects here, i.e., in samsára full of misery, because these objects are opposed to the realisation of the pratyagátman. The drift is that they rise above the desires of sons, wealth and worlds.


dhánusáṁ yás tātram  myohara/ |

dhánur viṣayāt kīṣmān pāraśvarāt | dhánur ātmatā || 3 ||

By which alone, one knows form, taste, smell, sounds, touch and the pleasures of the sexes; what remains here unknown to that. This verily is that.

Com.—How is that to be known, other than the knowledge of which Brahmins do not crave anything. This is explained. By which, i.e., the átman whose nature is intelligence; all the world clearly knows form, taste, smell, sounds, touches and the pleasureable sensations due to the commingling of the sexes. It may here be objected that the experience of the world is not in the form 'I know by the átman distinct from
the body etc.'; but that all the world thinks in the form
'1, the combination of the body etc., know'. Not so;
even the combination of the body etc., not being dis-
tinguishable in its nature from sounds and the rest
and being in the nature of a knowable, it is not reason-
able to attribute the nature of knower to it; for if the
combination of the body etc., being no other than form
e tc., could perceive other forms etc., even external
forms etc., may perceive their own and other forms;
but this is not so. Therefore the world perceives the
attributes of the body, such as forms and the rest, only
by the atman which is distinct from the body etc., and
which is intelligence itself, just as it is thought 'that
by which the metal burns is fire'; what remains in
this world, not knowable by the atman? Nothing so
remains. Everything is certainly knowable by the
atman. That atman, by which nothing remains un-
knowable, is omniscient. This verily is that. The
meaning is that, that which was asked for by Nachi-
ketas, about which doubts were entertained even by
the Devas, which is distinct from virtue etc., which is
the highest place of Vishnu and beyond which there
is nothing has been understood.

स्वामान्तः जागरितान्तः चोभी वेनानुपस्याति ।
महान्तः विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥
By which one sees both what is in the midst of dreams and what is in the midst of waking; knowing the great and the all-pervading ātman—the intelligent man does not grieve.

Com.—Thinking that it is not easy to know, because it is very subtle, the sruti conveys the same meaning again and again. What is in the midst of dreams] all that is knowable in dreams; similarly, what is in the midst of waking] all that is knowable during waking consciousness; the ātman by which the world knows both what is knowable in dreams and what is knowable during waking; all the rest, as previously explained; knowing that great and all-pervading ātman, i.e., realising him as his own ātman, in the form ‘I am paramātman’, the intelligent man does not grieve.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात्।
ईशानं भूतभव्यस्य न ततो विज्ञुपस्ते। एतद्रेत्॥ ६॥

Who knows this ātman, honey-eater, soul, near at hand, and lord of all that was and may be, will not seek to protect himself after that. This verily is that.

Com.—Again, he who knows this honey-eater, i.e., the enjoyer of the fruits of Karma, the soul, i.e., the supporter of Prāna and the whole lot of them, the ātman; near at hand, i.e., as one and the same with the lord of the past and the future, will not after attaining
that knowledge, desire to protect his ātman, having attained fearlessness; for it is only as long as he, being in the midst of fear, thinks himself to be non-eternal, so long only will he desire to protect his ātman. But when he knows the ātman to be one without a second and eternal, then who would wish to save, what and from whom? This verily is that] as before explained.

यः पूर्वः तपसों जातमद्रयः पूर्वमजायत ।

गुहां प्रविष्टं तिष्ठन्तं यो मूलेनिर्धपस्यत । एतद्वैततः ॥ ६ ॥

Who sees him sealed within fine elements,—him who was born of Tapas (Brahman) who was born before the waters and who having entered the cavity of the heart is therein seated. This verily is that.

Com.—This shows that he who was pointed as the pratyagātman and Isvara is the ātman of all. Yah] some seeker after emancipation. Pūrvam] first. Tapa-
saka] from the Brahman defined as knowledge etc. Jātam] created or produced, the first born of Brahman i.e., Hiranyakarbhā. ‘Born before whom’ is explained. Adbhyaḥa pūrvam] before the five elements, including water; not before water alone; ajāyata] was born. This first born who having created the bodies of the Devās etc., entered the ākāś of the heart of every living thing and is there seated, perceiving sounds etc. Bhūtābhīḥ means Bhūthīḥ or elements in the nature of
cause and effect. Who sees him seated with them: who sees thus. See this alone, i.e., Brahman the subject of our present discussion.

या प्रणेन संभवत्यदितिदेवतामयी ।
गुहां प्रविश्य तिष्ठन्ती या भूतेर्मिन्यजायते । एतद्वैतत् ॥ ७ ॥

Who is born along with prāna manifested as all Devās, the eater, seated, having entered the heart, who was born with the elements. This verily is that.

Com.—Devalā mayi] in the form of all the Devatās. Prānena] as Hiranyakarbhā; is born] from the highest Brahman; aditi] so called, because she eats as it were sounds etc.; her] who as before entered the heart and is there seated, the text describes her. Who was born along with Bhūtas or living creatures.

अरण्योऽभिषितो जातवेदागम्भे इत्य समुद्विगो गाम्भीर्याविवेचतिमः ॥

दिवे दिव इङ्को जाग्नवक्ष्याश्वविभाष्माद्विभिमार्मनुष्मयेनिर्मितः ॥ एतद्वैतत् ॥ ८ ॥

The fire lodged in the aranis, as the foetus is well borne by the pregnant woman fit to be worshipped every day by watchful offerers and other men. This verily is that.

Com.—Again, the sacrificial fire lodged in the upper arani and the lower arani, the eater of all offerings and the fire within the body; which are well maintained by the ritviks and yogins respectively, as the foetus is
well maintained in the world by pregnant women, by means of food, drink etc., not condemned. Moreover, fit to be worshipped, i.e., eulogised and adored every day by those who follow karma and by those who follow yoga in sacrifices and at heart; jāgriva dbhīh, who are by nature on the alert, i.e., watchful. Havishmadbhīh, by those having offerings such as ghee etc., and by those having contemplation and meditation. This verily is that—that Brahman now treated of.

यत्रश्रद्धेति सुर्योद्स्तं यत्र च गच्छति ।
	तं देवा: सवेः आर्यतास्तु नायेति कथन । एतदेवतू || ६ ॥

Whence also the sun rises and where he sets, on that, all the Devās depend. None certainly passes beyond that. This verily is that.

Com.—Moreover, that prāna from which the sun rises and that where alone the sun every day sets, that prāna, i.e., the Adhidaiva and Adhyātma aspect of Atman as the gods and speech etc., as the senses enter into, while they last, as spokes in a wheel. Even he is certainly Brahman. That is this Brahman, the ātman of all. None certainly passes beyond that] none ceasing to be of the nature of that becomes other than that. This verily is that.

यदेवेह तदमुत्र यदमुत्र तदन्निह ।

मृत्योः स मृत्युमामोति य इह नानेव पत्याति || १० ॥
What indeed is here, is there; what there, that here again; from Death to Death he goes; who here sees as if different.

Com.—This is said in order that the doubt may not arise in anybody; that what exists in all from the Brahma down to the immovable and appears, being subject to particular conditions, as something other than Brahman and subject to samsāra, he is different from the highest Brahman. What indeed is here subject to conditions of causes and effects and appears to the ignorant as possessing the attributes of samsāra, he is indeed the Brahman there centred within the body, in his natures dense with eternal knowledge and devoid of the attributes of all samsāra; again, what there is centred with self is itself here subject to conditions of name, form, cause and effect and is no other. This being so, he who here deluded by ignorance, which consists in seeing difference by the nature of the conditions sees in the Brahman which is one, a variety, thinking thus 'I am other than the highest Brahman and the highest Brahman is other than I', goes from death to death, i.e., is again born and dies; so, one should not see thus. The drift of the text is that one should see thus. 'I am indeed the Brahman, the one unalloyed intelligence, all-pervading, filling all space like the ākās'.

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By mind alone could this be obtained, there is no difference here at all. He goes from death to death who sees as if there were difference here.

Com.—Before attaining the knowledge of the oneness, by the mind purified by the sāstrās and by the preceptor, this unalloyed essence of the Brahman should be attained in the form 'There is the Brahman alone, nothing else exists.' When attained, ignorance; the cause of the perception of difference being removed, there is not even the slightest difference here, i.e., in the Brahman. But he who does not give up looking, with the eyes dark from ignorance and sees as if there were difference, certainly goes from death to death, even by superposing the slightest difference.

The Purusha of the size of a thumb, resides in the middle of the body, Lord of the past and the future; one does not wish to protect himself afterwards, i.e., after knowing Him.

Com.—This again explains the Brahman treated of; of the size of the thumb] the lotus of the heart is of the
size of the thumb; being conditioned by the mind filling the cavity of the heart; it is of the size of the thumb like the ākūsa filling the inter-space of a bamboo of the size of the thumb. Purusha] because all is pervaded by him. In the middle in the ātman] in the middle of the body. Knowing him who resides there as the ātman, the Lord of the past and the future. Na tato etc.] as previously explained.

अकुञ्छमात्रः पुरुषो ज्योतिरिवाधुर्मकः
ईशानो भूतभव्यस्य स एवाद स उ भः || एतदैवत् || १३ ||

The Purusha who is of the size of the thumb is like a flame devoid of smoke and Lord of the past and the future. He alone is now and He certainly to-morrow. This verily is that.

Com.—The Purusha of the size of the thumb, like flame without smoke Adhāmakā must be neuter for it qualifies the word ‘jyotis.’ Who is so perceived in the heart by yogins, Lord of the past and the future, He is eternal and constant; He exists in all living beings now and He will certainly exist to-morrow. The meaning is that none other like him will come into being.

यथोदकं दुर्गं वर्ष तत्तेषु विभावति ||
एवं धर्मान्युपथकृ पद्यंस्तानेवानुविभावति || १४ ||
As water rained on an impassable height is dispersed over hills, so one seeing the objects as different, runs after them only.

*Com.*—By this, the theory of some, that man lives not after death, though it does not logically arise, was refuted by the *sruti* as also the position of momentary existence. This text again states that the perception of difference in *Brahman* is an error. As water rained on an impassable high place becomes dispersed over various lower levels and is lost, so one seeing the selves (*Dharmân*) as distinct in every body runs after them only, responsive to the variety in the bodies. The meaning is that he again and again is enclosed in various bodies.

यथोदकं शुद्धं, शुद्धमासित्तं तादग्गोव भवति ।
एवं मुनेर्विजातं आलं भवति गौतम || १५ ||

As water pure poured into pure becomes the same only, so the *ätman* of the thinker who knows thus, becomes; Oh *Gautama*.

*Com.*—But how becomes the *ätman* of a thinker, who has acquired knowledge, whose perception of difference due to conditions has been destroyed, and who knows the *ätman* pure, dense with knowledge, unalloyed, and one without a second is explained. As water pure poured into pure becomes of the same quality, not
otherwise; the ātman also of the thinker becomes the same, Oh Gautama. Therefore, leaving the perception of difference induced by bad logic and the erroneous notion of no-here-after, the perception of the one-ness of the ātman, inculcated by the Vedas, a better well-wisher than thousands of mothers and fathers should be anxiously respected by those whose pride has been quelled.

——O——

Here ends the fourth vallī.
Kathopanishad

PART V.

 páramékádásháramjñáváksamávatávatá: ।
ánupáyá ná shóchatí vairútañkha vairúchytá । étádvántá ॥ १ ॥

The city of the unborn, whose knowledge is permanent, has eleven gates; thinking on him, one does not grieve and being freed, becomes free. This verily is that.

Com.—As Brahman is not easily knowable, this is commenced for the purpose of ascertaining the entity of the Brahman, again by another method. City] being like a city, this body is called a city, because we find in it the appendages of a city such as gate-keepers, their controllers etc.; a city with all its appendages has been found to exist, for an owner-independent of it and not mixed up with it; similarly, from its resemblance to a
city, the body, a bundle of many appendages, must exist for an owner occupying the place of a king and, not mixed up with it; and this city named body has eleven gates; seven in the head, and three lower down including the navel and one at the top of the head; whose this is, i.e., of the unborn] of the *ātman* not subject to modifications such as birth etc., occupying the place of the king and dissimilar in its properties to the city; *avatṛcchetasah*: whose *chetah*, i.e., knowledge is not crooked and eternally existent like the splendour of the sun and uniform, i.e., of the *Brahman* occupying the place of the king; contemplating on that *Paramesvarā*, highest Lord, the owner of the city; for, the word *anushthānam* here means the contemplation of him leading to sound knowledge or realization of him; contemplating on him, as living equally in all things, one does not grieve, being freed from all desire; fearlessness being attained by knowing him, there being no occasion for grief, whence could he fear? Even here, he becomes freed from the ties of desire and *karma* induced by ignorance and being thus freed, he becomes free, i.e., does not enter a body again.

हस: शुचिपद्धतिसुरस्तरिक्षसखोदता वेदिपदतिरिद्वरोणसध।
नुषदसुरस्तसब्यामसदवजा गोजा शतजा अद्रिजा शतं वृहत् ॥२॥

As mover, he dwells in heaven; as pervader, in
inter-space; as fire, in the altar; as guest, in a house; he dwells in man, dwells in better, dwells in truth and dwells in the ākās. He is all that is born in water, all that is born of earth, all that is born of sacrifices and all that is born of mountain; true and great.

Com.—And he the ātman does not live in the city of one body alone; but he lives in all cities. How? hamsah one who moves; shuchishat] dwelling in heaven, as the sun. Vasuk, one who animates all; dwells in the inter-space, as wind; hota] fire, according to the sruti ‘fire indeed is hota’; Vedishat] dwelling in Vedi or earth, according to the srutis ‘this Vedi is the supreme nature of earth’ etc. Atithih] somah. Duronasa] dwelling in Durona, i.e., vessel; or a Brāhmin dwelling in the house (Duron) as a guest (atithiḥ); nrishat] dwelling in men. Varasat] dwelling in better, i.e., the Devas. Ritasat dwelling in rita, i.e., truth or sacrifice; Vyomasat] dwelling in Vyoma, i.e., ākās. Abhā] those born in water, in the form of conch, mother of pearl, whale etc; gojāh] those born of the earth in the form of corn, grain etc.; ritajāh, those born in the form of appendages to sacrifice; adrijāh] those born of mountains in the form of rivers etc; though the ātman of all, he is ritam, i.e., of unchanging nature. Brīhut] great, being the cause of all; even when the sun alone "is described
by the mantra, even then, from the fact that the sun is accepted as atman in his nature, there is no conflict in this commentary. The meaning of the mantra is that the atman of the universe is only one and all-pervading and there is no difference in the atman.

उच्चे प्राणमुनुस्त्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

He leads the prāna upwards and casts the apāna downwards; the dwarf seated in the middle, all Devās worship.

Com.—In realising the existence of the atman an evidence is offered. Upwards] from the heart. Prāna] the wind, whose function is connected with breath. Unnayati] leads upwards. Similarly casts the apāna downwards. The word yah (who) should be supplied to complete the sentence. Him seated in the middle, i.e., in the ākās of the lotus of the heart, with the light of knowledge clearly shining in the intellect and worthy of worship, all the Devās, i.e., the senses, the eyes and the rest propitiate, by bringing in the perceptions of form etc., as the subjects please the king, by offerings, i.e., they are uninterruptedly active on his account. The drift of the text is that there is another on whose behalf and by whom is directed all the activity of the winds and the senses.
अस्य विस्रंसमानस्य शरीरस्य देहिन ।
देहातिमुच्यमानस्य किमत्र परिवर्त्यै । एतद्वैततः ॥ ९ ॥

When this ātman seated on the body escapes from the body what here remains? This verily is that.

Com.—Again, of this ātman in the body, vicramsa-mānasya] escaping. Dehinah] embodied. The meaning of the word visramsana is explained by the expression dehat vimuchyamānasya (being free from the body); what here remains? nothing of the whole lot of prāna etc., remains. Here] in the body; the ātman on whose leaving, the body, all this lot of effects and causes becomes in an instant enervated, destroyed and defunct, as in the case of the inhabitants of a city, when the lord of the city is driven out of it, has been established to be some other than all this.

न प्राणेन नापाणेन मल्यं जीवनं कथन ।
इतरपूर्ण तु जीवनं यस्मिनेतपुपास्तितौ ॥ ९ ॥

Not by prāna, not by apāna, does any mortal live; but it is by some other on which these two depend that men live.

Com.—The theory may be urged 'that the body becomes destroyed only by the exit of prāna, apāna etc., and not by the exit of the ātman distinct from these; for, man lives only by prāna and the rest'. This is not
so; not by *prāna*, not by *apāna*, nor by the eyes etc., does a mortal having a body live. These acting jointly for the benefit of some other cannot be the source of life. The existence of houses etc., composite in their nature, has not been seen in the world to be undirected by some other not connected with them, for whose benefit they exist; so also, it should be in the case of the combination of *prāna* and the rest. Therefore it is by some other alone dissimilar to the combination of *prāna* and the rest, all these combined maintain their life. On which *ātman*, dissimilar to those combined, the really existent and the highest, these two *prāna* and *apāna* combined with the eyes and the rest depend and for the benefit of whom (not so combined) *prāna*, *apāna*, and the rest perform their functions in combination, he is established to be other than they.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनं ।

यथा च मरणं प्राप्य आत्मा भवति गौतम || ६ ॥

To thee, Oh Gautama, I will explain the secret ancient *Brahman* and also how after death, the *ātman* becomes.

*Com.*—I will now explain to thee again this secret ancient *Brahman* by whose knowledge cessation of all *samsāra* results and not knowing which, how after death the *ātman* travels in *samsāra*. Listen, Oh Gautama.
Some jīvas (dehinah) go into wombs to be embodied; others pass into the immovable, according to their karma and to their knowledge.

Com.—Into womb, combined with semen virile. Some ignorant fools go to take a body. The meaning is that the jīvas having a body enter the womb. Others yet inferior after death, become immovable such as trees and the rest; ‘according to their karma’ means according to karma performed by them, i.e., by the form of karma performed by them, in this birth. Similarly also, ‘according to their knowledge’, i.e., according to the nature of knowledge acquired by them. The meaning is that they take a body corresponding to them; for, another sruti says ‘they are born according to their knowledge.’

This Purusha who wakes when all sleep, creating what was desired is certainly ‘the pure,’ that is Brahma and that is said to be immortal. All worlds are fastened on that; none passes beyond that. This verily is that.
Com.—What was pledged in ‘I will explain the secret Brahman’ is now explained. This Purusha who wakes, i.e., does not sleep, when all, i.e., when prāna and the rest are asleep, creating by ignorance whatever was desired, i.e., objects of perception, such as woman and the rest, is certainly pure; and that is the Brahman. There is no other secret Brahman. It is that alone which is said to be immortal, i.e., deathless in all the shastras. Moreover the worlds, earth and the rest, all depend on the Brahman, that being the cause of all worlds. None passeth beyond that etc., as already explained.

अप्रिययिको भुवनं प्रविष्टे रूपं रूपं प्रतिरूपो वभूव ।
एकत्था सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो वहित्व ॥९॥

As fire, though one, having entered the world, takes a separate form in respect of every form, so does the internal ātman of all living things assume a form for every form and is outside all forms.

Com.—As the knowledge of the one-ness of the ātman, though supported by authority and often re-iterated, is not firmly grasped by the intellect of perverse-headed Brāhmīns, whose mind is shaken by the intellect (arguments) of many logicians, the sruti, being anxious to inculcate it, says again and again: as fire, though one, bright by nature, having entered the world (Bhuvanam meaning world, because all bhavanti, i.e., are born there)
in respect of everything to be burnt assumes separate shapes; so, being one only, the internal ātman of all, having entered all bodies such as fire in logs etc., being extremely subtle, assumes forms responsive and is also without them all, like the ākas, in his own unmodified nature.

वायूयथिकों भूवनं प्रविष्टो रूपं रूपं प्रतिरूपो बमूर्वः।
एकस्तथा सर्वभूतान्तरालम् रूपं रूपं प्रतिरूपो वाहिनि॥१०॥

As wind, though one, having entered the world, assumes forms responsive to every form, so the internal ātman of all living things, though one, assumes forms responsive to every form and is outside them all.

Com.—So, another illustration (is offered by) ‘as wind though one etc.’ The analogy is complete, as he enters all bodies as prāṇa and takes forms corresponding to every form.

सूर्यो यथा सर्व लोकस्य चक्षुभन्त ठिप्पः चाक्षुष्यबाह्यदाहः।
एकस्तथा सर्वभूतान्तरालम् न ठिप्पः कोकटुः वेन बाह्य:॥११॥

As the sun, the eye of all the world, is not tainted with the stains in external objects seen by the eyes, so, the one internal ātman of all living things is not tainted with the world’s grief, being external to it.

Com.—Seeing that if one be the ātman of all, he may
be regarded as subject to the grief of *samsāra*, this is said. As the sun benefitting the eye by its rays and manifesting even unclean things such as urine, ordure etc., though being the eye of all, the world seeing them is not tainted with sins and other blemishes due to seeing unclean things etc, and by stains caused by physical contact with unclean objects, so the one internal *ātman* is not tainted with the misery of the world, being outside that; for the world by ignorance superposed on the *ātman*, suffers misery arising from desire and *karma*. But that is not really in the *ātman*, just as, the serpent, silver, water and dirt superposed on the rope, mother-of-pearl, barren spot and the sky respectively do not really exist as blemishes in the rope etc.; from the superposition, by false notion, they are perceived as blemishes in the true objects connected (by the notion); the true objects are not tainted by such blemishes because they are external to the false notion so superposed. Thus the world having superposed on the *ātman*, the false notion of deed, agency and fruits like the notion of the serpent (on the rope) suffers the misery of birth death etc, due to that. But the *ātman*, though the *ātman* of all the world, is not tainted by the misery of the world arising from the superposition of a false notion. Why? being external. Because he is like the rope etc, external to the false notion superposed on him.
Sole, controller, the internal ātman of all living things who makes his own form diverse to the intelligent who realise him as seated in the self, eternal bliss is theirs, not others'.

_Com._—Moreover he, the lord of all, all-pervading, independent, is one (there is none other equal to him or greater than he); _vusī_] under whose control all the universe is; because he is the internal ātman of all; for, he makes himself though one, of the nature of unalloyed pure knowledge, diverse by the differences of impure conditions of name, form etc., by his mere existence, having unthinkable powers. _ātmastham_] clearly perceived in the form of knowledge, in the conditioned intellect, in the ākusā of the heart, within the body; for, the body is not the supporter of the ātman, he being formless as the ākāsa. He is like the face reflected in the mirror. To those disarming persons who perceive this lord, this ātman, all their external activities being checked in accordance with the teaching of the preceptor and the āgamās and realise him directly, to those who have become lords of all, belongs the eternal bliss, _i.e._, delight in self and not to the undiscerning others whose intelligence is
engrossed by external objects, though the bliss is their own atman, which in the case of the latter is concealed by ignorance.

नित्यःविनियां चेतनक्षेत्रनानामेको बहूः यो विद्वान्ति कामान्।
तमात्मस्य येवनृप्यात्मिनि धीरास्तिष्टां शान्ति: शाष्टरतीनेिररेषाम्।।३ १।।

Eternal among the ephemeral, conscious among the conscious, who, being one, dispenses desired objects to many, the intelligent who see him seated in themselves, to them, eternal peace, not to others.

Com.—Again deathless among mortal things, conscious among the conscious, such as Brahma and other living beings. As the power of burning in water and the rest, which are not fire in themselves, is due to fire, so, the intelligence of others is due to the intelligence of the atman; again, he, omniscient and lord over all, dispenses to those having desire, i.e., to those in saṃsāra, according to their respective karma, the fruits of karma and desired objects, according to his grace, himself one, to many, without effort. To such intelligent men as see him seated in their selves, eternal peace accrues, not to others, i.e., to those who do not see so.

तदेततद्दिति मन्यते ॥ निदेश्यं परम सुखं ॥
कथं नु त द्विजार्थायं किमु भाति विभाति वा ॥ १४ ॥
They think of that as this—the indescribable highest bliss. How shall I know that, whether that which shines is seen clearly or not.

Com.—That bliss of the knowledge of the ātman which is indescribable, highest and which, though beyond the speech and mind of men, under the sway of Prakṛiti, they, the Brahmins freed from all desire, describe as this, i.e., as something directly perceived; how: i.e., by what process shall I know that bliss: i.e., realise it as this perceivable by my intelligence as the sanyāsins freed from desire, do? Is that which is luminous of itself an object clearly perceivable by our intelligence or not?

न तत्र सूर्यो भाति न चन्द्रतारकं नेमाविमुच्यतो भान्ति कुतोयमश्चिम: ||
तमेव भान्तमनुभाति सवी तस्य भासा सर्वमिदं विभाति || १९ ||

The sun does not shine there; nor do the moon and the stars, nor these lightnings shine. How could this fire? Him shining, all shine after. All this shines by his light.

Com.—The reply here is that it shines and is perceivable as shining. The sun, though the enlightener of all, does not shine in the Brahman, being his ātman, i.e., the sun does not illumine the Brahman. Similarly, the moon and the stars do not; nor do these lightnings illumine. How could this fire, perceivable by us? Why say
much? All these, the sun and the rest who shine, shine only after him, the lord of all; as water, fire-brand etc., from their contact with fire, burn after the burning fire and not by their own inherent virtue. It is by his light only, that all this, the sun and the rest shine. This being so, that *Brahman* alone shines and shines variously. From the various kinds of light possessed by its effects, the self luminosity of the *Brahman* is inferred. It is not possible for one to impart to another luminosity, which one does not possess, because pots etc., are found incapable of illumining other objects and the sun and the rest, luminous in their nature, are found capable of that.

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Here ends the fifth *valli*.
Kathopanishad.

PART VI.

उर्ध्वमूलोऽवशाक्षाख एवोऽवत्त्यः सनातनः।
तदेव शुकं तद्वस्ततृतााश्रयमुच्यते।
तस्मिन्द्रेका: श्रिता: सर्वं तदु नात्येति कालन्। एतद्वैतत्॥ १॥

Root up and branches down is this ancient asvaththa tree, that (its source) is pure. That is Brahman and that alone is called immortal. On that, do all worlds depend and none passes beyond that. This verily is that.

Com.—As in the world, the ascertainment of the root of a tree is made by ascertaining the nature of the tula (panicle of the flower), this sixth vallii is begun with the object of ascertaining the nature of the Brahman, the source (of the samsāru tree,) by
ascertaining the nature of the effect, the tree of samsāra. Root up] having its root up, i.e., 'That highest place of Vishnu' is its root, this tree of samsāra, extending from the avyaktu to the immoveable, has its root up, i.e., in Brahma. It is vriksha (tree), so called, because it is felled; this tree consisting in manifold miseries of birth, decay, death and grief etc., changing its nature every moment, like jugglery, waters of the mirage, a city formed by the clouds in the sky etc.; because like these perceived only to vanish ultimately, non-existent like a tree, sapless like the stem of the plantain tree, the subject of several doubtful alternatives in the intellects of many hundreds of sceptics, not ascertained to be what it really is by seekers after truth, receiving its sap from its source. i.e., the highest Brahma ascertained by Vedanta, growing from the seed of ignorance, desire, karma and avyaktum, having for its sprout kiranavagrabha—the combination of the power of knowledge and activity of the lower Brahma, having for its shandha (trunk), the various subtle bodies of all living things, possessed of the pride of stature from the sprinkling of the waters of desire, having for its tender buds the objects of intelligence and the senses, having for its leaves the srutis the smritis, logic, learning and instruction, filled with the lovely flowers of sacrifice, gift, penance
and many other deeds, having various tastes such as the experience of joy and sorrow, having endless fruits on which living beings subsist, with its roots well grown, i.e., (tendencies of the mind) entwined and fastened firm by the sprinkling of the waters of desire for the fruits, with the nests built by birds, i.e., all living beings from Brahma downwards in the seven worlds beginning with that called satya, reverberating with the tumultuous noise arising from dancing, singing, instrumental music, joking, clapping on the shoulders, laughing, pulling, crying, exclaiming 'leave me', 'leave me' etc., induced by mirth and grief, produced by the happiness and misery of living beings and felled by the unresisted sword of the realisation of the Paramātman proved by the Vedānta, this tree of Samsāra, always shaking by its nature to the wind of desire and karma, like usrāthā tree, having its branches, i.e., heaven, hell, the world of beasts and pretās etc., downwards, existing from time immemorial, because having no beginning. That which is the root of this tree of Samsāra is indeed pure, bright, i.e., resplendent, the intelligence of ātman; that indeed is Brahman, being greater than all; that indeed is described as immortal in nature, being true; any other than that is a mere matter of speech, modification, name and falsehood and therefore subject to death. On
that, i.e., on the Brahman absolutely true, do all the worlds, false like the city of clouds in the sky, waters of the mirage and jugglery (māya) and perceived as non-existent by the knowledge of the absolute truth, depend during their birth, stay and absorption. None, i.e., no modification passes beyond that, i.e., Brahman, as the thing made such as pot etc., does not pass beyond the mud etc. This verily is that.

यदिदं किंच जगत्सवं प्राण एजति निःसृतम्।
महात्म्यं क्रममुदयतं य एतद्रिद्वरस्तास्ते भवन्ति॥ २ ॥

All this universe evolved (from prāna) moves while prāna is; a mighty terror, the thunderbolt uplifted; those who know this become immortal.

Com.—If it be said that Brahman, the source of the world, by knowledge of which men are said to become immortal, does not exist and that all this has come out of nothing, it is not sound; all this universe, the highest Brahman existing, moves; and having come out of that alone, acts regularly. This Brahman, the cause of the origin etc., of the universe is mahatbhaya, i.e., great and terrible. It is like the thunderbolt uplifted; as, at the sight of the master with the thunderbolt raised in his hand, the servants regularly keep his commands, so this world, with its lords and with the sun, moon, planets, constellation and stars etc., regular-
ly and without a moment's respite obeys the law: This is the drift. Those who know this, this highest Brahma
man, the witness of all the modifications of one's mind, become immortal.

भयाद्वाग्निस्तन्तपति भयात्चपति सूयः।
भयादिन्द्रस्थ बायुष्म दृत्युर्वाचतिः पञ्चमः।। ३ ।।
From fear of him, fire burns; from fear, the sun shines; from fear, Indra and Wind; and Death, the fifth, speeds.

Com.—How the world lives from fear of him, is explained. The fire burns from fear of him, the lord of all; the sun shines from fear; from fear, Indra and Wind; and Death, the fifth, runs; for, if Brahma did not exist as controller of the competent protectors of the world, like one with the thunderbolt uplifted in his hand, their well-regulated activity, as that of the servants trembling from fear of the master, would not be possible.

इह चेदशाकम्ब्रोरु प्राक्षरिस्थ्र विस्तरः।
ततः सर्वेनेन लोकस्थः शरीरत्वायः कल्पते।। ४ ।।
If here he is able to know before the falling of the body, then in the worlds of created things, he becomes embodied.

Com.—If he is able to know and knows even during
life, this *Brahman*, the cause of fear, before the falling of the body, then he becomes freed from the bond of *Samsāra*. If he is not able to know, then, *i.e.*, from want of that knowledge, he becomes able to take, *i.e.*, he takes a body in earth and other worlds, where those who are fit to be created, are created. Therefore, before the falling of the body, attempt should be made to realise the *ātman*; for, the realisation of the *ātman* even here will be clearly horrible as that of a face reflected in a mirror; not in other worlds except the *Brahmaloka*; and that is hard to reach.

यथादर्शं तथात्मानि यथा स्मृतं तथा पितृजोगः
यथाप्सु परिव दद्धेसं तथा गन्धवर्जोगः छायातपयोरिति ब्रह्माजोगः

As in a mirror, so within one's self; as in dreams, so in the world of the *manes*; as is indistinctly seen in water, so in the world of the Gandharvās; as of light and shade, so in the world of Brahma.

*Com.*—How is explained. As one in the world sees his own image reflected in a mirror very distinctly, so the realisation of the *ātman* in one's intelligence, when spotless like a mirror, becomes clear. As in dreams, the perception is indistinct and produced, *i.e.*, (obscured) by the reminiscences of the waking state, so indistinct
is the realisation of the ātman in the world of the manes, being engrossed in the enjoyment of the fruits of karma. As the image of one's self reflected in water is seen indistinctly, with the various parts not defined, so is the realisation of the ātman in the world of the Gandharvās certainly indistinct. Thus, it is inferred from the authority of the śāstrās, even in other worlds. It is only in one, the Brahmamaloka, that it is very distinct, as that of light and shadow and that (Brahmamaloka) is hard to attain requiring as means, a combination of very special karma and knowledge, i.e., (worship). The drift therefore is that one should attempt to realize the ātman even while here (in this world).

इन्द्रियाणां प्रथमभाववृद्ध्यास्तमयिः च यत् ||
प्रथमुपवयमानानां मत्वा धीरे न शाचाति || ६ ||

The intelligent man knowing that the senses separately produced are distinct (from the ātman) and also their rising and setting, does not grieve.

Com.—How is he to be known and what avails it to know him are explained. Of the senses, such as the ear etc., separately originating from their causes, the ālāsa etc., for perceiving their respective objects, knowing their distinctness, i.e., dissimilarity of their nature to the nature of the ātman extremely pure, untainted, and all intelligence; and also the rising and setting, i.e., the
creation and absorption of the senses, to depend on the waking and sleeping states and that the ātman has neither beginning nor end, the intelligent man does not grieve. The eternally identical nature of the ātman never changing, there can be no cause of grief. So also another sruti says ‘The knower of the ātman crosses grief.’

इन्द्रियेत्यं परं मनो मनस: सत्यमुत्तमस्।
सत्या दिव्य महानामा महतोऽव्यक्तमुत्तमस्॥७॥

Beyond the senses is the mind; higher than the mind is the intellect; above the intellect is the great ātman; higher than the mahat is Aryaktam.

Com.—As the senses have been stated to be distinct from the ātman, he cannot be externally perceived; because he is the internal principle of all. How it is so, is explained. Beyond the senses, is the mind etc. As arthās (rudiments) here are of the same class with the senses, they are included in the word Indriya. The rest as previously explained. The word satva here denotes ‘intellect.’

अन्यत्कात् परं पुरुषो व्यापकोदिलिख्येत् च।
यं ब्रह्म मूच्यते जनतुरुपवन्तवं च गच्छति॥८॥

Beyond the Aryaktam is Purusha, all-pervading and devoid of linga (indicative mark), whom knowing the
mortal is freed and attains immortality.

Com.—Beyond the Arvaktam is Purusha all-pervading, being the cause of all ākāsa, etc., which is all pervading. Devoid of linga] that by which anything is reached (known) is linga such as intellect etc. That does not exist in him; so he is devoid of linga. The meaning in effect is devoid of all the attributes of saṃsāra. Him knowing, both from the preceptor and the śāstrās, the mortal, even during life, is freed from the knots of the heart, such as ignorance etc., and even when the body falls, attains immortality. This clause is connected with the previous one thus. He is the Purusha beyond the Arvaktam etc.

न सन्देशे तिष्ठति रूपमस्य न चक्षुषा पस्यति कक्षनेनन्म ।
हुँदा मनीषा मनसामिक्षक्तंत्य एतदिदृष्टमुत्ताते भवन्ति ॥ ९ ॥

His form stands not within the fold of vision. None sees him with the eye. By the intellect controlling the mind, and by constant meditation is he revealed. Who know that become immortal.

Com.—How he devoid of lingās could be seen is explained; not within the ken of the eye, stands the form of this internal ātman. Therefore with the eye, i.e., with all the senses—, the eye being here illustratively used—none sees the ātman now treated of. How can one, then, see him is explained. Hridā] by the
intellect within the heart. *Manishā*] ruling as the controller of the mind characterized by volition, *i.e.*, free from modifications. *Manasā*] by well seeing in the form of meditation. *Abhākkiptah*] realised, *i.e.*, illuminated. 'The *ātman* can be known' should be supplied to complete the sentence. Who know this *Brahman-*ātman—become immortal.

यदा पञ्चवावतिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिः न विचेष्टितं तामाहुः परमां गतिम् ॥ १० ॥

When the five sources of knowledge are at rest along with the mind, and the intellect is inactive, that; state they call the highest.

*Com.*—As a means to the intellect becoming the controller of the mind, *yoga* is now explained. When diverted from their objects, the five *gnānas* (the senses such as the ear etc., being intended for acquiring knowledge here denoted by the word *gnānam*) are centred in the *ātman* with the mind (which the senses go with) weaned away from volition etc., and the intellect characterised by determination is not active, *i.e.*, is not engrossed by its own activity, that state they call the highest.

तां योगान्ति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।

अप्रमत्तस्तदा भवति योगो हि प्रमवाच्यम् ॥ ११ ॥
That firm control of the senses, they regard as *yoga*. Then one becomes watchful; for, *yoga* is acquired and lost.

*Com.*—This state, they regard as *yoga* (connexion) which is really *viyoga* (disconnection); for, the attitude of the *yogin* is characterized by a severance of all bonds of misery; for, in this condition the *atman* is centered in his own glory, devoid of all superposition of ignorance. Firm] unshaken; control of the senses] control of the internal and external organs of sense. *Apramattah*] free from excitement or hasty action, *i.e.*, always endeavouring towards concentration. Then] when he has *commenced* yoga (this is suggested by necessary implication); for, there is no possibility of incautious action in the absence of the activity of intellect etc. Therefore vigilance is *enjoined* only *before* the cessation of the activity of intellect etc. Or, it may be that the *sruti* merely *declares* that there is unimpeded vigilance, only when the control over the senses is firm; it is therefore said that one, then, becomes vigilant. Why is vigilance enjoined? Because, *yoga* has the attributes of being acquired and being lost. The drift therefore is that to avoid the risk of losing it, vigilance should be adhered to.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति बुद्धोद्यन्त्र कर्यं तदुपलम्यते ॥ १२ ॥
Not by speech, not by mind, not by the eye, can he be attained; except in his case who says ‘He is,’ how can that be known?

Com.—If the Brahman could be perceived by the operation of the intellect etc., it can be specifically apprehended as this or that. When the intellect etc., cease to act, Brahman which is not cognized, in the absence of the cause of cognition, does certainly not exist; for, it is only when anything is perceived by the instruments of cognition, it is reputed in the world to exist; and the contrary is said to be non-existing; and therefore yoga is useless; or, the Brahman not being known should be known as non-existing. If it is thus urged, it is thus replied ‘true, not by speech, not by mind, not by the eye, not by the other senses, could he be known; still, though devoid of any attributes, being known as the origin of the universe, he certainly exists; for, that into which effects are absorbed must certainly exist; for, here also, this effect traced back in the ascending series of subtlety leads only to the conviction of something as existent (in the last resort). The intellect, even in the ultimate analysis of all the objects of perception, is still pregnant with a belief in the existence of something; for, the intellect is our authority in the comprehending of the real nature of existence and non-existence. If the
universe had no existing cause, then the effect (the world) being inseparably connected with non-existence would be apprehended as non-existing. But this is not so; it is perceived as existing only as pot, etc., made of earth is perceived in combination with earth. Therefore, the cause of the world, the ātman, must be known as existing. Wherefore? In any other than him who believes in existence, follows the drift of the agāmās and is possessed of faith, i.e., in one who argues that there is no ātman, the source of the universe, and that all this effect not connected with any cause is absorbed into non-existence and who thus sees perversely, how can that Brahma be truly known? The meaning is it cannot at all be known.

अस्त्तीत्येवोपल्लभ्यस्तत्त्वभावेन चेमयोः ॥
अस्त्तीत्येवोपल्लभ्यस्त तत्त्वभावः प्रस्तीदति ॥ १३ ॥

He should be known to exist and also as he really is. Of these two, to him who knows him to exist, his real nature becomes revealed.

Com.—Therefore, having abandoned the theory of those who argue for non-existence, the ātman should be known as existing, as productive of effects and conditioned by intelligence. But when the ātman is devoid of that and subject to no modification (an effect has no existence independent of
the cause; as the *sruti* says 'a modification is a mere matter of speech and name; that it is mud is alone true', then, is the true nature of the *ātman* unconditioned, devoid of indicative marks, and incapable of being thought of, as existent or non-existent. In that nature also, 'the *ātman* should be known' follows. Of these two] of the conditioned and the unconditioned, i.e., known as existent and its true nature; the genitive case has the force of Nirdhārana, i.e., determining; of the *ātman* previously known as merely existent] of the *ātman* known by the belief in its existence produced by its limitations, i.e., its perceived effects. Afterwards, the real nature of the *ātman* subject to no condition, different from both the known and the unknown, i.e., the manifested universe and the *prakṛiti* one without a second, and indicated by the *srutis* 'not this, not that, etc.,' 'not gross, not subtle, not short', 'in the invisible, bodiless, supportless etc.,' faces him who had previously realised it as existent.

यदा सर्वेप्रमुच्यन्ते कामा थेकस्य दृढः श्रिताः ।
अथ मत्वीदमृतो भवत्व ब्रह्म समस्तुते ॥ १४ ॥

When all desires clinging to the heart of one fall off, then the mortal becomes immortal and here attains Brahman.
Com.—When of the person thus seeing the truth, all desires, which were clinging to the intellect of the knower before he attained the knowledge, fall off from want of anything else to be desired (for intellect and not the ātmān is the seat of desires, and also from another sruti which says desire, volition, etc.), then the mortal (he was so before he attained the knowledge), subsequently to the acquisition of knowledge, becomes immortal, death consisting in ignorance, desire and karma being destroyed, and becomes Brahmān even here (there being no necessity of going, death resulting in a going having been destroyed) like fire extinguished, all bondage being destroyed.

यदा सर्वे प्रभिचन्ते हृदयस्येह प्रथम: ।
अथ मत्योऽस्तो भव्येतावक्ष्यनुशासनम् ॥ १५ ॥

When here all the knots of the heart are sundered, then the mortal becomes immortal. Thus much, the instruction.

Com.—When again the up-rooting of all desires takes place is explained. When all the ties of the heart of one, while yet alive, i.e., all the modifications of the intellect due to ignorance which are in the nature of fast-bound knots are destroyed; when the ties of the heart, i.e., such as the beliefs ‘I am this
body,' 'this is my wealth,' 'I am happy or miserable,' etc., are destroyed by the rise of the contrary belief in the identity of the Brahman and the ātman, in the form 'I am certainly Brahman, not subject to Sam-
sāra' the desires which originate in those ties are destroyed to their very root; then the mortal be-
comes immortal. Thus much alone—the doubt that there is more should not be raised—is the instruction.
'Of all the Vedāntās' should be supplied to complete the sentence.

शतं चैका च हृदयस्य नाभ्यस्तासां मूर्धनमभिनि:सुतेका 
तयोष्मयनमृतत्वभेमति विष्णुकुत्या उत्क्रमणे भवन्ति || १६ ||

A hundred and one are the nerves of the heart. Of them, one has gone out piercing the head; going up through it, one attains immortality; others at the time of death lead different ways.

Com.—It has been stated that there is no going; for, the knower who has attained the knowledge that the ātman is the all-pervading Brahman devoid of all attributes and who has untied all the knots due to ignorance &c., and who has become Brahman even while alive; because, says the sruti 'he attains Brahman here' and also says another sruti, 'his prāṇās do not go out.' 'Being Brahman, he attains Brahman;' but, for those who attain Brahmaloka by the know-
ledge of the lower Brahman and by other kinds of worship and for those of an opposite kind who whirl in samsāra, this special way is pointed out, with a view to eulogise the fruits of the knowledge of the higher Brahman now treated of; moreover, the knowledge of agni has been made the subject of a question and a reply and this mantra is begun also for the purpose of stating the process by which the fruit of that knowledge is attained. Here, nerves, one hundred in number, and one other named sushumnā branch out from the heart of man. Among them, the one named sushumnā has gone out piercing the head. At the moment of death, one should control the ātmā in the heart and make it join that nerve, nādi; going up by that nerve, one goes through the orb of the sun and attains relative immortality; according to the smriti, permanency till the absorption of the elements is spoken of as immortality; or, he attains absolute immortality along with Brahma, in due course of time, having enjoyed incomparable pleasures in the Brahma-loka. At the time of death, the other nerves travel diverse ways, i.e., they become the cause of one, being born again in sam-sāra alone.

अद्वृत्यातः पुरुषोद्वन्तरात्मा सदा जनानां हद्ये सन्निविष्टः।
The Purusha of the size of a thumb, the internal ātman, is always seated in the heart of all living creatures; one should draw him out from one’s own body boldly, as stalk from grass; one should know him as pure and immortal; one should know him as pure and immortal.

Com.—Now the sruti says this for the purpose of concluding the drift of all the vallis. The Purusha of the size of a thumb, the internal ātman, as previously explained, is seated in the heart of all men. One should draw him out, i.e., separate him from one’s own body; ‘like what’ is explained. As the stalk within the grass, from the grass boldly with self-composure. Him, so drawn out from the body, one should know as Brahman previously described, pure, immortal and mere intelligence. The repetition and the use of the particle ‘iti’ are to show that the Upanishad ends here.

Nachiketas then having acquired this knowledge imparted by Death and also all the instruction about yoga, attained Brahman, having become free from taint
and death; so does another also, who thus knows the nature of the ātman.

Com.—This conclusion of the story intended to eulogise knowledge is now stated. Nachiketas having obtained from Death by the granting of boons, the knowledge of the Brahmaṇa imparted as above-said and also all the instruction about yoga with its fruits, attained Brahmaṇa, i.e., became immortal. How? Being already freed from vice and virtue and from desire and ignorance. Not merely Nachiketas alone but even another who like Nachiketas, knows the ātman and realizes its true nature unconditioned and within all, and not its form which is not within all. Who knows the nature of the ātman, as thus stated, such knower also; ‘being untainted becomes death-less, by attaining Brahmaṇa’ should be supplied to complete the sentence.

सह नाववतु | सह नौ सुन्तु | सह वीर्यं करवावहे |
तेजस्वि नावधीतमशः मा विद्विषावहे || १९ ||

Let him protect us both, let us exert together; may what we study be well studied, may we not hate.

Com.—This sânti (expiatory prayer) is stated here for the purpose of removing all faults incurred by the disciple and the preceptor, in the course of receiving and imparting knowledge respectively, and caused by
dereliction of rules due to oversight or excitement. Let him protect us both by illumining the nature of knowledge. Who? He alone, the Lord of all, revealed by the Upanishads. Again, let him protect us both by revealing the fruits of such knowledge. Let us together acquire the strength produced by knowledge. Moreover, may what is studied by us, who are bright, be well studied! Or may what is studied, i.e., acquired by study, by us, be very potent! May we, disciple and preceptor, never hate each other, owing to blame incurred by us, by improper recital or instruction due to oversight! The repetition three times of 'Peace,' 'as Peace! Peace!! Peace!!!' is for averting all evil. The word Om is to show that the Upanishad ends here.

ॐ शान्ति: शान्ति: शान्ति:

Om Peace! Peace!! Peace!!!.

———0———

Here ends the Kathopanishad.

———0———
The Prasnopanishad

Sri Sankara’s Introduction.

OM TAT SAT.

ADORATION TO THE BRAHMAN.

ॐ मद्रं कर्णभि: श्रुणुयाम देवा: । मद्रं पश्येमाक्षरमित्यज्ञा: ।
स्थिरेऽर्द्धस्तथ्यासातः सस्तनूभि: । व्यशेम देवहितं यदायु: ॥

Om, Oh Gods, may we, with our ears, hear what is auspicious; Oh ye! fit to be worshipped, may we, with our eyes, see what is auspicious; may we enjoy the life allotted to us by the gods, offering our praise with our bodies strong of limb.

ॐ शान्ति: शान्ति: शान्ति: ॥

Om peace, peace, peace.

ॐ नम: परमात्मेन: । हरिः अः ॥

OM ADORATION TO THE PARAMATMAN.

सुकेशा च भारद्राजः शैव्यव्रत सल्यकाम: सौयायणी: च गायः
कौशिकश्रायव्यायानो भार्गवो वैदर्भी: कबन्धी कायायनस्ते हैते
श्रवणां ब्रह्मनिष्ठ: परं ब्रह्माण्वेशमाणा एष है वै तत्सर्वं वक्ष्यतीति तेन
समित्याणयो भगवन्तं पिपपलादमुक्तर्वन: ॥ १ ॥
Sukesa, son of Bhûradvâja, and Satyakâma, son of Sibi, and Gârgya, a son of the son of the sun, and Kausalya, son of Asvala, and Bhûrgava of Vidarbha, and Kabandhi, son of Katya,—all these intent on Brahman and centred in Brahman, seeking the highest Brahman, approached the revered Pippalâla, samit (sacrificial fuel) in hand, thinking that he would explain all to them.

Com.—Om, adoration to the Paramâtman. This Brâhmaṇa is begun for the purpose of explaining at length the drift that has been expressed by the mantras. The story of the sage questioning and the sage replying is for the purpose of eulogising knowledge. Thus it praises knowledge, by saying that it should be acquired by men who have been observing Brahmacharya and residing in the house of the preceptor for a year, and who have performed tapas, and that it should be imparted by preceptors but little short of omniscient, like Pippalâla etc., and not by anybody whosoever; and by the indication of such means as Brahmacharya their observance is directed; Sukesa by name and son of Bhûradvâja; Saibyah, son of Sibi; Satyakâma by name; Sauryâyanî] the son of Sûrya (sun) is Sourya and his son is Sauryâyanî. This form (with a long vowel ending) is vedic license; Gârgya, one born of the family of Gârga; Kausalya by name. Asvalâyana, the son of
Asvala; Bhârgava, one born of the family of Brigu; strictly the gotrāpatyam of Brigu (vide Pânini); Vaidarbhi, born in Vidarbha; Kabandhi by name. Kâtyâyana, son of Katya; his great-grand father being alive, the suffix denoting uva pratâyam is used (vide Pânini). All these intent on Brahman, i.e., believing in the Apara Brahman as supreme and devoted to its practice seeking after the highest Brahman, i.e., wishing to attempt, as they could, to attain that eternal knowable, approached the worshipful preceptor Pippilâda, with loads of sumit in their hands, for the purpose of knowing that, thinking that he would explain all to them.

तान्त्र स ऋषिस्तवच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवर्तसरं संवतस्यथ यथाकाम प्रशान्नपृच्छत यदि विज्ञायम: सर्वह वो ब्रह्म्यायम हि त् || २ ||

That seer said to them; as yet, live another year in tapas, Brahmacharya and faith; then ask us questions as you please and if we know, we shall indeed explain all to you.

Com.—The seer said to them, who had thus approached him, though you have already performed tapas, by controlling your senses, still again, live another year here, especially careful about Brahmacharya and faith and well intent on serving your preceptor; then, as you please, i.e., without restraining your desire, ask
questions, every one of you, on subjects on which you may wish to know. If we know what is asked about (the word ‘if’ is intended to show that the preceptor was not conceited, not that there was any doubt as to his knowledge, as is apparent from his answering the questions), we shall explain to you all you ask about.

अथ कबन्धी काश्यपन उपेल्य प्रश्नः ।

भगवन्कुते हेतु इस्मा: प्रजा-प्रजायन्त इति ॥ ३ ॥

Then Kabandhi, having approached Kātyāyana asked: worthy master, whence are these creatures born?

Com.—Then, i.e., after a year, Kabandhi having approached Kātyāyana asked ‘Oh, worthy master, whence do these creatures, Brahmins and the rest, arise?’ This question is intended to elicit what results are attained and what path is gone through, by combining Aparavidya and karma.

तस्मै स होवाच प्रजाकामो वेप्रजापति: स तपोद्वत्यत स तपस्त-प्वा स भिषुनमुत्पादयते । रथिं च प्राणं चेष्येतौ मे बहुधा प्रजा: करिष्यते इति ॥ ४ ॥

To him he said: ‘The lord of creatures, wishing for creatures, thought; and having thought out his thought created a pair—food and eater—thinking they would produce creatures for him variously.’

Com.—To him who thus interrogated, he replied for
solving the doubt. Wishing to create creatures out of himself, the lord of creatures, the ātman of all, thinking to create the universe, acting according to the word filled with the thought, being Hiranyagarbha born at the beginning of this Kulpa and being the lord of all created beings and things immovable and moveable, revolved in his mind the knowledge acquired in the previous birth, the drift of which is revealed by the srutis. Having thus brooded over the knowledge, imparted by the srutis produced a pair, a couple—necessary for creation,—the moon, i.e., food and prāna, fire (sun), i.e., the eater. Thinking that agni (sun) and the moon, i.e., (the eater and the food) respectively would create diverse creatures, he created the sun and the moon, in the order beginning with andu (globe).

अदित्यो ह वै प्राणो रविरेव चन्द्रमा रविर्वा एतत्सवं यन्मोर्त्तचामूर्ति
च तस्मान्मूर्तिरेव रत्यः ॥ ५ ॥

The sun is life indeed and the moon, the food; all this having form and formless is food; so form is certainly food.

Com,—Here the sun is prāna, the eater, the fire; the moon is the food, the moon is indeed food. This pair, the eater and the food really one, different aspects of the lord of creatures. The distinction is really one of secondary and primary. How? All this, gross and subtle,
is indeed in one aspect food, both having form and formless, the eater and the food. Therefore when a dinner is made, i.e., what has form and what has not; (the former) is food being eaten by what is formless.

अथादिल्य उदयन्ययप्राची दिशां प्रविशति तेन प्राच्यान्यप्राणान्
नदिमधु सानिध्यते। यदक्षिणां यज्ञार्थी यदुद्दीची यदथो यदूर्ध्वं
यदयद्दर्षा दिशो यत् सर्व यत्वं प्रकाशयति तेन सर्वान्यप्राणान्यदिमधु
सानिध्यते।

Now the sun rising enters the east. By that, he bathes, in his rays, all prāṇa in the east. When he lights up the south, the west, the north, the nādir, the zenith, the inter-space and all, by that, he bathes in his rays, all prāṇa.

Com.—Similarly, though formless the prāṇa, i.e., the eater is all, and food also is prāṇa; how? Now the sun rising, i.e., becoming perceivable by the eyes of living beings, lights up the east with his light; by thus pervading all with his light makes all the lives in the east one with his own self, all living beings being pervaded by his all-pervading rays of light; similarly also, when he lights the south, the west, the north, the nādir, the zenith, the inter-space, the cardinal points and those between them, he bathes all lives in all those directions in his all-pervading light.
This is he, the totality of all living beings, assuming every form, life and fire, (who) rises (every day). This is told by the Rik.

Com.—This is he, the eater, life, the \textit{atman} of all, assuming all forms, being the \textit{atman} of the universe, pr\textit{\textaccenthat{a}}na and fire. This is the eater, who rises every day making all cardinal points his own. This, now explained, has also been told by the \textit{mantra} also.

Having all forms, shining, omniscient, the highest stay, sole-light, heat-giver, having a thousand rays, existing in a hundred forms, life of all creation, this sun rises.

Com.—\textit{Visvar\textaccenthat{u}pam}, having all forms; \textit{Harinam}, shining; \textit{j\textaccenthat{u}tav\textaccenthat{u}d\textaccenthat{u}sam}, omniscient; the highest stay] to whom all lives cling; sole-light] the eye, as it were of all living beings, having no second. \textit{Tap\textaccenthat{u}ntam}, giving heat. This sun, their own \textit{atman}, the knowers of \textit{Brahman}, the seers have known. Who is it that they have known? Having a thousand rays, having many rays; existing in a hundred forms, \textit{i.e.}, existing in many forms
in different living beings. This sun, the life of all creation, rises.

संतत्रसः वै प्रजापतिस्वस्स्त्यायने दक्षिणं चोतरं च। तथेहृ वै तत्र
विद्वापूर्वं क्षतमित्युपासं। ते चान्द्रभस्मैव लोकमामिसाजयन्ते।
त एव पुनः पर्वेन्तं तत्साद्वेद ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते।
एव हृ वै राविष्यं पित्यायः। \|| 9 ||

The year is the lord of the creation; of it, two paths the southern and the northern. Those who follow the path of *karma* alone, by the performance of sacrificial and pious acts, win only the world of the moon; they certainly return again; therefore, these sages desireous of offspring take the southern route. This is the food reached by the way of the *manes*.

*Com.*—How the pair—the moon, having form, the food and the *prāna*, the form-less, the eater, the sun, could create all creatures is explained. This pair alone is time, the year is the lord of creatures, because the year is accomplished by the pair which together are the lord of creatures; the year being a combination of *tithis*, days and nights accomplished by the moon and the sun, is said to be of the nature of the pair, food and eater being no other than they. How is that? Of the year, the lord of creatures, are two paths the southern and the northern. These are the two well-known paths,
each extending over six months, by which the sun goes south and north, distributing worlds among those who perform \textit{karma} alone and those who combine \textit{karma} with worship. The second \textit{tadu}, \textit{i.e.}, the \textit{tadu} in \textit{tadupāsate} is an adverbial adjunct. Those among the Brahmins and the rest who follow only what is done, as \textit{Ishtam} (sacrifices) and \textit{pūrtam} (pious acts) and not what is not made, \textit{i.e.}, nothing eternal, attain the world of the moon, \textit{i.e.}, the world of food, a portion of the lord of creatures, who is both food and eater, the worlds of the moon being in the nature of one made, \textit{i.e.}, not eternal. They, after consumption there of what has been done, return, \textit{i.e.}, enter this world or something worse, as is said. As these devotees, \textit{i.e.}, the house-holders, the seers of heaven, desirous of offspring achieve as the fruit by the sacrificial and pious acts, the moon, \textit{i.e.}, the lord of creatures in the form of food; therefore they attain what was performed by them, \textit{i.e.} the food, \textit{i.e.}, the moon to which the southern route leads. This is the food, the moon, to which the route of the manes leads.

अयोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्यायामानमन्विष्यादिद्विधामि

जयन्ते \textit{।} \textit{प्रत्वष्ट} प्राणायामयतनमेतदमस्ततापभयमेदत\textit{।} \textit{परायणमेतस्मा न पुनर्रति}}

पञ्च ियेष निरीधस्तदेष खङ्क: \textit{।} \textit{२० \textit{।}}

Now, by the northern route, by \textit{tapas}, \textit{Brahmacharya},
faith and knowledge seeking after the átman, they
gain the sun. This is the stay of all lives, this is
immortal, this is fearless, the highest goal; they do
not return from thence. This is the obstacle. About
that, is this (following) verse.

Com.—By the northern route, they reach the sun, a
part of the lord of creation, the prâna, the eater. By
what? by tapas, i.e., by control over the senses, more
particularly by Brahmacharya, by faith and by knowl-
dge regarding the self of the lord of creation, i.e.,
worship of Prajâpati; seeking after the self, i.e., the
prâna, the sun, the stay of the universe, i.e., realizing
the sun in the form 'I am he,' they gain, i.e., reach the
sun. This is certainly the common abode of all lives,
their support this is immortal, i.e., indestructible and
therefore fearless, not full of fear of increase or diminu-
tion like the moon. This is the highest goal of those
who resort to mere worship and of those who combine
karma and worship. They do not return from hence,
as followers of mere karma do. Hence, this is the
obstacle of the ignorant; for, the ignorant obstructed
by the sun do not attain the year, i.e., the sun, i.e., the
prâna. He, the year, in the nature of time, is an obsta-
cle to the ignorant. About that, is the following verse.

पद्मपादं पितरं द्रादशाक्षिति दिव आहुः परे अर्थं पुरीषिणं ।
अथोमै अन्य उ परे विचक्षणं सत्तचे च पड़र आहुर्पितामिति || १ १ ||

Having five feet, the father of all, having twelve forms, they say he is seated in a place higher than Dyuloka, full of water. These others say that the world is lodged in him, all knowing, ever moving with seven wheels and six spokes.

Com.—Having five feet] the five seasons are, as it were, the feet of the sun which is no other than the year. With these seasons as 'feet,' the year moves. This analogy makes but one of the hemanta and the visvra seasons. Father] he is called father because he is the creator of all. Having twelve forms] the twelve months are the forms, i.e., limbs or component parts of the year. In a place higher than Dyuloka (sky), i.e., in the third heaven. Purushinam, full of water. They say] those who know Time say. The same, some others who know time say, is omniscient; and that the world is fixed to the wheel of Time, ever on the move, in the form of seven horses and having six seasons. They say that all the universe is fixed there as spokes, in a wheel. Whether having five feet and twelve limbs or whether possessed of seven wheels and six spokes, in any view, the year, of the nature of Time, the lord of creation, in the form of the sun and the moon, is the cause of the universe.
The month is the lord of creation; its dark half is indeed the food; the light half, the prāna (eater). Therefore, the seers perform sacrifices in the light half; the others, in the other, i.e., dark half.

Com.—The lord of creation, i.e., the year, in which this universe inheres, ends in its component part, the month. The month indeed, the lord of creation above described, is also in the nature of a pair; of the lord of creation, i.e., the month, one portion, i.e., the dark half, is food, i.e., the moon. The other part, i.e., the light half, is the sun, the eater, the fire. Because, they see everything as prāna, marked by the light half; therefore, these seers who see the prāna, though performing sacrifices in the dark half, perform them, only in the light half, as they do not see the dark half, as distinct from prāna (the light half). But others see not the prāna and only see the unseeing dark half. Those others perform sacrifices, only in the dark half, though they do them in the light half.

अहोरात्रो वै प्रजापतिस्त्तस्याहरेव प्राणो रात्रिहेघ्य रथि: प्राणं वा
एते प्रस्कन्दन्ति । येदिवा रथ्य संयुक्तेन श्राहचर्येवेत तदात्रो
रथ्य संयुक्तेन ॥ १४ ॥
The day and night is indeed the lord of creation. Of that, the day is the prâna and the night indeed is the food. Those who combine with Rati (sexual intercourse) by day, spill prâna. That they combine with Rati by night is Brahmacharyam indeed.

Com.—And that lord of creation, i.e., the month, culminates in his component parts, the day and night, as before explained. Of him, the day is indeed prâna; the eater, the fire; the night indeed is food, as before explained. Those spill their prâna, i.e., the day, that is, waste it by separating it from the selves. Who? Those ignorant men, who by day have carnal intercourse with woman, who is the cause of sexual pleasures. This being so, the prohibition that it should not be done is a rule laid down by the way. If they have intercourse by night, in season, that is Brahmacharyam indeed. That being praiseworthy, the mandate that one should approach his wife during rita, in season, is also, by the way, enjoined. What is relevant here is this, i.e., the lord of creation in the form of day and night becomes such as corn, grain etc.

अतं ये प्रजापतिस्ततो ह ये तदेतस्मादिदमा: प्रजा: प्रजायन्त इति

|| १४ ||

Food indeed is the lord of creation; from that indeed is the semen virile; from that are all these creatures produced.
Com.—Thus modified in this order, food is the lord of creation. How? From that is semen virile, the seed in man, the cause of creation. From that, sprinkled in woman, these creatures, such as men etc., are produced. What was asked for, from whence are creatures produced, has thus been determined, i.e., that these creatures are produced by couples, beginning with the sun and the moon and ending with the day and the night, through food, blood and semen virile.

तदेह वै तप्रजापतित्रतं चरनि ते मिथुनसूत्यादादयते।। तेषामेव ब्रह्मालोको भेषाण तपो ब्रह्मचर्य नेपु सत्यं प्रतिष्ठितम्।। १९ ||

Thus, those who follow the vow of the lord of creation produce couples. To them alone, is this Brahma-loka, in whom tapas, brahmacharyam and truth abide.

Com.—Thus, this being so. Of those house-holders (Vai and Hu are two particles, remembrances of well-known things), who obey the vow of Prajapati (lord of creation), i.e., who approach their wives in due season, their visible fruits (in this world) is this. What? They produce a couple, i.e., son and daughter. The invisible fruits (pertaining to the future world) are also to them alone, performing sacrificial and pious acts and making gifts. This Brahma-loka, i.e., the world of the moon, to which the route of the manes leads, is to those
in whom tapas, i.e., the vow of a snātaka etc., Brahmachāryam, i.e., abstinence from sexual intercourse except in season and truth, i.e., abstinence from falsehood abide always without any deviation.

तेपामसी विरजो ब्रह्मलोको न येषु जिह्मन्त्रतं न माया चेति || १ ५ ||

To them, is that Brahma-loka devoid of taint; in them there is no deceit, falsehood or dissimulation.

Com.—But to whom is that state of lower Brahma marked by the sun, reached by the northern route, untainted, i.e., pure, not tainted like the Brahma-loka of the moon, subject to increase and diminution, is explained. They in whom fraud does not exist, as necessarily it does in house-holders, resulting in many conflicting modes of conduct; those for whom falsehood is not unavoidable, as it is in the case of house-holders on account of play, mirth, etc.; similarly, those in whom there is no dissimulation as in house-holders. Dissimulation consists in disclosing one's self in one manner and acting otherwise. It is of the nature of duplicity in behaviour. To those men duly fitted, i.e., the Brahmachārin, the hermit and the sanyāsīn in whom, from absence of cause, these faults such as duplicity, etc., do not exist, is this untainted Brahma-loka, according to the means they employ. Thus, this is the goal
of those who combine karma with knowledge (worship). The Brahma-loka previously explained and marked by the moon is for those who perform mere karma.

Thus ends the first Prasna.
The Prasnopanishad

SECOND PRASNA.

अथ हैन भार्गवो वैदर्शि: प्रणुच् । भगवन्तक्येव देवा: प्रजा
बिधार्यन्ते कतर एतधिकाशंयन्ते क: पुनरेषां वारिष्ठ इति ||१||

Next Bhârgava of Vidarbha questioned him 'Oh Bhagavan! How many Devas support the creature? Which of them enlighten that? Who again is of all of them, the greatest.'

Com.—It has been said that ātma is the eater, the lord of creation. This question is begun for the purpose of determining how he is such lord and eater in this body. Next Bhârgava of Vidarbha questioned him. Oh Bhagavan! how many Devâs (senses) mainly support the creature, i.e., the body? Which, among the senses divided into intellectual and active, manifest their glory outside. Who again of these is the greatest, i.e., the most important of these which are in the nature of cause and effect.
To him he said, ‘This Deva is the āhāsa, wind, fire, water, earth, speech, mind, eye and ear. They revealing their glory say, we hold together and support this body.’

Com.—To him, who thus questioned, he replied: ‘This Deva is the āhāsa, wind, fire, water, earth, i.e., these five great elements, Bhūlās, the constituent elements of the body and speech, mind, eye, ear and the rest, i.e., the senses of acting and the senses of intellect; these Devas of the nature of effects and instruments, manifesting their glory and competing for pre-eminence, say this body, this bundle of causes and effects, we hold together, as pillars do the vault from going to pieces and chiefly support. The thought of each is that the body—the bundle—is supported by it alone.’

Prāna, the greatest, said to them, ‘Do not cherish this foolish vanity. I alone, having divided myself five-fold, hold this body together and support it.’ They did not believe.
Com.—Prána, pre-eminent, said to them who were thus vain, 'do not from want of discernment cherish this vanity; for I alone hold together and support this body, having divided myself into five distinct conditions such as prána etc.' and when he said he supported it, they did not believe in him and thought how it could be thus.

सोकिममानांद्वैयुक्तमत इव तस्मिन्नुक्रामयथेतरे सर्वे एव- बोक्राम्ये तस्मि ५ श्च प्रतिष्ठायाने सर्वे एव प्रातिष्ठाने। तथथा मधुमक्षिका मधुकराजानमुक्राम्ये सर्वे एवोक्राम्ये तस्मि ५ श्च प्र- तिष्ठायाने सर्वे एव प्रातिष्ठाने एवं वाइमनश्च:शेत्रं च ते प्रीता: प्राणं सुन्वस्नित्व || ३ ||

He from indignation seemed to ascend from the body, and when he ascended, all the others immediately ascended too; and when he was quiet they were quiet too, just as bees fly up when their king flies up and settle down when he settles down, so, mind, speech, eye, ear and the rest being pleased, praise Prána.

Com.—And he, Prána, observing their want of faith, seemed to ascend from the body of himself from indignation. What followed when he seemed to ascend is made apparent by an illustration. Immediately after he ascended, all the other pránas, i.e., the eye
and the rest began ascending and when he, Prána became inactive, i.e., did not ascend, all became quiet, i.e., settled down; just as in the world, the bees ascend after their king ascends and settle down when he settles down. As in the illustration, so here. Speech, mind, the eye, ear, etc., leaving their disbelief and knowing the glory or greatness of Prána grow delighted and praise Prána.

एणोऽस्त्रितप्येष सूर्य एव परजन्यो मघवानेष वायुरेष प्रथिवी 
रण्येतेव: सदस्द्रामृतं च यत् || ५ ||

As fire, this burns; this, sun; this, cloud; this, Indra; this, wind; this, earth; moon, Deva and what has form, what is formless and what is immortal nectar.

Com.—How? This Prána being fire, burns or flames; so this being sun, shines; so this being cloud, rains. Again this being Indra, protects the creatures and destroys, Asurás and Rákshasás. This is wind in its different forms, ávaha, pravahā etc. Again this is Deva, earth (supporter of all) and moon (nourisher of all). This is all that has form and all that is formless. This is also amrita which is the stay of all Devás.

In short,

अरा इत्य रथनामी प्राणे सर्व प्रतिष्ठितम् ||
ऋषेन यजौ-पि सामानि यथा क्षत्रं ब्रह्म च || ६ ||
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As spokes in the nave of a wheel, so all is centred in Prāṇa. Riks, Yajur Vedas, Samams, sacrifices, Kshatriyas and Brahmins.

Com.—As spokes in the nave of a wheel, all from sraddhā (faith) down to name is centred in Prāṇa, while they endure; so also Rik, Yajur and Sama Vedās, the three kinds of mantrās, and what is accomplished by them, i.e., the sacrifice, the Kshatriyas, protectors of all and the Brahmins competent to perform sacrifices and other karma. Prāṇa is all this.

प्रजापतिष्ठरसि गर्भे त्रमेव प्रतिजायसे। तुभ्यं प्राण प्रजातिविमा बाठों हरन्ति यः प्राणे: प्रतितिप्रसि || ७ ||

As lord of creatures, you move in the womb and yourself are afterwards born. These creatures bring offerings, Oh, Prāṇa, to you who are sitting with the prāṇas.

Com.—Again, being yourself the lord of creatures, you move in the womb and are born, being another embodiment of the father and the mother. That you are both father and mother is already established by your being the lord of creatures. The meaning is you Prāṇa, though one, are the ātman of all, in the guise of the forms of all bodies and souls. For you, Oh Prāṇa, these creatures, men and the rest, bring offerings through the apertures of the eyes etc. As you
are within all bodies along with the Prānas, i.e., the eyes and other senses, it is but proper they should bring you offerings. As you are the eater, all the rest is indeed food for you.

देवानामसि बान्हितम्: पितृणां प्रथमा स्वथा ॥
ऋणीणां चरितं सत्यमथवार्ज्जितसामसि ॥ ७ ॥

You are the best carrier to the celestials, the first oblation to the manes. You are the true active principle of the senses (prānas) which form the sap of the body.

Com.—Moreover, you are the best of the carriers of oblations to the Devas such as Indra. The food given to the manes in the Nandi srāvāla is prior even to that offered to the chief of the Devas. You alone are the carrier of that to the manes. Besides, of the senses such as the eye &c., (prānas) which are called utharva, and in whose absence the limbs are dried up, you are the active principle aiding in the support etc., of the body.

इन्द्रस्वं प्राण तेजसा स्वरूपसि पररक्षिता ॥
त्वमन्तराक्षे चरसि सूर्यस्वं ज्योतिषां पति: ॥ ८ ॥

Oh Prāna, you are Indra, you are Rudra by valour; you are the protector, you move in the sky and you are the Sun, the lord of all luminaries.
Com.—Again, Oh Prána, you are Indra, i.e., Parámesvára (Lord of all). By valour, you are Rudra, destroyer of the world and you are the protector of the world, while it endures; by your mild aspect; you always move in the inter-space. By rising and setting, you are indeed the sun, the lord of all orbs of light.

यदा त्वमाभिकर्ष्यथेमाः प्राण तेष्व्रजाः ||

आनन्दस्पर्श्यश्रिं त्यामायानं भविष्यतीति || १० ॥

When you rain, all round; then, Oh Prána, these, your creatures, sit delighted, thinking there will be food at their desire.

Com.—When you in the form of clouds, rain all round; then, having obtained food, these creatures put forth activity. Or, Oh, Prána, these, your creatures, being yourself and nourished by your food, become delighted with the mere sight of the rain you pour, thinking there will be food at their desire.

त्रास्यस्त्र प्राणे क्रिरविरता विश्वस्य सत्यति: ||

वयमायस्य दाताः पिता तेन मातरिष्ण न: || १ १ ॥

Oh Prána, you are unpurified, you are the fire called Ekārshi, eater, lord of all the existing universe; we are the givers of oblations, Oh Mātarisvan! you are our father.

Com.—Again, being first born and there being none
other to purify you, you are unpurified. The meaning is you, are, by nature itself, pure. Oh Prána, you are the eater of all oblations being Ekarshi, i.e., fire well known among the followers of the Atharva Veda by the name of Ekarshi. You alone are the lord of all the universe which exists. Or, the word ‘saípatik’ may be interpreted as ‘good lord.’ But we are the givers of oblations to be eaten by you. You are, Oh, Matarisvan! our father; or, you are the father of Mátarisvan, i.e., wind. Therefore, it is established that you are the father of all the universe.

या ते तनूबांचे प्रतिष्ठिता या शोभे या च चक्षुषिः ।
या च मनसि सन्तता शिवां तां कुसू मोक्षमपि: || १२ ||

What form of yours is lodged in speech, what in the ear, what in the eye, and what in the mind continuous, make that propitious air do not ascend from the body.

Com.—In short, what form of yours, lodged in speech moves the mouth of the speaker, what in the ear, what in the eye, and what united with the mind acts as volition etc., make that passive, i.e., quiet. Do not make that unquiet, by ascending from the body.

प्राणस्येदं वष्टे सर्वे त्रिदिवं यत्प्रतिष्ठितम् ।
मात्रेव पुनाप्रक्ष्या श्राव्य प्रज्ञा च विचेष्ठि न इति || १३ ||
All this is within the control of Prāna, as also what is in the third heaven. Protect us like a mother. Give us affluence and knowledge.

Com.—In short, everything of enjoyment in this world is under the control of Prāna; as also of all that which exists in the third heaven for the enjoyment of the Devās etc., Prāna alone is the lord or protector. Therefore protect, as a mother does her sons. As all splendour pertaining to a Brahminhood and Kshatriya are due to you, give us that affluence and knowledge originating in you. It has been thus determined that Prāna whose greatness or glory, as being all, has thus been disclosed by the eulogy of the prānas; such as speech and the rest is the lord of the creation, the eater.

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Here ends the second Prāṣṭāna.

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Then Kausalya son of Asvala questioned him. 'O Bhagavan! whence is this Prāṇa born? How does he come into this body? How does he stay dividing himself? By what does he ascend from the body? How does he support all external and how all within the body?'

Com.—Then, Kausalya son of Asvala questioned him. Though Prāṇa's glory has been thus realized by the prānas, which had ascertained its real nature, it may still be that it is an effect, being a combination (samhata). Therefore, I ask, Oh Bhagavan! whence, i.e., from what cause, Prāṇa, thus determined is produced and when produced, by what form of activity does he enter the
body? The meaning is, what is the cause of his taking a body and when he has entered the body, how does he, dividing himself, stay? By what form of activity does he ascend from the body? How does he support what is external to the body, i.e., adhi bhūta and adhi daiva, i.e., the totality of elements and powers; and how, what is within the body.

तस्मै स होवाचालतिप्रश्नान्यङ्गूः चक्षुसि ब्रह्मिष्ठोदत्तीति तस्माते दोहं ब्रह्मिमी

|| २ ॥

To him he replied, 'you ask questions about transcending things. I will answer thee, because you are a great knower of Brahman.'

Com.—Thus questioned, the preceptor, said to him, Prāna himself, being difficult to know, is fit for intricate questioning. You question about the origin, etc., even of him. Therefore, you ask questions about transcending things. As you are eminently, a knower of Brahman. I am delighted and shall tell you what you ask about. Listen.

आत्मन एष प्राणो जायते || यथैषा पुरुषे चछायतसिंहेतदातात्
मनोक्तेनायात्यसिज्ञ्ज्ञरी रे || ३ ॥

This Prāna is born of the ātman. As this shadow in the man, so is this in the ātman. By the act of the mind, this comes into this body.
Com.—This Prāṇa spoken of is born of the ātman, i.e., of the highest purusha, undecaying and true. As regards the how of it, the following illustration (is offered). As in this world, when the figure of the man consisting of the head, hands, etc., is the cause, his shadow is produced as the effect; so in this Brahman the true purusha, is this principle named Prāṇa analogous to the shadow and false in its nature recognised as the shadow in the body. It comes into this body by the act of the mind, i.e., through the karma, arising from volition, wish etc., of the mind; for, it will be said later on ‘By virtue, virtuous world etc.’ Another sruti also says, ‘Intent on that fruit he reaches it with his karmā.

यथा सम्राडेवाध्यक्षतान्निविनियुक्तेऽ एतान्त्रामानेतान्त्रामानाध्यतिष्ठस्य
ःश्ववेष नः इत्तरान्त्राणान्यक्षुण्योक्त शतनिल्ले || ४ ||

As the sovereign alone commands the officers, (under him) ‘stay in these villages and those,’ so this Prāṇa posts other prāṇas separately (at their respective posts).

Com.—Just as in the world, the sovereign alone posts officers under him to different villages; how? ‘Look to these villages and those.’ So, as pointed out in the illustration, the chief Prāṇa commands other prāṇas such as the eye etc., and his own different
manifestations to their respective posts.

The *apāna* stays in the two lower apertures. *Prāna* stays in the eye, ear, speech and nose. In the middle is *samāna*. He distributes the food supplied equally; so, these seven flames arise.

*Com.*—Of its division now; the *apāna*, an aspect of the chief *Prāna*, stays in the two lower apertures expelling urine and faeces etc., so in the eye and the ear and going out from the mouth and the nose, *Prāna*, occupying himself the place of the sovereign, stays. In the middle, *i.e.*, between *prāna* and *apāna*, *i.e.*, in the navel, *samāna* (*so called because he distributes food and drink *samam* *i.e.*, equally). As this distributes equally, the food and drink thrown into the fire of the body, these seven flames go out from the fire in the stomach fed by food and drink, and reaching the region of the heart through the apertures in the head. The drift is that the objects of seeing, hearing etc., are enlightened through the *prāna*.
This ātman is in the heart. Here, there are a hundred and one nerves. Every one of these has a hundred branches; again, every one of these has seventy two thousand sub-branches. In these, vyāna moves.

Com.—In the heart, i.e., in the ākāsa of the heart, enclosed within a lump of flesh of the form of a lotus, is this ātman, i.e., the subtle body connected with the ātman. Here, i.e., in the heart, are the chief nerves, a hundred and one in number. Every one of these chief nerves has a hundred branches. Every one of these branches has seventy two thousand sub-branches. In these nerves, moves vyāna (so called because he is all-pervading). Vyāna stays pervading the whole body through the nerves, going out from the heart everywhere within the body, as rays from the sun, especially in the joints, shoulders and vital parts. Growing active in the interim between the activities of the prāna and the apāna, it is able to perform deeds requiring great strength.

अथैकोश्च उदान: पुण्येन पुण्यं लोकं नवति पापेन पापमुभा म्यामेव मनुष्यलोकम् || ७ ॥

Now by one nerve, udāna ascending, conducts to virtuous worlds by virtue, to sinful worlds by sin and to the world of men by virtue and sin combined.
...Com.—By one of these hundred and one nerves, i.e., by that nerve named sushumna which goes up, udâna moving in all portions, from the foot to the head, conducts one to virtuous worlds, such as the abode of the Devas; by virtuous deeds enjoined by the sâstras; by sinful deeds contrary to virtue, to sinful worlds, such as birth among horizontal creatures, i.e., beasts. By both equally combined, i.e., virtue and sin, to the world of men. ‘Conducts’ should be supplied.

आदिस्यो ह वै बाद्यः प्राण उदयेष्यं हेवां चाकुशं प्राणमनुग्रहान्।
प्रृथिव्यं या देवता सैंपा पुरुषस्यापानमविष्म्यान्तरा यदाकाशः स
समानो वायुव्यान्। || ॥

The sun indeed is the external prâna. He rises favouring the prâna in the eye. So the goddess of the earth attracts the apâna downwards. The wind between is samâna. The wind is vyâna.

Com.—The sun is the well-known outward Prâna among the Devas. He rises and by his light favours this prâna, lodged in the eye of the body, i.e., helps it with luminosity in the perception of forms. Similarly the well-known goddess presiding over earth, attracts or controls the activity of the apâna in the purusha and favours its action by pulling downwards; for, otherwise, this body, owing to its weight, may fall down or being
unimpeded may fly up. The air in the ākāsa, in the middle, i.e., between the earth and heaven (by the word ākāsa, the wind in it is denoted: as those in a cot, are denoted by the word cot) is samāna, i.e., favours samāna, samāna resembling it in the fact of being enclosed within the ākāsa in the middle. The external wind, vāyu, generally: because it resembles vyāna in pervading, favours vyāna. This is the drift.

तेजो ह वा उदानसामान्यद्रुपशान्तेजा: ||
पुनर्भवाभिस्तियेमेनसि संपथमाने: || एः ||

The external fire tējas, verily, is ādāna. Therefore, the fire being extinguished, one again enters another body with the senses clinging to the mind.

Com.—The general fire tējas, well-known and external, is the udāna in the body. The meaning is, that by its light, it favours the wind known as udāna as ‘udāna’, fire in its nature, favoured by the external fire, causes the ascent from the body. Therefore, when a man’s natural fire is extinguished, then one should know that his life is spent, i.e., that he is dying; he enters another body. How? along with the senses such as speech etc., clinging to the mind.

यथैतराय प्राणस्यायाति प्राणस्येजसा युक्तः ||
सहाम्ना यथासंकल्पितं लोकं नयति || १० ||
Of what thought, by that he attains prāṇa; the prāṇa combined with uḍāna along with the ātman, conducts to the world thought of.

Com.—Of what thought he is at the time of death, by that thought, i.e., volition, he attains along with the senses, the prāṇa, i.e., he puts forth the activity of the chief Prāṇa. The meaning is that at the time of death, the activity of the senses having declined, he lives putting forth the activity of the chief Prāṇa alone. Then his relations around say 'he breathes and lives;' and that prāṇa manifesting the activity of uḍāna (tejas); with the ātman] with the owner, i.e., the enjoyer. The prāṇa manifesting the activity of the uḍāna alone, leads the enjoyer to worlds (bodies) thought of, according to the influence of virtuous and sinful karma.

The learned man who knows Prāṇa thus—of his offspring there is break and he becomes immortal; there is the following verse.

Com.—Of the learned man who knows Prāṇa thus, i.e., with these attributes already described, about his birth etc., the following fruits, both here and hereafter, are pointed out. The offspring, i.e., the son, the grandson etc., of this knower, do not suffer break in continuity.
and when the body falls having become one with Prāṇa, he becomes immortal (in a relative sense). The following verse (sloka) briefly explains this purport.

उत्पत्तिमायार्थं स्थानं विभूतं चैव पश्चात्।
अत्यालं चैव प्राणस्य 
विज्ञायामृतमलनस्ते विज्ञायामृतमलने इति ॥ १२ ॥

Knowing the birth, the coming, the staying, and the five-fold sovereignty of Prāṇa and its stay in the body, one attains immortality; one attains immortality.

Com.—Birth] from the Paramātman. Coming] coming into this body, by the activity of the mind. Staying] in the lower apertures and other places. Five-fold sovereignty] the posting, as by a sovereign, of the different aspects of Prāṇa, in five-forms. Its external manifestation] as the sun &c. Within the body] as eye &c. Knowing Prāṇa thus, one attains immortality (relative).

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Here ends the third Prasna.
The Prasnopanishad.

—o—

FOURTH PRASNA.

—o—

अथ हैं सौर्यायणी गार्ये: प्राच्छ | भगवनेतसितुरुपेक्षायेन कानि स्वपन्ति कान्यसितङ्गायत ततर एप देवः स्मान्यस्यति कस्येतसपुर्वं 
भवति कस्मिन्यु सर्वं संप्रतिष्ठिताभवन्तिः || १ ||

Next Sauryāyani Gārgya questioned him "Oh Bhagavan! What in the man sleep? What wake in him? Which is the Dēva who sees dreams? Whose is this bliss? In which of them again are all of them fixed?"

Com.—Next Sauryāyani Gārgya questioned him: Having thus exhausted by these three questions all about samsāra, the subject of Apara (lower) Vidya, subject to modification, partaking of the nature of causes and effects and of ephemeral existence, the next three questions are asked in order that the Brahman not partaking of the nature of causes and effects, devoid of prāna, not perceivable by the mind, beyond the shot of the senses, bliss in its nature, free from misery, not subject to
modification, undecaying, true, knowable by Para Vidya (higher knowledge), known as purusha, without and within all and unborn, may be known. Now, it was stated in the second Mundaka, that everything known to exist, proceeded from the undecaying Brahman, as sparks from the flaming fire, and that everything is absorbed into Brahman. What are all those existences which diverge from the Brahman? How again, thus existing in divergence, are absorbed into it (Brahman) alone? What again are the characteristics of that Brahman? Now, in order to explain, these questions are imagined to be raised: 'Oh Bhagavan, in this man, having head, hands, etc., what senses sleep, i.e., cease to perform their functions? What again in this man wake, i.e., do not sleep, i.e., perform their functions? Of these distinguishable as effects and instruments, which Deva sees dreams? Dream is seeing within the body, as if he were awake, by one who has turned away from waking consciousness. The drift is, whether that is accomplished by any Deva, in the nature of an effect, or any in the nature of an instrument. And who enjoys the bliss (arising when the activity of the waking and the dreaming state ceases) clear, i.e., free from the stain of contact with the objects of the senses, consisting in the absence of all trouble (distraction) and unobstructed? Then, where are all these, their waking and dreaming
activities having ceased, centred?, i.e., where do these blend indistinguishably, like juice in honey and like rivers entering the ocean. It is but reasonable that these turned away from their own activities, like the scythe and other instruments, which have ceased to do their work, should separately rest, each in its own place. Whence does the supposition then arise, that the senses of man in sleep become all blended in one. The supposition of the questioner is certainly reasonable. As all the senses together, during waking, act on behalf of some lord and are dependent (on him), therefore, their coalition in one is reasonable even in sleep, because of their dependence and acting together. Therefore, this question is certainly consistent with the supposition. Here the question ‘in which are all these centred?’ is asked by the questioner who wishes to know him, in whom all this bundle of effects and instruments is absorbed during sleep and pralaya.

तस्मै स होवाच। यथा गार्भे मरीच्योदकस्यातं गच्छत: सर्वा पूर्वस्थ्यांतः एकाकेभवन्ति। ता: पुनः पुनर्दयत: प्रचरन्त्येवं ह वै तस्मै परे देवे मनस्येकोभवन्ति। तेन तदवश्च पुरुषो न शृणुयोति न पश्यति न जिज्ञाति न रसयते न सुशोते नाभिवद्यते नाददते नानन्दयते न विस्तुजते नेत्रायते स्वप्नितिस्याच्छायते ॥ २ ॥

To him, he said: ‘Just as, O Gārgya, the rays of the
setting sun all become one in this orb of light and go out again when he rises again, so all of these become one in the highest Deva, i.e., the mind; then, therefore, the man hears not, sees not, smells not, tastes not, feels not, speaks not, takes not, delights not, abandons not, moves not; they say 'he sleeps.'

Com.—To him, the preceptor said: 'O Gārgya, hear what you ask for; just as the rays of the sun disappearing become all one in the orb of light, i.e., become one and indistinguishable, and when the same sun rises again and again become dispersed; as in this illustration, so all that crowd of objects and senses become one in the highest Deva (having light), i.e., mind (as the eye and other senses are under the control of the mind, mind is said to be the highest sense), during sleep and become indistinguishable, like the rays in the orb of light, and when he wakes go out of the mind to perform their own functions, as the rays from the orb of light. As during sleep, the ear and other senses capable of knowing sound etc., become, as it were, one in the mind, their activity as senses having ceased, therefore, during sleep this man called Devadatta etc., hears not, sees not, smells not, tastes not, feels not, speaks not, takes not, delights not, abandons not, moves not; men of worldly understanding say 'he sleeps.'
The fires of *prāna* alone wake in this city. This *apāna* is the *gāṟhapātaṇa* fire. *Vyāna* is the *anvāhārayapachana* fire. The *prāna* is the *āharaniya* fire, as it is taken from the *gāṟhapatya* fire.

Com.—When the senses, the ear and the rest, are gone to sleep in this city, i.e., in this body of nine apertures, the five winds, *prāna* and the rest called fires, being like fire, keep watch. This is their similitude with fires. This *apāna* is the *gāṟhapatya* fire. How is explained; just as, at the time of performing the *agnihotra*, another fire named *āharaniya* is obtained from the *gāṟhapatya*, so from the *apāna* during sleep, *prāna*, as it were, the *āharaniya* fire is obtained. But *Vyāna*, emerging from the southern cavity of the heart is called the *anvāhārayapachana*, or the southern fire, from its connection with the south.

(The priest) is he, *samāna*, since he distributes equally the oblations which are inspiration and expiration. The mind is the sacrificer; the *udāna* is
the fruit of sacrifice; he leads the sacrificer every day to Brahman.

Com.—Here also, there is the priest officiating at the agnihotra. Because, he distributes inspiration and expiration (which are, as it were, the agnihotra oblations which are always double) for the support of the body; he is the officiating priest, as the carrier of the oblations, though already said to occupy the position of the fire (also). Who is this? He is samâna; therefore, even the sleep of the knower is the giving of oblation in agnihotra. The drift, therefore, is that the knower should not be regarded as one performing no karmas; for, it is said in the Vâjasaneyakopanishad 'even of him sleeping, all the Bhûtas always perform sacrifices.' Here, having thrown the external senses and objects as oblations into the wakeful Prâna-fires and wishing to reach the Brahman, as one would wish to reach heaven, the fruit of the performance of agnihotra, the mind, as sacrificer, wakes. Being known like the sacrificer, as the most important of the effects and instruments, and having set out towards Brahman, as sacrificer to heaven, the mind is made the sacrificer. The fruit of the sacrifice is udâna; because, the realization of the fruits of sacrifice is due to udâna. How? The udâna causing the mind, the sacrificer, to cease his own activity, conducts him every day during sleep to the
undecaying \textit{Brahman}, as to heaven. Therefore, \textit{udāna} occupies the place of the fruits of sacrifices.

\begin{quote}
अनुष देव: स्वभ महामानमनुभवति | यह्रूष्ट दशमनुपश्यति शृङ्ख
श्रुतमेवावर्षमनुशृणोति देशादिगंतरूखः प्रवत्नभूतं पुनः पुनः प्रवत्नभवति दशं चारदं श्रुङ्खुलं चारुतं चानुभूतं च सवा-सब सवै पश्यति सवैः पश्यति ॥ ९ ॥
\end{quote}

In this state, this Deva (mind) undergoes a variety of changes, sees again what it has seen, hears again whatever was heard, experiences again what it had experienced in different lands, and directions. What was seen and not seen, heard and not heard, experienced and not experienced, existent and non-existent, it sees; being all, it sees.

\textit{Com.}—Thus of the knower, from the time of the cessation of the activity of the ear to the time of his waking from sleep, till then he enjoys all the fruits of a sacrifice and not misery, as in the case of the ignorant. Thus, being a knower, is eulogised. For, it is not, alone, in the case of the knower, that the ear etc., cease from activity, or the Prāna-fires keep watch, or the mind being free in the waking and dreaming conditions merges in the condition of sleep every day. It is well known that all living creatures pass through the waking, dreaming and sleeping conditions by turns. Therefore, this context must be
regarded as praising the state of a knower (and not as laying down any rules). As regards the question, which of the devas sees, dreams, he replies: 'When the ear, etc., cease activity' and prāna and other winds keep watch for the support of the body before reaching the condition of sleep, during this interim, this deva (mind) with the ear and other senses absorbed in it, like rays of the sun sees in dreams his own greatness, i.e., assumes diverse forms in the nature of subject and object. It may be urged that the mind is only the instrument of the enjoyer, i.e., the Atman in enjoying the various forms and that it cannot be said to enjoy independently; for it is the Atman that is independent. This is no fault; for the independence of the Atman is due to its conditioning mind; for the Atman does not really in its own nature dream or wake. It has been said in the Vājasu-
neyakopanishad that its waking and dreaming are caused by its condition, mind. Combined with mind and becoming a dream, it seems to think and to move etc. Therefore, the statement that the mind is independent in enjoying diverse forms is only logical. Some say that the self-luminosity of the Atman will be marred during dreams owing to its combination with the condition, mind. That is not so. This false notion of theirs is caused by their ignorance of the drift of the srutis; because even all the talk that the Atman is
self-luminous, which endures only till emancipation, is produced by conditions such as mind and is within the pale of ignorance. Where there is something like another, then one sees something distinct from himself; of him there is no connexion with what is visible according to the sruti 'but where all becomes the Atman alone, there who could be seen by whom etc.? Therefore, this doubt arises only in those who know only the lower Brähman and not in those who know the one Atman. It may be urged that if this be so, then the distinction in 'here, i.e., in dreams, this Purusha is self-luminous' will become meaningless. It is here replied that what is stated is very little. The self-luminosity of the Atman, enclosed in the cavity of the heart, according to the text 'he who sleeps in the ākāśa within the cavity of the heart, will be marred in a greater degree. If it be urged that though this is really a fault, still that half the burden, i.e., half the obstacle will be removed in the matter of the self-luminosity of the Atman by assuming the absence of mind during dreams. This is not sound; for, even on that supposition, from the sruti, 'he sleeps in the nerve called, Puritali,' the notion of removing half the hindrance, in the matter of self-luminosity of the Atman, is certainly false; because, even in sleep, the Atman rests in the nerve
called 'Puritati.' How then is it said, 'here, this Purusha is self-luminous.' If it be said that as that sruti is found in another branch of the Vedas, it is not in point here, that is unsound; for, it is admitted that the purport of the srutis must be identical; and one Atman being the subject of all Vedantas is desired to be taught and to be known. Therefore, it is right that the appropriateness of the assertion that the Atman is self-luminous in dreams should be explained. Because, srutis serve to reveal the real truth. If this be so, hear the purport of the sruti, abandoning all conceit. Not by all who think themselves learned, could the drift of the srutis be known, even in a hundred years, by mere conceit. Just as the self-luminosity of the Atman is not affected in sleep, because it is possible to represent him as distinguished from the ākās of the heart, and the puritati nerve where he sleeps, because he is not connected with them; so, the self-luminosity of the Atman, as distinct from the visible reminiscences of the observer, who is different from all effects and instruments and who sees, on account of ignorance, as separate objects, the reminiscences, which, as the result of karma, are left in the mind full of tendencies due to ignorance, desire and karma, cannot be marred even by the proudest logician. Therefore, it is properly said that when all the senses are absorbed in the mind and
when the mind is not absorbed, the Atman, as manomaya, sees dreams. How it realizes a diversity of experiences is explained. Whatever has been seen, such as friend, son etc, the mind influenced by unconscious impressions thinks from ignorance that it sees the son, the friend etc, produced from such impressions. Similarly, it seems to hear what has been heard, owing to such impressions; and from ignorance, it seems to experience what it has experienced in different lands and directions. Similarly, what was seen in this birth and what was not seen, i.e., what was seen in previous births; for, there can be no unconscious impressions of what was never seen; similarly, what was heard and not heard, and what was experienced in this birth by the mind alone, and what was not experienced, i.e., what was not experienced by mind alone in previous births; what is existent such as real water and what is non-existent such as waters of the mirage; in short, sees all, said and not said; being all, i.e., being conditioned by all the unconscious impressions of the mind, sees all. Thus, the mind, being in itself all the senses, sees dreams.

When it is overpowered with light, then this mind
sees no dreams; thus then, the bliss arises in this body.

Com.—When the Deva, i.e., the mind, becomes overpowered, i.e., has all the outlets of these impressions closed by the light (lodged in the nerve) known as Pitta and pertaining to the sun, then the rays, i.e., the tendencies of the mind, become absorbed into the heart along with the senses. When the mind, like fire in a log of wood, pervades the whole body in its form, as general knowledge (as opposed to a special modification) then he sleeps. At that time, this Deva, named mind, does not see dreams, the door of vision being closed by light. Then, in this body, this bliss arises, which is knowledge unimpeded, pervading all body without distinction and clear.

त यथा सोम्य व्यांसि वासोद्वशं संप्रतिष्ठन्ते ।
एवं है वै तत्सब्र पर आत्मानि संप्रतिष्ठते || ७ ||

Just as, good youth! birds go towards the tree intended for their abode, so all this goes to the supreme Atman.

Com.—Then at this time, all the effect and instruments depending on ignorance, desire and karma become quiet. When they are quieted, the entity of the Atman, misunderstood on account of its conditions, becomes one without a second, free from trouble and calm. To indicate this condition by the entering into
the *Atman* of the earth and other objects produced by ignorance, the *Sruti* offers an illustration. This is the illustration. In the same manner, good-looking youth! that birds go to the tree intended for their abode; so, as in the illustration, all that will be said hereafter becomes absorbed into the supreme and undecaying *Atman*.

पृथिवी च पृथिवीमात्रा चापस्थापोमात्रा च तेजश्रृ तेजोमात्रा च वायुक्ष्र वायुमात्रा चाकाशाकाशाकाशानात्रा च चक्षुश्र नाय्य च श्रोत्रं च श्रोतात्यं च प्राण च प्राणात्यं च रस्क्ष्र रस्क्ष्र तात्यं च त्वक्क्ष्र स्पर्शियत्यं च वाक्क्ष्र वक्तुत्यं च हस्तियं चादात्यं चोपस्थानन्दमित्यं च पायुक्ष्र विस्तेयति त्यं च पादी च गल्यं च मन्त्र मन्त्रं च बुद्धिक्ष्र वोद्वक्तु चापाकाशाहर्न्यं च चित्तं च चेत- मित्यं च तेजश्रु विद्यवत्तयं च प्राणश्रु विधारियत्यं च \[8\]

Earth and its subtle form, water and its subtle form, fire and its subtle form, air and its subtle form, अकासु and its subtle form, sight and its objects, taste and its objects, touch and its objects, speech and object, hands and what is to be handled, the organ of generation and what is to be enjoyed, the organ of excretion and what must be excreted, the feet and what is to be trodden on by them, mind and what must be thought,
the intellect and what must be determined, egotism and its object, Chittā and its object, light and its object, and Prāna and what must be supported by it.

_Oom._—What is that all? The earth gross, having five attributes and its cause, the rudiment of earth, _i.e._, the subtle form of smell, so water and the subtle form of water, fire and its subtle form, air and its subtle form, ākāsa and its subtle form, _i.e._, all gross and subtle Bhūtas; similarly, the sense of sight and its objects, ear and its objects, nose and its objects, the palate and its objects, touch and its objects, speech and what must be said, hands and what must be handled, the organ of generation and what must be enjoyed, the organ of excretion and what must be excreted, feet and what must be reached; thus all the intellectual and active senses have been mentioned. The mind already stated and its objects, the intellect consisting in determination and its objects, ahankāra, _i.e._, the mind characterised by egotism and its objects, Chittām, _i.e._, the intelligent mind and its objects. _Tejas_] The skin, apart from the sense of touch, having light. _Vidyotāyān_ yam] the objects enlightened by it. Prāna, what is called the sūtra, and what is strung on it, _i.e._, all the bundle of effects and instruments, combined for the benefit of some other entity, having name, form, etc.
This is the seer, toucher, hearer, smeller, taster, the thinker, the knower, the doer, the intelligent entity, Purusha. He becomes merged in the supreme, undecaying Atman.

Com.—Then the self which has entered here, like the sun in the water etc., with the attributes of enjoyer and doer; this is the seer, toucher, hearer, smeller, taster, thinker, knower, doer, the intelligent self (Vijnana means the intellect being the instrument by which things are known.) Here it means, he who knows, i.e., knower. Vijnanatma, of the nature of knower. The meaning is that he is a knower by his nature. Purusha, because full of, i.e., subject to the conditions above described, i.e., the nature of effects and instruments. And he enters into the supreme undecaying Atman, the supporter of the universe; as the reflected image of the sun etc., in water enters into the sun etc.

परमेवाक्षरं प्रतिपथते स यो हैं तदन्त्यामहारूर्मलः शुभ्रमक्षरं वेदयते यस्तु सोम्य। स सर्वं भवति तदेष श्रोकः।। १० ॥
The supreme, undecaying one he surely attains. Who knows that, shadowless, bodiless, devoid of attributes, pure and undecaying. Who knows that, good-looking youth! becomes omniscient and becomes all. There is this verse.

Com.—The fruits of one who realizes the one-ness of the ātman are stated. He surely attains the supreme, undecaying ātman, hereafter described. He who being freed from all desires, knows that, shadowless, i.e., free from Tamas or ignorance, bodiless, i.e., devoid of body subject to conditions of name, form etc, alohitam. i.e., devoid of all gunas (attributes) such as Rajas; because thus, therefore, pure; undecaying, because devoid of all attributes the eternal known as purusha, having no Prāṇa, not perceivable by the mind, bliss in its nature and free from all misery, existing without and within all, unborn. Who renounces everything, good-looking youth! there can be nothing which is not known by him. Owing to ignorance he was not omniscient before; subsequently by the removal of ignorance, by knowledge, he becomes all. The following verse briefly conveys the drift stated.

विज्ञानात्मा सह देवैश्च सवैः प्राणा भूतानि संप्रतिश्रुतिः यत् ||
तद्व्यते यस्तु सोम्य स सर्वजः सर्वेमेवविबेशति || १ १ ||
Who knows, good-looking youth! the undecaying Atman in whom the knowing self with all the devas, the Prānas, and the five elements are centred. He, the omniscient, enters indeed into all.

Com.—Who knows, good-looking youth! the undecaying Atman, into which the knowing self, with all the devas, such as fire and the rest, the Prānas, i.e., the eye and the rest and the Bhūtus, such as the earth &c., enter; he being omniscient enters indeed into all.

Here ends the fourth Frasna.
The Prasnopanishad.

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FIFTH PRASNA.

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अथ हैनं शैव्य: सत्यकाम: पंप्रेंछः स ये हैं तद्गंगवन्मनु-ध्येषु प्रायणान्तमोक्षारमभिध्यायीत्। कतमं वाच स तेन लोकं ज-चत्तीति तस्मै स होवाच। || १ ||

Then, Satyakāma, son of Sibi, questioned him: "Oh Bhagavan! what world does he, who among mortals meditates on 'Om' till death, win by that?" To him he replied.

Com.—Satyakāma, son of Sibi, questioned him. Now the Prasna is begun for the purpose of enjoining the worship of the syllable 'Om,' as a means to the attainment of the Pura (higher) and Apara (lower) Brahman, Oh Bhagavan. Who among mortals, like a wonder, until death meditates upon the syllable 'Om' (the word meditation is the continuous contemplation as Atman of the letter 'Om' regarded as Brahman by courtesy, by one whose senses
are turned away from external objects and whose mind is composed, the course of such meditation not being vitiated by other or dissimilar states of consciousness and being ready like the flame of a lamp in an airless place). Who thus maintains a vow for life and combines in him truth, abstinence from sexual pleasures, abstinence from cruelty, absence of acceptance, renunciation, sanyásam, cleanliness, cheerfulness, absence of fraud and many other kinds of forbearance and religious observance. What world, for there are many worlds to be won by worship and karma, does he attain by thus meditating on 'Om'. To him who had thus questioned, he, Pippilāda replied.

एतं त्रै सत्यकाम परं चापरं च ब्रह्म यदोकारः ।

तस्मादिल्लेनेतैवतनेनैकतस्मर्वेति ॥ ३ ॥

The syllable 'Om' is verily the higher and lower Brahman. Therefore, the knower, by this means, surely reaches either of them.

Com. This Brahman—the higher Brahman, true, undecaying, known as Purusha, and the lower Brāhmaṇ known as Prāṇa the first-born—is indeed the syllable 'Om'; for, the syllable 'Om' is its Pratīka, i.e., substitute. The higher Brahman, not capable of being indicated by words etc., and devoid of all distinguishing attributes, is therefore, being beyond the reach of
the senses, incapable of being comprehended by the mere mind. But to those worshippers who contemplate on the syllable ‘Om’ as upon the image of Vishnu etc., and regard it as a substitute for Brahman, the Paro Brahman is understood to reveal itself from the authority of the sāstras; so too the lower Brahman. Therefore, it is by courtesy, that Brahman, the higher and the lower, is said to be the syllable ‘Om.’ Therefore, he who knows thus, attains either the higher or the lower Brahman by this very means to the attainment of the ātmān, i.e., by the meditation on ‘Om’. For, the syllable ‘Om’ is the nearest stay of Brahman.

If he meditate on one mātra (measure) of it, he, by that enlightened, soon comes to earth. The riks conduct him to the world of men. He, there combined with tapas, Brāhmacharya and faith, expriences greatness.

Com—Though he may not know the division of all the mātras (measures) of the syllable ‘Om’, still he surely reaches the excellent goal by virtue of the meditation on the syllable ‘Om’. One who depends entirely on the syllable ‘Om’ does not by the defect of a partial knowledge of it, attain evil, as one, who has fallen from
both karma and knowledge. Even if he constantly meditates on ‘Om’ knowing it only as one mātra, he enlightened by that meditation of ‘Om’, with only one mātra, soon reaches in the earth. What? The world of men; for, many are the births possible in this earth. Of these, the riks take the worshipper only to the world of men. The first only mātra of the letter ‘Om’ meditated on is the Rig-Veda. By that, in his birth as man, he becomes pre-eminent among the twice-born and combining tapas, Brahmacharya and faith experiences greatness, i.e., does not become an unbeliever, acting according to pleasure. One who has fallen from yoga never attains a bad goal.

Note—By the meditation of ‘Om,’ as one mātra, some mean the meditation on the letter ‘A’ alone of the syllable. Others again, take it to mean the contemplation on the whole syllable ‘Om’ but prominence being given only to one mātra.

अध यदि द्विमात्रणम् मनसि संपद्यते सोडन्तरिक्ष वजुग्मिकप्तयते सो-मलोकम् । स सोमलोके विभृतिमनुभूय पुनरावर्तते ॥ ८ ॥

But if he meditates on its second mātra only, he becomes one with mind. He is conducted into intermediate space—the world of the moon—by yajus. Having enjoyed greatness there, he returns again.

Com.—Now again, if he meditates on the syllable ‘Om’
by its second mātra, he becomes one with the moon, of
the nature of dreams, in the form of yajurveda, worthy
of meditation. Thus become immortal] is taken by the
yajus representing the second mātra to the lunar world,
the support of antariksha, intermediate space, and re-
representing the second mātra. The meaning is that he is
taken by the yajus to be born in the lunar world. Having
there, in the lunar world, enjoyed greatness returns
again to the world of men.

य: पुनरंत्र त्रिमात्रणोंप्राक्षेतेनवाक्ष्येन परं पुरुषमिलियायित स
tेजसे सूर्ये संपन: || यथा पादोदरस्वचा बिनिमुख्यत एवं ह वे
स पापमना बिनिमुखः स सामामिलनीयतो ब्रह्म लोकं स एतस्माजीव-
धनात्मापत्तरं पुरिमायं पुरुषमीक्षते तदेतो छोकों भवत: || 9 ||

But if he meditates on the supreme Purusha by
this very letter ‘Om’ of three mātras, he becomes united
with the bright sun. Just as the snake puts off its skin,
even so he is freed from sin. He is conducted by sāmu
to the world of Brahma. He sees the supreme Purusha
beyond this, dense with life and lodged in the heart of
all. There are the two following verses.

Com.—But he who meditates upon the supreme Purusha
within the sun, by this pratika, i.e., substitue, i.e., by the
syllable ‘Om’, with the knowledge that it is of three
mātras, by such meditation becomes united with the sun.
According to the context, the syllable ‘Om’ must be taken to be a help, being a Pratika or substitute, from the declaration of its identity with the Brahman, higher and lower, according to the sruti. Otherwise, the accusative case of ‘Om’ used in many places, will be objectionable. Though by the use of the third case, the syllable ‘Om’ may be understood as a kārana, i.e., instrument, still agreeably to the context, it must be read as if in the accusative case, the meaning then being, ‘let one meditate upon the syllable of three mātras as the supreme Purusha.’ According to the maxim ‘you may abandon one for the benefit of a whole family’ the instrumental case should be here given up for the accusative case used in previous passages. By such meditation, he becomes united with the bright sun. Then, even if he dies while meditating, he does not return from the solar world, as from the lunar, but is for ever united with the sun. Just as the snake puts off its skin and becomes new again, its skin having been paled off, so—as in this illustration—this man being freed from the impurity of sin, analogous to the skin, is conducted up by the sāmans representing the third mātra, to the world of Brahma, i.e., Hiranyakarbara called Satya. He, Hiranyakarbara is the ātman of all the jīvas travelling in samsāra; for, he is the internal ātman of all living beings in the subtle form; and in him the subtle ātman are all the jīvas strung together. So he is jīvaghana
(dense with lives). The knower of the syllable ‘Om’ of three mātras sees the Purusha called Purumātmān beyond this Hiranyagarbha and sees him by meditation as lodged in all bodies. The following two verses make the drift stated clear.

तिन्नो मात्रा मृत्युभयः प्रयुक्ता अन्योन्यसंस्त्रा अनविप्रयुक्ता: ।
क्रियासु बाह्याभ्यत्रमद्यमासु सम्यक्प्रयुक्तासु न कम्पते भ:।

When the three mātras, each of which leads to death by itself, are joined one to another in close union and used in well-performed actions, external, internal and intermediate, the knower does not shake.

Com.—The mātras of the syllable ‘Om’ three in number, i.e., u, u, and m are subject to death; that is, are not beyond the pale of death; but when used in meditating on the ātman in combination, the syllable ‘Om’, with the three mātras, being used at the time of contemplation by the worshipper, in respect of everyone of the three aspects of Brahman. Contemplated, i.e., the Vaisvānara or Vīra representing the waking condition, the Hiranyagarbha or Taijasa representing the dreaming condition and the Isvāra or Prāgna representing the sleeping condition, the person meditating who knows this division of the mātras of ‘Om’ does not shake. One, who knows this, cannot possibly be shaken;
because, the *Purushas* representing the waking, dreaming and sleeping states, with their respective places, are seen as one, with the letter ‘Om’ of three *mātras*; such a knower having become the *Atman* of all and one with ‘Om’ from whence could he move and where?

By *vīkṣa* this world, by *yujus* the *antariksha* and by *sāman* that which the seers know (the *Brahmaloka*); by the very aid of the letter ‘Om’, the knower reaches these and also that which is quiet, undecaying, deathless, fearless and supreme.

*Com.*—The second verse is intended to state the whole drift briefly. By *vīkṣa* this world where men live, by *yujus*, the *antariksha*, *i.e.*, the world presided over by the moon. By *sāma* that which the knowers alone and not the ignorant know as the third world, *i.e.*, the world of *Brahma*. This threefold world, pertaining to the lower *Brahman* the knower reaches by the help of the syllable ‘Om’. That, *i.e.*, the highest *Brahman*, undecaying, true, called *Purusha*, quiet, *i.e.*, devoid of all the characteristics of the universe, such as waking, dreaming, sleeping etc., therefore undecaying, *i.e.*, free from old age or decay,
deathless, fearless, because devoid of decay and modification and supreme, i.e., unsurpassable because fearless, even that, by the syllable 'Om', a help to that attainment, the knower reaches. The word ethi is used to show that the sentence ends.

Here ends the fifth Prasna.
The Prasnopanishad.

SIXTH PRASNA.

अथ हैन सुकेशा भारद्वाजः प्रपच्छ | भगवन्हिरण्यनाभः कौ-रश्यो राजपुत्रो मामुपेत्यतां प्रशस्मप्रच्छत | गोडशक्तं भारद्वाज पु-रुषं वेत्य तमां कुमारम्ब्रुवं नाहमिं वेद यद्यहमम्मवेदिं यं ते नावश्यामि समूहं वा एष परिशुष्याति योऽनुसमवेतति तस्मानाहार्मवन्तं बकुंस स तृष्णीं सर्वामार्ह्य प्रवत्राजः तं त्वा प्रच्छामि। कासो पुरुष इति ॥ १ ॥

Then Sukesa son of Bhāradvāja questioned him: “Oh Bhagavan! Hiranyāyarbha of Kosala, son of a king, approached me and asked me this question ‘Oh Bhāradvāja, knowest thou the Purusha of sixteen kalas (parts).?’ I replied to the lad ‘I know this not, if I knew him, how should I not tell thee? He who utters a falsehood is certainly dried up, root and all; therefore, I dare not utter falsehood’. He got into the chariot and went away in silence. That I ask you. Where is that Purusha?”
Com.—Then Sukesa son of Bharadvaja questioned him: “It has been stated that all the universe in the nature of effects and causes, together with the knowing self, enters into the supreme, undecaying self, during sleep. It will be clear by necessary implication that the whole universe enters into that undecaying atman alone, even in pralaya and that it is produced from thence. For, the absorption of an effect into what is not its cause is inappropriate. It has also been said that this Prana is born of the atman. The settled meaning of all the Upanishads is that the highest consummation results from the knowledge of that which is the cause of the universe. It has also been subsequently said ‘he, all-knowing, becomes all’. It should be stated where then that undecaying, true atman, known as Purusha, is to be known; for that purpose, this question is asked.” The recital of the anecdote is for the purpose of stimulating those, who wish for emancipation, to special activity, in attaining knowledge by proclaiming the difficulty of attaining it.

“Oh Bhagavan! the son of a king, warrior by caste, born in Kosala, and named Hiranyakarshna approached me and asked me the following questions: ‘Oh Bharadvaja, do you know the Purusha of sixteen kolas, that is the Purusha in whom, the kolas, i.e., parts as it were, sixteen in number, are superposed by ignorance.’
I told the prince who questioned me ‘I know not him of whom you ask.’ I told him the reason of my ignorance as he did not believe that I was ignorant, though I had thus replied. ‘If at all I knew the Purusha, whom you ask about, how should I not tell it to you, a supplicant, eminently possessing the qualities of a true disciple?’ Seeing again that he did not appear to believe, I said to make him believe, ‘he who making his ātman what it is not, speaks what is not true, is dried up, root and all, i.e., is destroyed both in this world and in the next. As I know this, I dare not, like an ignorant man, speak an untruth.’ The prince thus made to believe, silently touched with shame, got into the chariot and went back the way he came. Therefore it is established that knowledge should be imparted by the knower to one who has approached him duly and is worthy of it (knowledge); and that falsehood should not be uttered under any circumstances. I ask you about that Purusha who is in my heart, as a knowable, i.e., (being unknown) like a shaft. Where is this Purusha who should be known?

तस्मै स होवाच | इत्तैवान्तःशरीरे सोम्य स पुरुषो यस्मिनेतः पो-
पन्द्राक्षणः प्रभवन्तीति ॥ २ ॥

To him he replied: ‘even here, within the body, good-looking youth! is that Purusha of whom these sixteen kalas are born.
Com.—To him he replied: “even here, within the body, i.e., in the ākāśa of the lotus of the heart, O good-look-ing youth! is that Purusha to be sought for, not in other places; of whom these sixteen kūlas, to be hereafter named, Prāna and the rest are born. By ignorance, the Purusha though devoid of parts, is seen as one having parts, by virtue of the sixteen kūlas which are its conditions. In order that the Purusha may be seen as unconditioned, by means of knowledge and by the elimination of the kūlas, which are conditions super-imposed upon him, it is said that the kūlas, prāna etc., have their origin in him. As it is not possible, except by superposition, to speak of the unconditioned, the one and the pure entity as attainable etc., the origin, the support, and the destruction of kūla, subject of ignorance, are super-imposed upon it. It is always seen that the kūlas, which are observed to arise, exist and disappear, are not different from intelligence. It is why some ignorant persons maintain that intelligence is every moment born and destroyed in the form of pot etc., as the ghee by its contact with fire. Some others hold that when it is controlled, everything is void as it were. Some others think that the knowledge of pots etc., is an ephemeral property which rises and disappears in the eternal knower who is the Atman. The materialists hold that intelligence is an attribute of matter; the true theory
is that the ātman is intelligence itself, knowing no diminution or decay, and shines in assumed conditions of name and form; for, the srutis say 'Brahman is existence knowledge and infinity'; 'Brahman is knowledge'; 'Brahman is knowledge and bliss'. He is dense with knowledge &c. While the objects change their form, the intelligence which cognises them in their various changes, does not change, as it cognises every change in the objects. It cannot be said that there exists an object, but it cannot be known. It is like saying that there is no eye, although the form is apprehended. Knowledge may exist, where there is no object to be known; but the object never exists without knowledge; for knowledge if it does not exist, with reference to any particular knowable, exists in regard to other knowables; but where there is no knowledge, there can be no knowable. As there is neither knowledge nor knowable in sleep, it may be contended that even knowledge disappears where there are no knowable objects. This cannot be. As the function of knowledge, like that of light, is to illumine the knowable, it cannot be inferred that there is no knowledge in sleep, as there is no knowable to be illumined by it, as the absence of light cannot be argued from the absence of objects which it could illumine; for, the non-existence of sight cannot be argued by the Vaināśikas from the fact that no form is
seen in the midst of darkness. It may be urged that the \textit{Vainásika} postulates the absence of knowledge in the absence of the knowable. But the \textit{Vainásika} must reply by what process he could argue out the absence of that knowledge, by which he was able to posit the absence of all knowables. The absence of the knowable, being itself a fact to be known, it cannot be known in the absence of knowledge. It may be argued that as knowledge is not distinct from the knowable, there can be no knowledge where there is no knowable. This cannot hold, as it is admitted, that \textit{abhára} (non-existence) is as much a knowable. The \textit{Vainásikas} concede that \textit{abhára} (non-existence) is permanent and knowable. If therefore knowledge is not distinct from the knowable, knowledge will be made permanent. As the non-existence (\textit{abhára}) of knowables is \textit{ex hypothesi} of the nature of knowledge the term 'non-existence' is only a \textit{misnomer}, not a reality; as also the transient nature of knowledge. There is no harm done to knowledge which is permanent by its being verbally described as non-existence, \textit{i.e.}, \textit{abhára}. If it be said that though non-existence, \textit{i.e.}, \textit{abhára}, is knowable, it is distinct from knowledge; then, it comes to this, that absence of knowledge does not follow from absence of all knowables. It may be urged that the knowable is distinct from knowledge, but that knowledge is not distinct from knowable. But this statement
is merely one of words. If the identity of the knowable and knowledge is conceded, it is mere word to say that the knowable is distinct from knowledge, and that knowledge is not distinct from knowable, as is the statement that rāhni (fire) is distinct from agni, (fire) though agni is not distinct from rāhni. If knowledge is distinct from the knowable, the statement is inappropriate, that where there is no knowable, there is no knowledge. Nor can it be said that where there is no knowable there is no knowledge, as it is not perceived; for, they concede that in sleep knowledge exists. It is well-known that Vaiśāsīkas admit the existence of knowledge even in sleep. But the existence of a knowable is also admitted. If it be said that, in that case, knowledge is knowable by itself, we say ‘no’; for, the distinction between knowledge and knowable exists then. As the knowledge which perceives the non-existence of all things is distinct from the non-existence of the things themselves, the distinction between knowledge and knowable is inevitable even then; and a hundred Vaiśāsīkas cannot get over this objection and make knowledge itself a knowable, as surely as they cannot revive a dead man. It may be objected that, according to our theory, one knowledge has to be known by another and so on without limit. We answer ‘no’; for, all things can be classified as ‘knowledge’
and 'knowable,' and those that are not Vainásikus concede only a two-fold classification of 'knowledge' and 'knowable,' and do not admit a third knowledge, which perceives the other knowledge. It may be contended, if knowledge could not know itself, there can be no omniscience. We answer, 'let that blame attach to the Vainásikus themselves.' We gain nothing by refuting that objection. Not only this, their theory is vitiated by the absence of finality; for, according to them knowledge is knowable by another knowledge. If knowledge therefore cannot know itself, then the objection of the absence of finality to their theory is irrefutable. If it be urged that this fault is observable alike in our theory also, we say 'no'; for, according to us knowledge is one. Knowledge which is one in all places, times and men, is reflected and seen diverse, in diverse conditions of name and form, as the sun etc., is seen when reflected in water, etc. Therefore the above-named objection has no force; and so, the following is here stated. Nor could it be contended that from the sruti here, that the Purusha is limited within our body, like an apple in a pit; because the Purusha is the cause of Prána and other kalaś. For, the Purusha, limited by the body alone cannot be understood to be the cause of kalaś, such as Prána, Sraddhá etc; for, the body itself is produced by kalaś. This body produced by kalaś which have their
origin in Purusha cannot contain within it, as an apple within the pit, the Purusha who is the cause of its cause. It may be urged that on the analogy of the seed and tree, this is quite possible. As the tree of which the seed is the cause, yields fruits containing within them, the seed, the cause of their cause, (for instance, the mango fruit), it may be urged that similarly the body may contain within it the Purusha which is the cause of its cause. This cannot be for a two-fold reason, i.e., difference and divisibility. In the illustration, the seeds contained in the fruits are different from those which produced the tree. In the case to which the analogy is sought to be applied, the same Purusha who is the cause of the cause of the body is said, by the srutis, to be contained within the body. Again, as the seed and the tree are composed of parts, the relation of the container and the contained may there obtain. But here, the Purusha is one and indivisible; and the kālas and the body are both composed of parts. From this, it follows that the body cannot contain even the ākhāsa. How can it then contain the Purusha, the cause of the ākhāsa? Therefore the analogy is false.

It may be urged: 'Let go the analogy, we have the text'. We answer that texts cannot make and unmake things. The office of the texts is not to metamorphose existing things, but only to make existing things clear.
So, the passage, which says, that the Purusha is within the body must be construed, just in the same way as the passage which says that the ākāsa is within the globe. Besides, the statement that the Purusha is within the body is intended to serve as a help to his realization; for, in our experience the Purusha is realized as if within the body, by the process of seeing, hearing, thinking, knowing, etc. Therefore, it is said, that Purusha is within the body. Even a fool will not allow himself to say, even in his mind, that the Purusha who is the cause of the ākāsa is really within the body, as the apple is within the pit. Much less would the authoritative sruti say so.

स इश्वराय। कस्मिन्न्त्रुण्ड्यान्तु उक्तान्तो भविष्याभि कस्मिन् वा
प्रतिश्चिते प्रतिश्रुत्यायमीति || २ ||

He thought, 'what going out, shall I go out; or, what staying shall I stay?'

Com.—The kalas were stated to have their origin in Purusha in order that the Purusha may be distinctly described. In what order these kalas come out of their origin was stated for another purpose. That the creation was preceded by intelligence is shown by this statement, i.e., the Purusha of sixteen kalas asked for by Bhāradvāja 'saw', i.e., 'thought'. The fruit and order of creation are thus explained. On what agent going out of my body-
I myself will be going out. On what staying in the body, I myself shall stay. Herein, it is objected, that the Atman is not the creator, and that Pradhâna or Prakriti is the creator. Prakriti therefore converts itself into mahat and other forms, for the benefit of the Purusha. It does not stand to reason to say that the Purusha created the universe by his thought of himself; while there is the Prakriti, the state of equilibrium of the three Gunas, satra etc., competent according to recognised authorities, to create the world; or, while there are the atoms, acting agreeably to the divine will; because, the Atman being one, has not the necessary materials to create the universe, and further, to attribute creation to Atman, is to make Atman the author of evils to himself. For, no intelligent being, it is well-known, will do anything to his own trouble. Therefore, the assertion he saw, (thought) etc., is meant to dignify the unintelligent creator Prakriti into an intelligent entity, seeing how the Prakriti, in view to benefit the Purusha acts in an established order, as if possessed of intelligence. The Purusha is said to create, just as a king is said to do things, when the king's factotum does all. This contention has no force. It is equally appropriate to view the Atman as the creator of the universe, as to look upon him as the enjoyer. As, according to the Sânkhya, the Atman which is mere intelligence and not
liable to any change can be the enjoyer, so according to the follower of the Vedas, he can be also the author of creation preceded by thought; for, there is the authority of the *sruti* on the point. It is urged that if the *Atman* is transformed into a diligent entity it must be subject to the faults of transiency, impurity and diversity; but where there is a mere change in the intelligence of the *Atman*, as during enjoyment, without a change of entity there can be no fault. It is also urged that in the case of the followers of the Vedas who attribute to the *Atman* the function of the creation of the universe, they make the *Atman* transient and subject to such other faults, by attributing to him a change of entities. This objection is not sound; for, it is admitted that the *Atman* has two aspects, one unconditioned and the other assuming distinguishing conditions of name and form imposed upon it by ignorance (*avidya*.) The aspect of the *Atman* well-known to be the result of the conditions of name and form, due to ignorance, is admitted, only because it is talked about in the *såstras* which deal with the so-called bondage and the emancipation of the *Atman*. But the entity, in its real nature, is unconditioned, one without a second, incomprehensible to the intellect of all logicians, fearless and pure. It cannot therefore be the creator or enjoyer, nor could there be actions agent or fruit, with reference to it. For, everything is
identical with the Atman. But the Sānkhyas who found that creation, act, agent and fruits were all superimposed upon the Purusha, by ignorance (avidya), recoiled from their position, because of their non-allegiance to the sāstras and postulated that the Purusha is really the enjoyer. They postulated also the existence of Prakriti, as an entity really distinct from the Purusha and have been overcome by the reasonings of other logicians; similarly, have other logicians been overcome by the Sānkhyas. Thus engaged in supporting conflicting theories and fighting each other like creatures, striving to get at the same piece of flesh, they have all of them been continually drawn away from the truth, finding the authorities against each other. In order that those desirous of emancipation may disregard all their theories and strive with zeal to realize the true drift of the Vedânta, i.e., universal identity, we point out the flaws in the theory of the logicians; but we do not do it in the spirit of a logician. It has been accordingly observed 'having left the causes of all disputes to other disputants the knower of the Vedas, with his intelligence well protected by them, repose in happiness'. Again, there is no difference in the nature of the changes required to make the Purusha the creator and the enjoyer respectively. What is that kind of change which would support the theory that the Purusha
could be said to be only the enjoyer but not the creator and the Pradhána to be only the creator and not the enjoyer. It was said that the intelligent Atman changes in itself and enjoys but is not converted to anything distinct from itself; whereas Prakriti is converted into different entities and thus acquires the characters of diversity, impurity and dullness, but not so Purusha. To this we answer that this is really no distinction, being purely verbal. If it be urged that the Atman, which is purely intelligent, undergoes a change when the time of enjoyment comes and that when the enjoyment is over, it gives up the change becoming purely intelligent again, it may be said similarly that Prakriti is changed into forms, like mahat, withdraws itself from them, and becomes Prakriti again, and the distinction in respect of the changes undergone by Purusha, and Pradhána is therefore verbal. If it be urged that even during the time of enjoyment, the Purusha is purely intelligent as before it, then it is plain that the enjoyment attributed to the Purusha is not real. If it be urged that the intelligent Purusha undergoes real change during enjoyment and enjoys by means of that change, this enjoyment may be attributed to Pradhána as well, seeing that it also undergoes change during enjoyment. If it be urged that the change in the intelligence of Purusha alone is
enjoyment, we see no reason why fire etc., which possess special attributes such as heat etc., are not said to enjoy. Nor could it be said that Pradāna and Purusha enjoy simultaneously; for, it would be then inappropriate to hold that Pradāna is working for another. It is well-known that of two enjoyers, one cannot be dependent upon the other as chief, in the same way that two lights cannot be, in enlightening each other.

If it be said that the reflection of the intelligence of the Purusha in the mind, which is essentially satvic in its nature and has the attribute of enjoyment, is what is meant by the capacity to enjoy of the Purusha which is really not subject to any modification, we say ‘no’; for, if such capacity does not affect the Purusha the making him the enjoyer is meaningless. If the misery of enjoyment does not attach to the Purusha, he being always devoid of changes, to remove what, is the sāstra leading to emancipation made? If it be said that the sāstra is made to remove the evil, merely superposed by ignorance, on the Purusha, then the theory that Purusha is really the enjoyer alone, not creator, that Pradāna is the creator alone, not enjoyer; that there is a real and distinct entity other than the Purusha should not be respected by those wishing for emancipation, as it is unsupported by āgamas, superfluous and unreasonable. If it be urged that even if there
were but one entity, i.e., the Atman, the compiling of the sāstra is superfluous, we say 'no.' There is no such defect. The alternative doubt, whether the compilation of the sāstras is superfluous or otherwise, can arise only if there be those who compose the sāstras and those who seek its fruits. If the Atman were one, there can be no composer of the sāstras etc., different from that. In their absence, this alternative question is itself inappropriate. When the oneness of the Atman is admitted, the use of the sāstras is also admitted by you. When that is admitted, the sruti points out the inappropriateness of the alternative supposition. 'But, where to him all becomes surely Atman, there who could see what and by whom etc.' The appropriateness of compiling the sāstra is also pointed out, when dealing from the stand-point of ignorance, without the knowledge of the real existing entity. Thus at length, in the Vājasaneyaka 'where he sees as if duality exist etc.' In this Athravamantrapanishad also, a division of the sāstra is made at the very beginning, as that relating to Para (higher) Vidya and to Apara (lower) Vidya. Therefore, there is no scope for the army of the arguments of logicians entering into this domain of oneness of the Atman well-guarded by the hand of the royal authority of Vedânta. By this, it must be understood that the fault of 'want of materials' in creating, pointed
out in the *Brahman* by others, has been refuted, as the *Brahman* appears possessed of a diversity of many powers and means, due to conditions of name and form produced by ignorance; as also the objection that the *âtman* brings misery on itself etc. As for the illustration that the king is by courtesy called the doer, when the king's *factotum* is the real doer, that is not here in point. For then the primary import of the authoritative *sruti* 'he saw etc' will be affected. Where the primary meaning of a word cannot be possibly accepted, there alone is a secondary meaning allowed. But here to say that a non-intelligent thing puts forth well-regulated activity in the cause of *Purusha* taking note of persons emancipated and bound, of doer, deed, place, time and causes and for the purposes of securing such results as bondage, emancipation etc., does not stand to reason. But on the view already stated that the omniscient lord is the creator, this stands to reason.

स प्राणमस्तुज्त प्राणाचार्य क्रिया वायुप्रायोगिकिरप: पृथिवीनिर्दिष्टः मनः ||
अनमनादीयति मन्त्र: कर्मवक्ता लोकेषु च नाम च || ४ ||

He created *Prâna*; from *Prâna* faith, *âkâsa*, air, fire, water, earth, senses, mind and food; and from food, strength, contemplation, *mantras*, *karma* and worlds; and in worlds name also.

*Com.*—By the *Purusha*, i.e., *Isvara* alone, is *Prâna*, the
chief functionary created. How? He, the Purusha, by seeing, i.e., contemplating as explained, created Prāna called Hiranyagarbha, the support of the active instruments of all living beings and the internal Atman of all. From Prāna, he created faith, which is the stimulus for all living beings, to perform good karma. Then he created the great Bhūtas in which the helps to the enjoyment of the fruits of karma inhere and which are causes in themselves; the ākasa having the attribute of sound; air having two attributes, its own—touch—and that of its cause; so, fire having three attributes, its own—form—and the two previous—sound and touch; so, water having four attributes, its own peculiar one—taste—and the three previously named; so, earth having five attributes, its own—smell—combined with the previous four; so the senses formed by these Bhūtas (rudiments) ten in number, of two classes—intelligent and active; the mind, lord of these, situate within and characterised by doubt and volition. Having thus created for living beings the effects and causes, he created for their support food consisting of grain, corn etc; from the food eaten, efficiency—strength—a help towards the performance of all karma; and for the living beings having such strength, and being led astray from virtue, tapas—contemplation—a help to the purification of the mind.
Mantras, for those whose internal and external senses have been purified by tapas, the Riks, Yajus, Sáma Atharva and Angirasamantras, help to karma; from them karma consisting in apnihotrá &c.; from them, worlds, fruits of karma; and of living beings therein created, names, such as Devadatta, Yagnadatta &c.; thus all these kālas created with the aid of the seed, i.e., the faults of ignorance etc., in living beings, as the vision of the double moon, gnats, fly etc., created by the pressure of the finger on the eyes, and as the vision of all objects, created in dreams, are again absorbed into Him alone, having dropped all distinctions of name and form.

स यथेमा नयः स्यन्दमाना: समुद्रायणा: समुद्रं प्राप्यास्तं गच्छन्ति भिडेते तासां नामसुपे समुद्र इत्येवं प्राच्येत। एवमेवास्य परिद्रु-रिमा: बोद्धा कल्या: पुरुषायणा: पुरुषं प्राप्यास्तं गच्छन्ति भिडेते तासां नामसुपे पुरुष इत्येवं प्राच्येत स एषोकलोकमृतो भवति तदेष श्रोक: || ५ ||

Just as these rivers flowing towards the sea, their goal, having reached the sea, disappear, their name and form are destroyed and all is called sea; so of him, that sees the Purusha around, the sixteen kālas whose goal is the Purusha, having reached Purusha, disappear; their name and form are destroyed and all is called,
Purusha alone. He becomes devoid of parts and immortal. There is this verse.

Com:—How is that illustrated? Just as in this world, these rivers flowing, whose goal is the sea, having reached the sea, suffer a disappearance of their name and form, and when they so disappear their name and form as the Ganges, the Jumna, etc., disappear, and in the absence of all distinction is called 'the sea,' an expanse of water; as in this illustration, so of the seer who sees around the Purusha already described, treated of here and who has become the self (the active agent 'Seer,' is here used, as the sun is said to be the giver of light everywhere although his form is light itself) the sixteen kalas, Prāna and the rest already described, whose goal is Purusha, as the sea is of the rivers, having reached Purusha, i.e., being absorbed into Purusha, disappear; accordingly, their name and form, i.e., their name as Prāna etc., and their distinct nature are destroyed. The entity that survives undestroyed when name and form are destroyed is called Purusha by the knowers of Brahman. He who knows thus, being instructed by the preceptor, how the kalas are absorbed, becomes devoid of kalas, when the kalas produced by ignorance, desire, and karma have been absorbed by knowledge, and becomes immortal, the kalas produced by ignorance, the cause of death, having been destroyed. To
Convey that drift is the following verse:

अर इतिर्यनामो कल्तः यस्मिन् प्रतिष्ठित: | तं वेचं पुरुषं वेदं
यथा मा वो मृत्युः परिवृथ्या इति || ६ ||

Know that knowable Purusha in whom the kalas are centred like spokes in the nave of a wheel. So, death may not harm you.

Com.—As the spokes of a wheel are centred in the nave of the wheel, and depend on it, so the kalas, Prâna etc., are centred in the Purusha during their creation, support and destruction. Know that Purusha the Atman of all kalas, worthy to be known (Purusha, because he is all-pervading, or because he stays in the heart); so, O disciples! death may not harm you. If the Purusha be not known, you will certainly become miserable, subject to the grief caused by death. The drift is that it may not so befall them.

तानू होवाचेततावदेवाहंतत्तपरं ब्रह्म वेदं | नात: परमस्तीति || ७ ||
ते तमच्छयंतस्तवं हि न: पिता योज्यामाकमविद्या: परं पारं तारयस्तीति || नम: परमक्षणिम्यो नम: परमक्षणिम्य: || < ||

He said to them, ‘Thus much alone I know, this supreme Brahman; there is nothing beyond this.’ They worshipping him said: ‘you are our father who helps us to cross to the other shore of ignorance; adoration to the great sages; adoration to the great sages.’
Com.—Having thus instructed them, Pippiláda said to them: "Thus far, I know the supreme Brahman worthy to be known. There is nothing beyond this, more excellent or worthy to be known. This he said to remove any doubt in the minds of disciples, that there was yet something not known and to produce a belief in their minds that their object had been accomplished. Then, what did the disciples instructed by the proceptor, their purpose accomplished and finding no return for knowledge received, do for their preceptor is explained. They worshipped him by throwing handfuls of flowers at his feet and by prostrating before him. What they said is stated: 'You are our father; because, you are the creator, by giving us knowledge of the Brahman—body, eternal, undecaying, deathless and fearless as it were—because you alone have helped us to cross by means of the boat of knowledge to the other shore (supreme emancipation characterised by the absence of return to samsâra) of the ocean of ignorance consisting in perverse knowledge and infested by such evils as birth, old age, death, sickness, misery etc; your being our father is more appropriate than others'. Even that other father who creates the mere physical body is still to be worshipped most of all, in the world. What need be said of him who confers thorough immunity from fear?" This is the drift.
Adoration to the great sages who transmitted the knowledge of Brahma. Adoration to the great sages. The repetition indicates regard.

भद्रं कर्णेभि: श्रुण्याम देवता:। भद्रं पश्चयेमालम्बिताम्यज्ञता: स्थिरेचिरोऽस्तुधवाः सत्तनूभि:। व्यशोम देवहि यदायु:॥ ९ ॥

Om. Oh Gods! may we with our ears, hear what is auspicious; Oh ye! fit to be worshipped may we with our eyes, see what is auspicious; may we enjoy the life allotted to us by the Gods, offering our praise with our bodies strong of limb.

ॐ शान्ति: शान्ति: शान्ति: ॥

Om Peace! Peace!! Peace!!!

Om Tat Sat.

Harik Om

Here ends the sixth Prasna.

Here ends the Prasnopanishad.
It has been the solace of my life.
It will be the solace of my death.

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