अं तत्त्वान्तिपरोधमः

THE

Chha'ndogya

UPANISHAD

AND

SRI SANKARA'S COMMENTARY

TRANSLATED BY

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to

Mrs. Annie Besant.
## Preface

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PREFACE.

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

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

V. C. SESHACHARRI,

Publisher.

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The Chha'ndogya Upanishad.

ADHY'A'YA V.

KHANDA I.

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

Com.—The northern way of the philosophy of the conditioned Brahman has been explained. Now, in the fifth Adhyāya, after having explained the same way with regard to the knowers of the Five Fires, and to such householders and celibates as are devotional in their nature and endowed with other sciences,—what is to be described is another way, the Southern, characterised by “Smoke” and the rest, which belongs to those who perform sacrifices alone, and which is in the shape of frequent returns, a way of metempsychosis, much harder than the previous one. Such explanation, being
for the purpose of creating dispassion in the minds of men, is now begun. "Breath is the best," among speech &c. This Breath has been frequently mentioned in the foregoing sections: "Breath is Samvarga" &c., &c. "But how is Breath the best among Speech &c., when the character of functioning conjointly belongs equally to all of them; and whence follows its meditation?" In order to establish the fact of Breath being the best, the present section is begun. Any one, who knows that which is the oldest in age, and the best in quality, becomes the oldest and the best. Having attracted the listener by mentioning the result, the text lays down that "Breath is the oldest" in age, among speech and the rest; because while the child is in the womb, the Breath attains its functioning stage, before speech and the rest, and it is by this prior functioning of the Breath that the foetus grows; while it is only after the organs of sight &c., have been developed in the foetus, that speech &c., begin to function; hence, Breath becomes the oldest in age. The fact of Breath being the best will be explained by the instance of the Suhaya (horse) &c., &c. Hence, in this aggregate of causes and effects, Breath is the oldest and best.

यो ह' वै वसिष्ठ वेद वसिष्ठो ह स्वानां मुद्दति वार्ताव व-वसिष्ठ: ॥ ॥
He who knows the richest, becomes the richest of all his own. Speech is the richest.

Com.—"One who knows the richest,"—i.e., the best coverer, the most endowed with wealth—himself being the richest among all his own relations. It is explained what the richest is: "Speech is the richest,"—since eloquent persons suppress others, they are the most endowed with wealth; and hence speech is the richest.

यो है वै प्रतिष्ठां वेद प्रति है तितित्यस्यस्मिन् अभिषेकप्रमाणमिः स
चालुन्नव ग्रंहितः प्रतिष्ठा || ३ ||

He who knows firmness, becomes firm in this world and also in the other. The Eye is firmness.

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

यो है संपदं वेद सद्वासम् कामसः पुष्यते दैवाश्रम मानुषाश्रमश्रोत्रं वावः संपतू || ४ ||

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

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

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

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

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

ते ह प्राणा: प्रजापति पितरसेन्योऽधर्मवन्को न: श्रेष्ठ इति
तान्होवाच यस्मिन् उद्गान्ते शरीरं पापिष्ठतर्तिविव दृष्येत स ॥
श्रेष्ठ इति ॥ ७ ॥

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

Com.—Thus quarrelling among themselves, and desiring to decide as to who among them was the best, they went over to their progenitor, Prajāpati, and asked him: "Who among us is the best in quality?" The father replied: "from amongst you, he, on whose departure, this body looks the worst,—even though living, yet appearing like dead, and looking worse than a corpse, unclean and untouchable—that amongst you is the best." He replied in this roundabout way, in order to avoid giving pain to any of them.

सा ह वागुच्छकाम सा संक्तसर प्राण्य पर्येयोवाच कथम-
शक्ततें मनजीवितुमिति यथा कला अवदन्त: प्राणन्त: प्राणेन
पद्यन्तश्वेषा श्रुत्वन्त: श्रोत्रण व्यायनो मनसेत्रमिति प्रविवि-
श ह वाक् ॥ ८ ॥
The Speech went forth; and having stayed away for a year, it came back and asked: 'How have you been able to live without me?'. 'Just like the dumb-not speaking, but breathing with the breath, seeing with the eye, hearing with the ear, and thinking with the mind.' Speech entered.

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

चक्षुहृद्धारकाम तत्संवस्त्र प्राप्य पर्यायोवाच कथमशक्ततेन मजौबितमतिः यथास्था अपशत्तः प्राणन्तः प्राणेन वदन्तो वाचा श्रृण्वन्तः प्रोलेण ध्यायन्तो मनसेवाहिति प्रविवेश हि चक्षुः

॥ ९ ॥
The Eye went forth; and having stayed away for a year, it came back, and asked: 'How have you been able to live without me?' 'Just like the blind, not seeing, breathing with the breath, speaking with the speech, hearing with the ear, and thinking with the mind.' The Eye entered. (9)

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

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

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

अथ ह प्राण उत्तिकमिष्टयः यथा सुह्यः पुझीशारकृतसिकिर
देवदेवमितराणान्नसमाधिदतः हामितमेवोत्तर्भगवतेषः तव न:
श्रेष्ठोदिति मोक्षमारिति || १२ ||

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

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

अथ हैं वागुवाच यदहं वसिष्ठास्मि त्वं तद्विष्ठास्मीयथ हैं चक्षुवाच यदहं प्रति प्रतिशास्मि त्वं प्रतिशास्मीयथ || ११ ||
अथ हैं श्रोत्रमुवाचैः यदहं संपद्मसि त्वं संपद्मस्वायथ हैं मन उवाच यदहमायतनमसि त्वं तदायतनमस्वायथ || १२ ||

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

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

Com.—Now speech and the rest, confirming, as it were the superiority of Breath, said—just like people recognising the authority of the king by making presents to him. Speech said: 'If I am the richest, you are the richest'—i.e., the property of being the richest, which belongs to me, is yours. Or, it may mean, that this property is in reality your own; it was through ignorance that I mistook it for my own. The same interpretation is applicable to the cases of the Eye, the Ear and the Mind.
न वेव वाचो न चक्षू ष्टि न श्रोत्राणी न मनाः सिद्धां चक्षुः प्राणाः इत्यवांस्ति चक्षुः प्राणो हृदये तानि सत्ता णिं महति || १५ ||

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

(15).

Com.—The assertion of the text that the speech said so to the breath in the mouth is true; because, in ordinary parlance, the senses are not called either 'speech' or 'eye' or 'ear,' or 'mind,' but 'Breath.' Because Breath is all these senses; therefore what the speech &c., told the Breath was only a fact. "Well, how can this be?" It is only sentient persons that can quarrel among themselves, as to who is the best of them. Nor is it possible for the Eye, &c., to speak, without speech; nor is it possible for them to depart from the body, then again to enter in it, go to Brahman or eulogise the Breath. True: but the sentient character of speech and the rest is based on Scriptures, inasmuch as they are presided over by the deities of Fire &c. If it be urged that this theory of a multiplicity of sentient agencies in a single body militates against the nyāya doctrine,—we deny this; because they hold God to be the efficient cause (of the body); and those that admit such a God, also hold that it is always through the supervision of God, that any functioning
is possible for the internal and external organs, mind and the rest. And we too do not hold the intelligent deities of Fire &c., to be the inner enjoyers (personal agents); but as a matter of fact, we admit a God, only as supervising over these deities,—having in themselves the causes and effects, being only different manifestations of the single deity of Prāṇa, and serving only as prototypes of the millions of differentiations into the Physical, Supernatural, Divine, and the like. And this God is without any organs,—as declared in such texts as: "without hands and feet, he runs and holds, he sees without eyes, and hears without ears." and the Svetāsvatara reads: "Look upon Hiranya-garbhā being born"; "He brought forth Hiranyagarbha, first of all" and so forth. We are going to explain later on that the Enjoyer is the Jīva, connected with the results of actions, and as such, differing from the aforesaid God. The conversation of speech and the rest is a mere assumption,—meant to establish, for the wise, the superiority of Breath, both by means of negative and affirmative reasonings. Just as in the world, certain persons, quarrelling on the point of the superiority among themselves, ask a wise person as to who among them is the best,—and being told in reply that one who accomplishes such and such a task is the best, they go forth and each of them tries
to fulfil the condition laid down, and thereby ascertain the superiority of one amongst themselves;—so, exactly the same process the text has applied, by assumption, to the case of speech and the rest. The wise one is to ascertain the superiority of Breath, on the ground of the fact that the body was seen to live, in the absence of speech and the rest, while it ceased to live on the departure of breath. As says the text of the Kaushitaki also: "one lives devoid of the speech: we see the dumb; one lives devoid of the Eye: we see the blind; one lives devoid of the Ear: we see the deaf; one lives devoid of the Mind: we see the children; one lives when the arm is cut off; one lives when the thigh is cut off," and so forth.

Thus ends the First Khand of Adhyāya V.

ADHYĀYA V.

KHANDA II.

स होधाच कि मेस्त्र मविष्यतीति यल्लिकिचिरिदिमाशान्मय्य आशकुलिम्य इति हृदृश्यं परिधानमो ह वे नाम प्रव्य-क्षमू। न ह वा एवंविदि कीचनानत्रं मवतीति॥ ॥

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

Com.—The Breath in the mouth said: "what shall be my food?" Having assumed the breath to be the questioner, the text assumes the speech and the rest to be the repliers; and the reply given is: "whatever is known as food, in this world, including even dogs and birds, that will be your food." And in order to show that Breath is the eater, and that everything is food for Breath, the text adds its own independent testimony; apart from the assumed story: whatever food is eaten by living beings, in this world, is really of Ana, Breath, i.e., all food is eaten by the Breath alone. And in order to show that it pervades over activity of all kinds, the name of Breath is distinctly "Ana"; the prefix "Pra" only specialising the motion (signified by the root 'Ana'). The distinct utterance of the name "Ana" constitutes an utterance of the name of the eater of all foods; i.e., the name "Ana" directly denotes the 'eater of all foods.' One who knows this—i.e., knows himself to be Breath, as residing in all beings, and as the eater of all foods—, for such a one, there is nothing that is not eatable; i.e., for such a knower, everything becomes food; since the-
knowing Person is Breath itself;—as declared in another text: having begun with “It is from Breath that it rises, it is in Breath that it sets”; it finishes with ‘from the knower of this does the sun rise, in the knower of this does it set.’ (1).

स होवाच कि मे वासो मन्त्र्यतीयाप इति होच्छस्त्स्मा द्वा एतदशिश्य्न्त: पुरस्ताच्छोपरिशाहात्वः परिदिर्घति लम्मुको ह वासो मन्त्र्यन्नो ह मन्त्र्यति || २ ||

He said: ‘What shall be my clothing’? They said ‘water’. Hence, it is that while eating, people cover it, both before and after, with water. He thus obtains clothing, and is no longer naked. (2).

Com.—The Breath said again,—the assumption being as before: “what shall be my clothing?” Speech &c., replied “water.” And because water is the clothing of Breath, therefore when going to eat, and also after having eaten, the learned Brāhmāṇus do this. What is it that they do? Before eating, and after having eaten, they cover up the Breath with water, as if with cloth. Then he becomes capable of being clothed,—i.e., obtains clothing, and ceases to be naked. Since the absence of nakedness is signified by the mere presence of the cloth, the addition of “ceases to be naked” must be taken to mean that he also obtains a wrapper. What
is meant here is that the sipping of water, done before and after food, must be simply looked upon as being the clothing of Breath; and the "covering by water" is not a third sipping. Because what is meant by the preceding mantra is that whatever food is actually eaten by living beings is to be looked upon as belonging to the Breath; so too, in the present case, the questions—what will be my food, and what will be my clothing—and the replies given being exactly similar. Otherwise, if the present passage be taken to signify the performing of an independent sipping—apart from what is ordinarily performed, then, in the former case too, the food ordained for Breath would come to include even such insects &c., as are not ordinarily eaten. For, the question and the reply in the two cases being exactly similar, and being for the sake of knowledge, and as such, the section being simply for the sake of knowledge, it can never be right to interpret them by halves. There is an objection that the ordinary sipping is for the sake of preparation—readiness for food, and as such cannot be for the second purpose of clothing the Breath. But this objection does not hold: since we do not assert the sipping to have both the ends; all that we mean is that the water, that is sipped for the sake of readiness, is to be looked upon as the clothing for Breath—this is what is enjoined by the passage; and as such the
objection to the double purpose of the sipping falls to the ground. If it be urged that it could be so looked upon, only if the water were for the purposes of clothing,—we deny this; because in a sentence, which is meant to have the sole purpose of knowing the clothing, if the meaning be taken to be the laying down of an independent sipping for the sake of clothing, and also the injunction of looking upon it as not naked,—there would be a split of the sentence; and there are no grounds for holding the sipping to have both the purposes.

तद्वैतसत्यकामो जावाळो गोश्रुतयो वैयाक्षिणपयायायोक्योवाच।
यद्यपेनचछुत्याय स्थाणं ब्रूयाजायायस्वामिङ्ग्वारः प्ररोहयुः पद्याशानान्ति॥ १ ॥

Satyakāma Jāhāla, having explained this to Gosruti the son of Vyāghrapad, said to him: 'If one were to tell this to a dry stick, branches should shoot forth, and leaves would sprout out from it.'

Com.—The aforesaid philosophy of Breath is eulogised. Satyakāma Jāhāla, having explained this philosophy of Breath to Gosruti, the son of Vyāghrapad, said to him something else, that follows: 'If even to a dry stick, one knowing the Breath were to explain this philosophy, from that stick would shoot forth branches,
and leaves would sprout out. What then would be the result, if it were explained to a living man?’.  

अथ यदि महजिंगमिषेदमावास्यां दीक्षित्वा पौर्ण्मास्यां० रात्रि
स्वार्णधार्य मन्य दिधिपुनोरुपमथय व्येश्याय क्षेष्याय स्वाहेल्ये
ज्ञ्यस्य हृत्वा मन्ये संपातमवनेत् || ४ ||

If one desire to reach greatness, then having performed the initiatory rite on the Amāvāsyā and on the Paurnamāsi night; having stirred up with curd and honey, the mash of all the herbs, he should pour a libation of ghee into the fire, saying ‘Svāhā to the oldest! Svāhā to the best!’; and then he should throw the remnant into the mash. (4).

Com.—The text now lays down the action of mashing, for one who knows the Breath as described above. Now, after this, if one wish to reach greatness, then he should perform the following action. Greatness is followed by wealth; and the wealthy person possesses treasures; and these treasures are the means of the performance of actions, whence becomes possible either the path of the Gods or that of the Fathers. And with a view to this end, if one desires greatness, he should perform this action, which is not for one who desires merely a sensuous enjoyment of objects. And it is for such a one that the restrictions of time &c., are laid down.
Having been initiated on the Amāvāsyā night,—i.e., having observed the restrictions of sleeping on the ground and performed the penances of speaking the truth, observing strict celibacy and the like. The initiatory rite itself, however, does not make up the whole action; because, the action of mashing does not form part of it. From another text—“Upasadorati &c” —one also observes another restriction of drinking milk alone. On the Paurnamāsī night, he begins the action proper. Having collected all sorts of herbs—those found in the villages, as well as those in the forests—, in quantities either large or small, he should thrash them, and make them up into a pulp, and then having put the pulp into a vessel or a cup made of udambara wood—in accordance with an injunction occurring in another text—he should mash it up with curd and honey; and then having placed the whole thing before him, he should pronounce “Śvāhā to the oldest; Śvāhā to the best!” and pour a libation of ghee into the ordinary fire, and throw the remnant, attaching to the Śruve, into the mash.

वसिन्ध्रय धाहेयःधाहाच्ययस्य हुल्वा मन्ये संपातमवनयेत्प्रति
श्रयःधाहेयःधाहाच्ययस्य हुल्वा मन्ये संपातमवनयेत्सपदे धाहेयःधाहाच्ययस्य हुल्वा मन्ये संपातमवनयेदायतनाय धाहेयःधाहाच्ययस्य हुल्वा मन्ये संपातमवनयेत्।।
Saying ‘Śvāhā to the richest’, he should pour a libation of ghee into the fire, and throw the remnant into the mash. Saying ‘Śvāhā to firmness’, he should pour a libation of ghee into the fire, and throw the remnant into the mash. Saying ‘Śvāhā to prosperity’, he should pour a libation of ghee into the fire, and throw the remnant into the mash. Saying ‘Śvāhā to the home’, he should pour a libation of ghee into the fire, and throw the remnant into the mash. (5).

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

अथ प्रतिस्प्राख्याङ्गूण मन्यमाधाय जपयमो नामास्यमा हि ते सर्वमिदः स हि उःष्यः श्रेष्ठो राजाधिपति: स मा उःष्याः श्रेष्ठाः राज्यमाधिपतिः गमयत्वहमेवेतः सर्वमसानीति || ६ ||

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

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

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

Com.—After this, at each foot of the following verse;
he takes a little of the mash. That is, he takes a
morsel at each foot of the verse "That food of Sāvitri"
of the progenitor, which includes both the 'Breath' and
the Sun—"we asked for"—this food being in the form
of the mash; the meaning being "by eating of which
food of the Sun, we shall attain to the form of the Sun."
"Of the God"—of the Sun—refers to "Sāvitri" gone
before. "Best" of all the foods. "All-sustaining"—the
greatest Sustainer, or the Creator, of the whole world.
Both of these qualify the "food." "Quick"—i.e., of
quick form,—of the Sun, "we meditate upon"—we think
of, after having our hearts purified and duly prepared
by the excellent food. Or, the meaning may be: "we
performed this sacrifice with a view to attaining to
greatness, the cause of 'Bhāga' (Riches); and it is this
that we think of." "He drinks up all", that is left
of the mash. And having cleansed the vessel or the
cup of udumbara wood, and having washed his mouth
after eating, he lies down behind the fire, with his head
towards the East, either on a skin, or on bare ground,
in silence (not speaking);—"in peace"—i.e., having
his mind under such control as not to be troubled by evil
dreams. Then, if he see, in his dream, a woman, he
must understand that his business in hand has succeed-
ed.

तदेष श्रोको यदा कर्मसु काम्येषु नियत्रिति स्वमेषु पश्यति
समृद्धि तत्र जानीयात्तिम्नस्वानिदिष्टाने तस्मिन्नस्वानिदिष्टाने ||<||

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

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

Thus ends the Second Khanda of Adhyāya V.
ADHYA'YA V.

—o—

KHANDA III.

—o—

श्रेष्ठकुलप्रवा: पञ्चाला त ॥ ॥ एव प्रवा-
हणे जैवनिवर्तान कुमारानू त्याधिक्षरितेयनू हि भगव इति ॥ ॥

Svētakētu, the grand-son of Aruna, went to the assembly of the Panchālas. Pravāhana Jāivali asked him: ‘Boy, has thy father taught thee?’ ‘Yes, Sir.’ (1).

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

वेष्ठ यदितॊकधि प्रजा: प्रयन्ताति न भगव इति वेष्ठ यथा
\textbf{THE CHHA'NDOGYA UPAISHAD.}

पुनःवर्तन्तः ॥ इति न भगव इति बेल्य पथोदेस्वयानस्य पितृ-
यारण्यस्य च न्यार्तन्तः ॥ इति न भगव इति ॥ २ ॥

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

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

वैत्य यथाभिन ठोको न संपूर्णतः इति न भगव इति बेल्य
यथा पुष्पम्यामहताव्यायः पुष्पःवचसो भवन्तीति नैव भगव इति

॥ ३ ॥

'Dost thou know why that world is never filled?' 'No Sir,' 'Dost thou know how in the fifth libation, water comes to be called \textit{Man}?' 'Indeed, Sir, no.' (3).
Com.—“Dost thou know why that world of the Fathers—from where people come back—is not filled with the many men that are passing thither?” He replied: “No, Sir.” “Dost thou know how, in what order, when the fifth libation has been poured, the water, that is poured as the sixth libation, comes to be called ‘\textit{Man}’?” He replied: “Indeed, Sir, I know not any of these things.”

अथानु किमनुशिष्टोजोचया यो हीमानि न विद्याकथृ॥ सोऽनुशिष्टे ब्रवीतेति स हास्यस्तः पितृभूमियाय तः होवाचानवनु\nशिश्य वाच किल या भगवाननेनात्मकत्वाशिष्यमिति ॥ ८ ॥

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

(4).

Com.—“Thus then, being totally ignorant, wherefore didst thou say thou hadst been taught? One who knows not the things that I have asked, how can he declare among the wise, that he is instructed?” Thus troubled in mind, by the King, \textit{Svētakētu} came to his father’s place, and said to his father: “Sir, without having taught me, you told me, at the time of finishing my studies, that you had taught me.”
That fellow of a Kshatriya asked me five questions, and I could not understand even one of them.' The father said: 'As you told me these questions, I did not understand any one of them. If I had known these, why should not I have told them to you?'

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

Com.—Because five questions did the "fellow of a Kshatriya"—one whose relatives are Kshatriyas, he
himself being a wicked person—put me; and out of these questions I could not understand the meaning of even one of them. The father replied: "Just as you came, you repeated these questions to me, and I could not understand a single one of them. Thus then, from your own ignorance, you should infer my ignorance also. That is to say, just as you do not know these questions, so, I too do not know them. Therefore, do not think otherwise (ill) of me, because I do not know them; had I known them, for what reason should I not have told them to you, my dear child, at the time of your finishing studies." Having thus consoled his boy, Gautama—i.e., the Rishi of the family of Gautama—went over to the place of the king Jivali. And to him, the king offered proper respects. And being thus entertained by the king, Gautama went over to him in the morning, as he was sitting in his assembly. Or, "Sabhâ-ga" may mean "being duly respected" by others, Gautama came to the king. The king said to Gautama: "Ask for a boon out of such things as belong to the human world"—i.e., such things as villages and the like. Gautama replied: "O king, may such human wealth rest with thee. Thou must speak to me the same speech, full of questions, that thou didst speak to my boy." Having been thus addressed by Gautama, the king became perplexed, as to how he could do what he was asked to do.
He commanded 'stay here for a long time'. Then he said to him: 'As to what you have told me, Gautama, before you, this knowledge did not go to the Brāhmana; and therefore, among all the people, it was only to the Kshatriya that the teaching of this belonged.' Then he began. (7)

**Com.—**He was perplexed, because he could not deny the request of the Brāhmana; and so thought it his duty to explain the philosophy to him; and he commanded him to stay for a long time. The King hinted at the philosophy, and then ordered him to stay,—for this he apologises, by giving an explanation of his conduct. The King said: Though equipped with all knowledge, yet, through ignorance of this particular philosophy, you have asked me, in such a way, to explain to you the philosophy, that I am declaring it to you. But there is something to be said on this point,—that prior to you, this knowledge did not go to the Brāhmanās; nor did the Brāhmanās teach this Science. And it is for this reason, an universally recognised fact that it was to the Kshatriya caste alone that the business of teaching this Science to
pupils belonged. And it is through a line of Kṣatrīyas alone that this science has been handed down up to this day. However, I am going to impart it to you; and henceforth it will go to the Brāhmanās. Therefore you will excuse me for what I have said." Having said this, he, the king, explained the Science to him.

Thus ends the Third Khanda of Adhyāya V.

ADHYA'YA V.

KHANDA IV.

असौ वाच ठोको गौतमाक्षिणिस्यांतःसदिय एव समिद्रश्यो
धृमोहर्चिश्वन्त्रमा अज्ञारा नक्त्राणि विस्फुलिञ्च: || १ ||

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

Com.—The question that is taken in hand first is about the water in the fifth libation; because, an explanation of this would make easier the explanations of the other questions. The beginning of the two libations of the Agnihoтра have been described in the Vājasanēya; and the questions refer to that. The starting up of the libation is the Way, the satisfaction is Firmness, and the
rise is the Return into the world. The explanations of these have also been given in the same book: "These two libations, on being poured, start up; and they enter the sky; they make the sky the A'havaniya Fire; they make the Air fuel, the rays the white libation; then they satisfy the Sky; and then rise up &c., &c. Similarly do they satisfy the Heaven; and thence they return; and then having entered into this earth, and satisfied it, they enter into the man; then finally having entered into the woman, they rise up in the world." And what is shown here is that the mere commencement of the two libations of Agnihotra is made in the said manner. Whereas, what is meant to be laid down here is the means of attaining to the northern path, in the shape of worshipping, as Fire, the aforesaid commencement, in the shape of the Apûrva of the Agnihotra sacrifice, after having divided this latter into its five component parts. With this view, it is declared: "That world, O Gautama, is the Fire, &c". What is meant here is that the morning and evening libations of the Agnihotra, poured by means of milk &c., accompanied by due devotion, duly endued with the A'havaniya Fire, Fuel, Smoke, Light, Embers and Sparks, as also with the agencies of the doer and the like,—having gone up through the sky, enter into the Heavenly Region, and thus become etherealised, come to be connected with
water, and hence called by the name "water," and also by the name "Faith"; and the Fire is the substratum of these. The fuel &c., connected with them are next described: The idea of Fire in the libations is also pointed out in the same manner: "That world is the Fire, O Gautama—just as in the case in question we have the A' havaniya Fire, the substratum of the Agnihotra. And of this Fire, named "the Heavenly Region", the Sun is the fuel; as that world shines only when lighted up by the Sun; therefore, on account of lighting up, the Sun is the fuel. The rays are the smoke, because they rise from it; as it is from the fuel that smoke rises. The Day is the Flame,—because of the similarity of being bright, as also of being the effects of the Sun. The Moon is the embers,—because it is only when the Day has ceased that it becomes visible; just as it is only when the Flame is extinguished that the embers become visible. The stars are the sparks,—because these are also besprinkled about, like parts of the Moon (just as sparks of the embers).

तस्मानेतस्मिनन्द्रो देवा: श्रद्धा जुहति तस्या आहुते: सोमो राजा संभवति || २ ||

In this Fire, the Gods pour the libation of Faith; and from this libation, king Soma is born. (2).
Com.—In the Fire described above, the Gods—the sacrificer’s Prānas, in the shape of Fire &c., with regard to the Gods—pour the libation of “Faith”—the etherealised waters, in the shape of the various modifications of the Agnihotra libation, endowed with Faith, are called “Faith.” Specially as in the question it is mentioned that “in the fifth libation the water comes to be called ‘Man’,”—which points to water as being the object poured as libation. And it is also ordinarily known that ‘Faith is water’ and that ‘it is only after Faith has been taken up that people start a work.’ This “Faith,” in the form of water, they pour as libation; and from this libation is born Soma, the king, who is a modification of waters called “Faith” that are poured into the Fire of the Heavenly Region. Just as it has been described that the waters bring about in the Sun certain effects in the shape of the Red &c., when they (waters) are in the form of the honey of the flowers of Rigveda, carried along by the bee of Pūk,—so, in the present case, these waters, forming integral parts of the Agnihotra libation, in their subtle etherealised forms called “Faith,” enter into the Heavenly Region, and bring about their effect in the shape of the Moon, as the fruit of the two Agnihotra libations. And the sacrificers too, performing the Agnihotra,—becoming identified with the libations, imbued with the thoughts
of the libation, attracted by action in the shape of the libations, and bearing an inherent relation with the "Faith"—waters,—enter into the Heavenly Region, and become the Moon. For, it was for this sake that they performed the Agnihotra. What is meant to be explained here is, not the way of the sacrificers, but the modification of the libations, which are explained in the proper order of sequence, of the five Fires, as the chief factor, for purposes of meditation. The way of the ignorant will be explained later on, in the order of "smoke &c."—as also the way of the wise, brought about by knowledge.

Thus ends the Fourth Khanda of Adhyāya V.

ADHYĀYA V.

KHANDA V.

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

(1)
Com.—The meaning of the synonym of the second libation is explained. "O Gautama, Parjanya is the Fire",—Parjanya being a particular Deity presiding over Rain. Of this, Air is the fuel,—since the Fire of Parjanya is flared up by Air, rains being found to follow on the strength of the preceding wind. The cloud is the smoke,—the cloud originating in smoke, and also looking like it. The Lightning is its flame,—because of the common character of being bright. The thunder is its embers,—because of hardness, and of the connection with lightning. The thunderings are the sparks,—because they are spread over the clouds.

तस्मनेनेतस्मिन्नाशी देवा: सोमङ राजान्म ्जुहुति तस्या आहते-वर्षेष व संभवति || २ ||

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

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

Thus ends the Fifth Khanda of Adhyāya V.
The Earth, O Gautama, is the Fire. Of this, year is the fuel, Ā'kāsa its smoke, night its flame, the quarters its embers, and the intermediate quarters its sparks. (1).

*Com.*—"The Earth is the Fire"—as before. Of this Fire, named "Earth," the year is the fuel,—because it is only when the Earth is fully developed through the time of the year, that it becomes capable of producing corn. The Ā'kāsa is its smoke,—since the Ā'kāsa appears as if rising from the Earth, just as smoke from Fire. The night is its flame,—the night being similar to the Earth, which is of a non-illuminative character,—just as the Flame is exactly like the Fire. The quarters are its embers,—because of the common character of being calm. The intermediate quarters are the sparks,—because of the common character of smallness or insignificance.
In this Fire the Gods pour the libation of Rain; from that oblation is born food.

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

Thus ends the Sixth Khanda of Adhyāya V.

ADHYĀYA V.

KHANDA VII.

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

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

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

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

Thus ends the Seventh Khandā of Adhyāya V.

ADHYĀYA V.

KHANDA VIII.

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

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

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

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

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

Com.—The woman is the Fire, O Gautama, &c. &c.
... From that libation is born the foetus.

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

Thus ends the eighth Khanda of Adhyāya V.

ADHYA'YA V.

KHANDA IX.

इति तु पद्मायामहतात्वापः पुरुषवचसों भवन्तीति स उल्वा
वृत्तो गर्भों दशा वा नव वा मासानंतः शयित्वा यावद्वाय स्थिते ॥ १ ॥

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

Com.—Thus, in the fifth libation, Water comes to be called 'Man'—one question has been explained. And by the way, it is also explained here—what has been declared in the Vājasanēya:—viz., that the two libations having returned from Heaven to this Earth, rising to this world, after having in due course entered into the Earth, the man and the woman. The first
question was: "Dost thou know whither men go, from this world?" And it is a consideration of this that is now commenced: "This foetus"—a particular modification of the water named "Faith," and being directly related to the libation,—"Enclosed in the membrane," having lain in the womb of the mother "for ten or nine months, more or less, comes to be born." The mention of the fact of being enclosed in the membrane is for the purpose of creating a feeling of disgust: *E.g.*, A great trouble it is for the foetus to be lying in the mother's womb, full of urine, bile, and other humours, and being besmeared with these; encased within the membranous covering, having for its seed the unclean bloody semen, growing with the addition of the essences of the foods and drink taken by the mother, and all the time having its own power, strength, virility and splendour mercilessly suppressed. And still more troublesome is the painful exit therefrom, through the uterus, which constitutes Birth. All this is meant to create a feeling of disgust. When a single moment of such existence would be unbearable, what, when one has to lie in that condition for ten or nine months!

स जातो यावदायुर्ष जीविति तं प्रेतं दिष्टमितोऽप्सय एत्र हरति

यत एवेतो यतः समूतो भवति ॥ २ ॥
Having been born, he lives up to the life's span. When he is dead, they carry him, as appointed, to the Fire, whence he came, and whence he sprang. (2).

Com.—“Being born, he lives up to the life's span,” performing actions, for the purpose of frequent coming and going, like the pulley, or, for that of going round and round in a cycle, like the potter's wheel—till such time as is fixed by his own deeds. And, when at the end of his life, he is dead, they take the dead body as appointed,—in a manner that is determined by his own actions; i.e., if during his life, he has been entitled to Vedic rites or to Knowledge, then the priests or his sons carry the body from the village to the funeral fire, for the due performance of his obsequies,—the Fire being that, from whence he came, in due course through the various grades of libations; and from whence, the five-fold fire, he sprang; to this Fire, they carry him; i.e., they make him over to his own source.

Thus ends the Ninth Khanda of Adhyāya V.
ADHYA'YA V.

KHANDA X.

तथा इत्यं बिदुः। ये चेमेःरणेये श्रद्धा तप इत्युपासते तेनचिन्तनमभिसंभवन्यरचिच्छेदरहरू आपूर्यमाणपक्षमापूर्यमाणिपक्षादान्युद- इत्येति मासाः स्तान् ॥ १ ॥

मासेमः संवतसरसंवतसः दिल्यमादिल्याचन्द्रमसं चन्द्रमसो विभूतं तत्पुषोध्यानवः स एनान्त्रहो समवेत्येष देवयानः पन्था इति

॥ २ ॥

Those who know this, and those who in the forest meditate upon Faith and Penance, go to Light, from Light to Day, from Day to the bright half of the month, from the bright half of the month to those six months, during which the Sun rises northwards; (1).

From these months to the year; from the year to the Sun, from the Sun to the Moon, from the Moon to Lightning. There is a person, not human; He carries them to Brahman. This is the path of the Gods. (2).

Com.—The question that presents itself to be met is—"Dost thou know the place to which men
go from here.” Now, among such house-holders as aspire towards a higher world, “those who know this”—that is, those who know the philosophy of the five Fires, and who realise the fact of their having been produced from the Fires, themselves being of the nature of Fire. “How is it known that the clause ‘those who know’ refers to the house-holders alone?” Because, it will be declared later on that from among house-holders, those that do not know this, and are given to the establishment of charitable institutions, repair to the Moon, by the path of smoke &c. And again, those among the people living in the forest—Vaikhānasās and the Parivrājakās—who meditate upon Faith and Penance, will also go over to Light &c., together with “those who know this,”—as will be declared later on. Both these classes of men, being spoken of later on, the only class that could be referred to here is that of the house-holders. “Inasmuch as the religious student is not included either among the villagers or among the foresters, how can the house-holder alone be accepted as the only remaining class?” This does not affect the question. On the ground of the Purāṇās &c., it is a pretty known fact that for the celibate and the religious student, the path is that of the Sun &c. Hence, these too are to be taken with the foresters. The “Upākuruvaraṇākās” form a class by themselves for the-
purpose of getting up the *Veda*; and as such, are not fit for separate treatment. "If celibacy be accepted as the means of proceeding by the northern path, on the ground of *Puránas* &c., then the 'knowledge of this,' referred to here, would be purposeless." Not so: since such knowledge has its purpose for the house-holders. Such house-holders as are not endowed with this knowledge, are well known to be destined for the southern path of smoke,—hence, those among the house-holders who know this,—whether they perform their obsequies or not,—they always go, by themselves, by the northern path of Light. "Well, the celibate and the house-holder, both belonging to the same order, it is not proper that the northern path should belong to the celibate and not to the ordinary house-holder, specially when in the former, there is an excess of such actions as the *Agnihotra* and the like." This does not touch our position; because, these latter are not purified; since they are imbued with aversion and attachment, due to relations with enemies and friends, as also with virtue and vice, due to kindness and slaughter; and again, for them there are many ineradicable impurities, such as slaughter, untruth, sexuality and the like. Hence, they are impure: and being impure, they cannot proceed by the northern path. The others, on the other hand, have their selves purified by the removal of the im-
purities of slaughter &c., as also by the eradication of the aversion and attachment for enemies and friends, having all their foulness removed; and as such, it is but proper that they should proceed by the northern path. Say the Purāṇas: "Those irresolute ones, who sought after children, attained death; while those resolute ones, who did not seek after children, attained immortality." "Under the circumstances, the householders knowing this and the foresters having the privilege of proceeding by the northern path, such knowledge comes to be of no use to the foresters; and thence, a contradiction of scripture texts: 'the southerners go not there, nor do such persons as perform penances but are ignorant' and 'not knowing this he does not enjoy it'. And here is a contradiction." Not so; what is meant by "immortality," in the above quotation, is continuance till the dissolution of the elements; as say the Purāṇas: "continuance till the dissolution of elements is called Immortality" (Vishnu Purāṇa). Whereas, it is Absolute Immortality that is referred to by the passages "the southerners go not there &c." And hence, there is no real contradiction. If it be urged that "there is a contradiction with such texts as 'they return not', 'they return not to this whirl of humanity' and the like",—we deny this; the specification 'to this whirl of humanity' denotes
that there is no return to this whirl alone; if *absolute non-return* were meant, then any such specification would be useless. If it be urged that "this &c.," is to be taken merely as denoting *class*, this cannot be; since the mere word "non-return" being capable of signifying eternal non-return, any such assumed denotation of *class* would be purposeless. Therefore, in order to make some use of the specification "to this whirl", we assume the return of such people, to some other condition. And again, for one who has a firm conviction of *Brahman* as "Existent, one alone without a second", there is no going by the upper artery, through the path of Light &c.; because of hundreds of such texts as—"Being *Brahman* He goes to *Brahman*," "Therefore He became everything", "His Breaths do not go forth", "They become dissolved in this", and so forth. If it be urged that "we shall assume these texts to mean the Breaths of such people do not go away, but they go with themselves",—this cannot be; since, in that case there would be no meaning of the specification "they become dissolved here"; and also because a going away of the Breaths is pointed out by the passage "all the Breaths depart." Therefore that the Breaths go forth is beyond doubt. Even in the case of the theory—that 'Liberation being something quite different from the paths of the
metempsychosis, the Breaths do not go away with the Life and hence they do not depart at all;—there would be no meaning for the specification "they become dissolved here." Nor is any motion or life possible for one who has been deprived of the Breaths. If scriptural texts have any authority, it cannot be assumed that there is any life or motion for the Real Self, apart from the Breaths; because this Self, being all-pervading and impartite, the relation with Breath alone is the sole cause of its differentiation into Ātman,—just like the spark of fire. Nor can it be assumed that Ātman being an atomic part of the Supreme Self, goes forth, leaving a hole in it. Therefore the passage "going above by that, one reaches immortality," must be interpreted as indicating the fact of the worshipper of qualified Brahma going upwards together with his Breaths; and "immortality" must be taken as only comparative immortality, and not as direct absolute Liberation. Having declared that "that is the unconquered city," "that is the bliss-intoxicating tank" &c. &c., the Sruti directly specifies that "for them alone is this region of Brahma." Therefore the meaning must be accepted as being that such house-holders as know the five Fires, and such Foresters, Ascetics and Religious Students, as meditate upon Faith and Penance &c.,—i.e., including such devoted persons as faithfully perform penances
[the word "meditate" = are given to, or are endowed with, just as in the sentence "Ishtáparthé dattamityupásté."] So also in another Sruti passage: One who meditates upon true Brahman named 'Hiranya-garbhā',—all these reach the Light—that is, the Deity presiding over Light. The rest is similar to what has been explained in connection with the fourth Path. Thus has been explained the Path of the Gods,—ending in the Satyaloka, outside the artery,—as says the mantra 'Between the father and mother &c. &c.'

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

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

मासेम्यः पितुङ्गकं पितुङ्गकाराकाशमाकाशाश्चन्द्रमसेष सो-मो राजा तदिक्षानामात्र तं देवा महायन्ति || 8 ||

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

Com.—From the months they go to the Region of the Fathers, from there to A'kāsu, from A'kāsa to the Moon. Now what is it that is got at by these? It is the Moon that is seen in the sky, Soma, the king of the Brāhmanas. That is the food of the Gods; and this Soma, the food of the Gods, the Gods eat. Thus then the sacrificers, having reached the Moon by the path of smoke, come to be eaten by the Gods. “But, in that case the performance of sacrifices and works of public utility would be resulting in trouble, if in the end, such people were to be eaten by the Gods.” This does not affect the case. By “Food” is only meant an accessory, an appurtenance; and they are not literally swallowed up by the Gods; the fact is that they become the appurtenances of the Gods, in the shape of women, cattle and the like. We have often seen the word “Anna” used in the sense of “Appurtenance”
e.g., "For the king, the women are food, cattle are food, the Vaisyas are food &c.; &c." Nor can it be denied that the enjoyed, the women &c., do not themselves experience any pleasure. Therefore even though the sacrificers are the objects enjoyed by the Gods, yet they themselves enjoy pleasure, in the company of the Gods. And an aqueous body for them, capable of sensing pleasures, is prepared in the lunar Regions, as has been declared above, that "The water called faith, when poured into the fire of Heaven, becomes Somu, the king." This water, followed by the other elements, having reached the Heavenly Region, becomes the Moon, and thence becomes the origin of the bodies for those that have performed sacrifices, &c. When the last libation of the body is poured into the fire, and the body is burnt down, the water issuing from it goes up with the smoke, and there having encompassed the sacrificer, and then reaching the lunar Region, they become the origin of the exterior body, just like grass, clay, &c. And it is in these aqueous bodies that they experience the pleasures resulting from their sacrifices, &c.

तत्सिन्यायसंपाततमुखित्वाष्रेतेतमेवाद्वां पुनर्निर्विवर्तन्ते यथेतमाकाशाकाशाद्रायुं वायुभूत्वा धूमे भवति धूमो मूत्वाभ्रं भवति

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Having dwelt there till the falling off, they return again by the same path as they came, to Ā/kāśa; from Ā/kāśa to Air; and having become the Air, they become smoke; and having become smoke, they become mist.

*Com.*—The time that is taken in the consuming of all the actions that are bearing fruit, is called the time of “falling off” and till such time, having dwelt in the lunar orb, they return by the path mentioned below. The mention of “again” indicates that there have been various goings to and returns from the lunar orb. Therefore, having laid by many sacrifices, &c., one goes to the lunar orb; and when that action has been consumed in fruition, he returns from there, not being able to stay there even a moment longer; because of the consumption of the action that caused the stay; just as the lamp goes out when the oil is all consumed. “But then, is it after the actions that led him to the lunar orb have *all* been completely consumed, that there is the downfall, or is it, while a portion of the action is still remaining?” What do you mean by the question? “If there is a complete destruction of all actions, then there is Liberation in the lunar orb.” All right; let there be Liberation there, what then? “Well, then, it is not possible for him to come back to the world and have fresh bodies and experiences; and
there would be a contradiction of such *Smritis* as lay down the next body to be caused by the remnants of past deeds." But, apart from the Sacrifice &c., there are many actions in the world of men, which lead to the taking of bodies and experiences; and these are not fructified in the lunar orb; and hence, these are not consumed; those that are consumed are only such actions as have led the person on to the lunar orb; and hence there is no contradiction. The "remnant" mentioned in *Smritis* too refers to actions of all sorts; and as such there is no contradiction on this score either. Hence, the assertion that there would be liberation then does not touch our position; because, it is possible for a single animal body to be caused by several actions, bringing about the experiences of various species of animality; nor is it possible for all actions to be consumed in the course of a single life; such actions as the killing of a Brāhmaṇa and the like being mentioned as bringing about results during several lives. Those that have reached the inanimate stage, and are completely non-intelligent, can have no actions that would lead them further up; and (if there were no remnants of action) no birth could be possible for the foetus, which would fall away as soon as it was conceived. Therefore, it must be admitted that in a single life, all actions cannot bear fruit (and be
consumed). Some people hold that, as a rule, it is only when, at death, the substratum of all actions has been destroyed, they bring about another birth. But in that case, it could not be possible for some actions to be lying inoperative, while others would bring about the birth. If it be explained on the ground of Death being a manifestor of all actions (which would lead to the next birth),—just like the lamp which manifests only those objects that are within its range—then the next birth would be regulated by only such actions as have been manifested at the last death; this is not correct; because, it has been declared (in the "Honey Section") that the whole becomes identified with the whole; because when the whole is identified with the whole, inasmuch as it is controlled by the limits of time, space, &c., it is not possible either for the whole to be completely destroyed, or for the parts to be manifested as the whole. The same would be the case with actions and their substrata. Just as the contradictory and multifarious tendency of the pre-experienced lives of Man, Peacock, Ape, &c., is not destroyed by that action alone which leads to the birth of the Ape; in the same manner, it is only proper that such Actions as are productive of other births should not be destroyed. If all pre-natal experiences were destroyed by that Action which leads to the birth of
the Ape, then it would not be possible for the Ape, just as it is born to hang to its mother's breast, while the mother is jumping from tree to tree; because, such capability has never been learnt in its present life. Nor can it be positively asserted that in its immediately preceding birth, it was an Ape; because of the Sruti: "Knowledge and Action follow him, as also intuition." Therefore, like tendencies, all actions too can never be completely destroyed; and as such, a remnant of actions becomes possible. And since this is so, it is just possible that births may be brought about by the remnants of consumed actions; and there is no contradiction in this. Now, what is that path by which they turn? "As they came"—i.e., the same path by which they came. "The path of coming has been said to be—from the months to the Region of the Fathers, thence to A'kāsa, thence to the Moon; while the return is not in this way,—the return being described as from A'kāsa to Air, and so forth; hence, how is it that the Sruti says "as they came." This does not touch the case; because the reaching of A'kāsa and Earth is exactly the same in both cases. Nor is there any such restriction in the text, as that "they return invariably and precisely by the same way;" the only necessary part being the repeated goings and returns. Therefore: "as they
came" is only meant to point out, in general, the way of return. Therefore, the meaning is that they reach the elemental $A\tilde{k}\tilde{a}sa$. The water that brought about the aqueous body in the lunar orb, became disintegrated on the destruction of such actions as were the source of the experiences therein. Just as a lump of butter is dissolved, on contact with fire, so the water became dissolved, and in its subtle state continued to exist as $A\tilde{k}\tilde{a}sa$ in sky. And from the sky, it became Air; that is, residing in the Air, they became identified with Air, and are wafted hither and thither; and one whose actions have faded off, becomes Air, together with the water. Having become Air, he becomes smoke, again together with the water; and having become smoke, he becomes mist—i.e., a form which only looks like being filled with water.

अथ भूत्वा मेघों म्योर्गी मेघों भूत्वा प्रवर्शति त इह तीव्रार्था ऋषिवनस्यस्यगुस्तेष्ठमाय सृष्टि जायन्तेकरी वें खळु दुर्लभपत्तर यो यो हात्मसति यो रेत: सिखितः तद्दूःश्व एव म्यंगति ||६||

Having become mist, he becomes the cloud; having become the cloud, he rains. Then they are born as rice and barley, herbs and trees, sesameum and beans. Henceforth, the exit becomes extremely difficult; for, whoever eats the food, and who sows the seed, he becomes like unto him. ... (6).
Com.—Having become the mist, he comes to be cloud, capable of be-sprinkling; and having become the cloud, he rains down upon high regions; i.e., one who has a residue of actions falls down in the shape of a shower of rain. And they are born as corn, &c. The plural number in “they” is due to the fact of the multiplicity of those of consumed actions; while in the case of the cloud, these; being one only, were spoken of in the singular. And inasmuch as those that fall down as rain happen to be located in thousands of such places as, a mountain-side, unnavigable rivers, oceans, forests and deserts,—an exit therefrom becomes extremely difficult. Because, being carried by water-currents from mountains, they reach rivers, and thence the sea, where they are swallowed up by alligators, &c. These again are swallowed by others; and then together with the alligator, they become dissolved in the sea, and together with the sea-water, are again drawn up by the clouds, to fall down as rain upon deserts or inaccessible stony grounds; and while there, they are drunk up by serpents and deer, and eaten up by other animals; these again are swallowed by others; and so on they would go on, in an endless round. At times, they may be born, among inanimate objects, not capable of being eaten; then, they dry up then and there. Even they are born among such inanimate objects that may
be eaten; their connection with a procreating agent becomes extremely difficult, on account of the number of inanimate things being so large. For these reasons, exit from this state becomes extremely difficult. Or, the meaning may be that exit (or escape) from this condition is much more difficult than the state of the corn &c.; —in this case a second *ta* will have to be supplied,—the construction in this case being—exit from the condition of the corn, &c., is extremely difficult; still more difficult is the exit from the connection with procreating agents. Because, if these happen to be eaten by celibate persons or children, or by impotent and old men, they are destroyed in the middle (without chance of birth); because, the eaters of food are many and diverse. If by chance, they happen to be eaten by procreating persons, then, having become identified with these procreating agents, their actions take shape and obtain an existence. How? Whenever a procreating agent, who eats the food connected with the latent individuality, and sows seed in the womb, at the proper time,—he becomes like unto him; *i.e.*, the latent individuality lying in the mother's womb, in the shape of the father's seed, becomes very much similar to him in shape; since the seed is impressed with the shape of the procreating agent; because of another text, which declares: "the virility proceeding from all the limbs;" therefore
the seed is of the same form as the procreating agent. Hence, it is, that from man is born a man; from a cow, a cow, and no other animal. Hence, it is true that 'he becomes like unto him.' Those other individualities that, without getting to the lunar orb, at once reach the condition of the corn, &c., through their execrable sinful deeds, and then subsequently again reach the human state,—for these persons exit is not so very difficult; because, they have been born as the corn, by way of punishment for their sinful deeds; and so, they remain in that state, till the results of the evil deeds are over; when, their body of corn falling off, they take to other bodies like that of the caterpillar, &c., in accordance with their deeds; with them, in this state, consciousness is present, as declared in the text: "He is conscious, he passes over as a conscious being." Though, as a matter of fact, they assume another body, after having gathered within themselves all their organs, yet they are found to take to other bodies, endowed with full consciousness due to the dream-like impressions left by those actions which impelled him to the particular new body; hence, the passing over by the paths of Light and smoke is accompanied by a dreamy consciousness; because, such passing is due to actions that have taken shape. Such however is not the case with those individualities that are born as corn &c., in their descent;
these have no consciousness of their connection with the procreating agents; nor is it possible for conscious beings to live in the corn, when they are being cut, thumped and grinded. Objection: "In that case, even for those that descend from the lunar orb, the taking to a new body being exactly similar to the above case, it is only proper that these two should be all along equipped with consciousness, like the caterpillar. And in that case, for the performers of sacrifices and works of public utility, there is a terrible experience of hell, beginning from their descent from the lunar orb down to their birth, again as Brāhmaṇa &c. And in that case, the injunction of such sacrifices &c., would be only for the sake of trouble, whereby the Veda would lose its authority, actions enjoined therein leading to such terrific results." Reply: It is not so; there is a difference between the two cases (of ascent and descent)—just as in the case of climbing a tree and falling from it. For one who is moving along from one body to the other, the actions have already taken shape in these bodies, and as such, it is but proper that these should be endowed with such consciousness as is brought about by the actions; just as one who is climbing up a tree to pluck a fruit is fully equipped with consciousness. In the same manner, consciousness would be present in the case of those who are
passing on upwards, by the path of Light; as also for those that are ascending to the Moon by the path of smoke. But, such could not be the case with those that are descending from the Moon,—just as there is no consciousness in one who is falling down from the top of the tree. Just as we find a total absence of consciousness in such persons as have been struck down by a mace or such other instrument, and having all their organs of sensation benumbed by the pain caused by the stroke, are being carried along from one place to another; so, also in the case of those that are descending from the Moon down into other bodies, who have their organs benumbed on account of their aqueous bodies having been destroyed by the exhaustion of their actions in the experience of the pleasures of heaven. Therefore, the fact is that these persons, being as if rendered conscious by the water which served as the seed of the body which they have not yet renounced, descend by the way of Ā'kāṣa &c., and become attached to such inanimate bodies as are ordained by their deeds, being all the time unconscious, on account of having all their organs benumbed. Thus too, he continues unconscious all through the processes of cutting, thrashing, grinding, cooking, eating, digesting, modifying into the seed, and its sowing; because, during all this time, the action bringing about the next
body has not yet taken shape. Through all these states, he continues to exist in connection with the water that formed his lunar body; and hence, the absence of consciousness in him is no contradiction, as it is in the caterpillar (which is already endowed with an animate body). In the interim, his unconsciousness is like that in the comatose state; and as such is not open to any discrepancy. Nor is it possible to infer that Vedic rites, being accompanied by animal slaughter, bring about double results (pleasures of heaven and pains of hell); because, such slaughter is authorised by the scriptures: “not killing animals apart from sacred places.” And the slaughter that is authorised by the scriptures can never be held to lead to evil consequences. Even if such were accepted, the mantras accompanying it could easily remove the taints of sin, like the removal of poison by mantras; and as such, there would be no efficiency left in any agency of evil, that may have cropped up, as the cause of future troubles, during the performance of Vedic rites; just as there is all potency in the poison removed by a due recitation of mantras.

तत्र इह रमणीयचरणा अम्बाशो ह यत्रे रमणीयां योनिमापथेरन्त्राहङ्गयोनिः वा क्षत्रिययोनि वा वैद्ययोनि वास्य य इह कपूरचरणा अम्बाशो ह यत्रे कपूरां योनिमापथेरज्ञयोनिः वा
Those whose conduct here has been good, will quickly attain some good birth—the birth of a Brāhmaṇa, the birth of a Kshatriya or the birth of a Vaisya. And those whose conduct has been bad, will quickly attain some evil birth—the birth of a dog, the birth of a hog, or the birth of a Chandāla.

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

अथैत्योः पथानं कल्याणं च न तात्मनानि भुद्राण्यसहस्रदा-वर्तीिनि भूतानि भवति जायस्व वियस्वेयेिततृतीि जस्यां तेनासी छोको न संपूर्णेिते तस्माजुगुप्तेि तदेश छोकः || 9 ||

On none of these two ways are those small creatures continually revolving; they die and are born. This is the third place. Thus it is that that world is never filled. Hence, one should have a feeling of disgust. To this end there is this verse.

(8).

Com.—When they do not pursue knowledge, nor perform sacrifices, &c., they do not proceed by any of these two paths of Light and smoke. These become the small creatures—flies and mosquitoes &c.—that are continually revolving. Hence, having fallen from both the paths, they go on being born and dying endless number of times. And in imitation of their series of deaths and births, it is said ‘die and be born’—this injunction being assumed to be addressed by the God to such people. For such people, all time is past in births and deaths and not in any sacrifices or in enjoyment of the results of these. This is the third state, that of the small creatures,—third in comparison with the two paths. Because, those that proceed by the southern path return again; and because, those that
are not entitled to either knowledge or action, do not even go there, therefore that world is not filled. The fifth question has already been answered by the explanation of the science of the five Fires. The first question—that with regard to the point of divergence of the southern and northern paths—has been answered by the assertion that the throwing into fire being common to both classes of men, the difference is that (1) one class proceeds by the path of Light, whereas the other class having proceeded by the path of smoke to the six months of the sun's southern declension, returns again; and (2) one class passes on, from the months to the year, while the other proceeds from the months to the Region of the Fathers. The return too, from the lunar orb, by way of Ā'kāsa, has been explained, as being in the case of those whose residuum of actions has been consumed. The non-filling of that world has been directly explained by the text itself: "Hence is that world not filled." And because, the ways of the world are so full of troubles, therefore one should cultivate feelings of disgust towards it. And because, small creatures, having all their time taken up by experiences of the pains of birth and death, are thrown into an illimitable terrific darkness, as if in an unfathomable and unnavigable ocean, hopeless of crossing it over,—therefore one should cultivate a feeling of disgust.
towards such worldly processes:—i.e., he should pray that he may not fall into this terrible ocean of the metempsychosis. To this effect, there is a verse, in praise of the philosophy of the five Fires.

स्तेनो हिरण्यस्य सुरं पिबं ५ ष्ठ गुरोऽत्तन्मापवसन्त्रसहा चैते पतनिति चत्वारः पञ्चमथाद्वचर ५ स्तैतिति || ९ ||

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

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

अथ हि य एततेन्त्र पञ्चाध्रीनवेद न सह तेर्व्यचरन्नापानां विपयते शुद्धः पूतः पुण्यलोको मन्त्यति य एवं बेद य एवं बेद || १ ० ||

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

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

Thus ends the Tenth Khanda of Adhyāya V.

ADHYĀYA V.

KHANDA XI.

Prāchinasāla the son of Upamanyu, Sutyayagna the son of Pulusaha, Indradhyunna the grandson of Bhallavi, Jana the son of Sarkarāksha, and Budila the son of Asvatarāiva—these great house-holders and great theologians, having come together, held a discussion, as to 'who is the Self', 'what is Brahma'. (1).

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

They at last solved the difficulty: ‘Sirs, Uddālaka, the son of Aruna knows, at present, the Vaisvānara Self; let us go to him.’ They went over to him. (2).

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

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

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

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

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

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

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

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

Comm.—When they had arrived, the king had proper respects paid to each of them, by his priests and servants. The next day, rising in the morning, the king approached them with reverence, and asked them to accept riches from him. Having been refused by them, he thought that they considered him to be too sinful to receive gifts from; and hence with a view to show his right conduct, he said to them: 'In my kingdom, there is no thief, no miser—among those who can afford to give—, no drunkard—among Brahmans—, none without a sacrificial fire—having a hundred cows, no ignorant person—in accordance with his own class—, no adulterer,—whence then is an adulteress possible?
Then, being told them that they did want riches, he considered that they thought what he had offered to be too little; and hence he said to them: 'I am going to perform a sacrifice for some days; and I have set aside plenty of wealth for that purpose; out of this, whatever wealth I will give to each priest, that will I give to each of you also; so please stay and watch my sacrifice.' Having been addressed thus, by the king, they said: 'With whatever purpose a man goes to another person, that he should declare to him—saying that I come to you for such and such a purpose; such is the rule observed by all good people; we have come, seeking after a knowledge of the Vaisvánara self. And at present, you know this Vaisvánara Self; therefore tell that to us'. Then he said to them: 'To-morrow I will give you an answer.' They, knowing the king's intention, approached him, early the next morning, with fuel in their hands. Inasmuch as such great householders and great theologians, giving up the pride of being Bráhmana-house-holders, and taking bundle of fuel in their hands, approached with respect the King, one lower in caste, for the purpose of learning,—all other people, desiring learning, should behave in this manner. The king too imparted to them the learning, without performing the initiatory rites,—and as he imparted the knowledge to capable persons in this way,
so should others also impart knowledge;—such is the meaning of the story. "He said to them" the Vaisvānara Self, explained below.

Thus ends the Eleventh Khandā of Adhyāya V.

ADHYĀYA V.

KHANDAXII.

ि उपमन्यव कं ल्याताममुपास्त इति दिन्मेव भगवो राजनिति हेताचैष वे सूतेजा आत्मा वैधानरोय त्वमात्मानमुपाससे तस्माच दुःस्त्र प्रस्त्रिताससुतं कुर्जे दद्यते ∥ 1 ∥

'Aupamanyava, whom do you meditate upon as the Self?" 'The Heaven. O revered king!' This self that you meditate upon is the Vaisvānara Self, the Luminous; therefore in your family is seen the Suta-libation, as also the Prasuta and A'suta-libations.' (1).

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

अस्यचं पश्यसि प्रियम्यत्रं पश्यति प्रियं भवत्यस्य ब्रह्मचर्यं
कुछे य एतेऽत्मेवमात्रां वैधानसमुपासते मूर्धि त्वेष आत्मन इति
होवच मूर्धि ते व्यपतित्यवसं नास्यगमिष्य इति। ॥ ॥

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

Thus ends the Twelfth Khanda of Adhyaṭya V.

ADHYĀYA V.

KHANDA XIII.

अथ होवाच सत्ययज्ञ पौड़ुपि प्राचीनयोग्यं कं व्यमात्मानमुपास्य इत्यादितिमेव भगवो राजतिति होवाचेष पै विभ्रूप आलमा वैश्वानरो यं व्यमात्मानमुपासे तत्सात्व बहु विभ्रूपं कुठे दृष्यते ॥ १ ॥
Then he said to Satyayagna Pausului: 'O Práchiniyogya, what is that on which you meditate as the Self?'
He replied: 'The Sun, O revered king.' 'This is the Visvarupa Vaisvána Self, on whom you meditate as the Self; therefore in your family are seen many and various articles.

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

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

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

Thus ends the Thirteenth Khanda of Adhyâya V.

ADHYÂYA V.

KHANDA XIV.

अथ होवाचेन्द्रवृक्षं भाल्ल्लेयं बैयाग्रपथं कं त्वमात्मानमुपास्यभिति वायुमेय भगवो राजचिति होवाचेय वै पृथ्विकर्मोज्जलम बैश्वरकान्तरे यं त्वमात्मानमुपास्ये तस्मात्त्रां पृथ्विवनस्य आयतिनि पृथ्विवर्गेणिनोपनुयति॥ १ ॥

Then, he said to Indradyumna Bhâllaveya: 'Vaiyâ-ghrapadya, on what do you meditate as the Self?' He replied: 'On the Air, O revered king? 'This is the Prithagvartmâ Vaisvânara Self, on which you meditate.
as the Self. Hence come to you, offerings in various ways, and rows of cars follow you in various ways. (1).

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

अत्यन्त पत्यसि प्रियमत्यन्त पत्याति प्रियं भवत्यस्य ब्रह्मवर्त-सं कुछे य एतमेवामात्मानं वैश्वानरसपाते प्राणस्वेष आत्मनं इति होवाच प्राणस्त उदकामिष्यायनं नास्समिष्य इति || २ ||

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

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

Thus ends the Fourteenth Khanda of Adhyâya V.
Then he said to Jana Sárkarákshya: 'Sárkarákshya, on what do you meditate as the Self?' 'On A'kása, O venerable king.' 'That Self which you meditate upon is the Bahula Vaisvánara Self. Therefore you are full of offspring and wealth.

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

अत्यन्त पद्यनि प्रियमत्वर्ण पञ्चति प्रियं भवयस्य ब्रह्मचर्यं संकुले य एतेऽवत्मानं वैश्वनमुपाति संदेहल्वेष आत्मान इति होवाच संदेहस्ते न्यायोपौथमां नास्तगमिष्य इति
You eat food and see what is pleasing. One who thus meditates upon the Vaisvānara Self eats food and sees and what is pleasing, and in his family is found Brahmic glory. That however is only the trunk of the Self. Your trunk would have been torn, if you had not come to me.

_Com._—This is the "middle trunk" of Vaisvānara. The root "dih" = accumulate; and since the Body is an accumulation of flesh, blood, bone, &c., therefore the word "Sandēha" = Body. Your trunk would have been torn asunder, if you had not come to me.

—O—

Thus ends the Fifteenth Khandu of Adhyāya V.

—O—

**ADHYĀYA V.**

—O—

**KHANDA XVI.**

—O—

अथ हेवाच बुधिलमाधवतराथि वैयाग्रपद्य कं त्वमात्मानमुपास्त इत्यप एव भगतो राजनिति हेवाचैष वै रघुरात्मा वैधानारो यं त्वमात्मानमुपासै तस्मात्व ४ रघुरात्मापुष्टिमानानसि || १ ||

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

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

अस्यनं पञ्चयति प्रियमस्त्यनं पञ्चयति प्रियं भवत्स्य ब्रह्मावर्गे
सं कुले य एतमेवमात्मानं वैश्वानरसुपास्ते बस्तिस्वेष आत्मान
इति होवाच बस्तिस्ते व्यभिचारवन्मां नास्सगमिभ्य हति || २ ||

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

Com.—“That is the bladder of the Self Vaisvánara; and your bladder would have burst, &c., &c.”

Thus ends the Sixteenth Khanda of Adhyâya V.
अथ होवाचोढाढावकमारणि गौतम कं ल्माल्मानुपास्त इति प्रधीरिमेव भगवो राजनित दोवाचैष वै प्रतिध्यास्तमा वैश्वानरोः यं ल्माल्मानुपास्ते तस्मात्च भूशित्तितोभसि प्रजया च प्रशुभिम्ब ॥ १ ॥

अत्यनं पश्यति प्रिमख्युतो पद्यति प्रियं भवत्यस्त्र व्रहावचण-सं कुले या पंमोमाल्मानं वैश्वानरसुपास्ते पादौ वेततावालम्ब इति होवाच पादौ ते व्यम्भास्येतां यन्मा नास्सगमिष्य इति ॥ २ ॥

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

You eat food and see what is pleasing. One who thus meditates upon the Vaisvānara Self eats food and sees what is pleasing, and in his family is found Brahmic glory. However, those are only the feet of
the Self. Your feet would have faded away, if you had not come to me. (2).

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

Thus ends the Seventeenth Khanda of Adhyáya V.

ADHYÁYA V.

KHANDA XVIII.

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

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

तस्य ह वा एतस्याभास्तमनो वैक्षण्डस्य मूर्ति सूतेजाश्चत्वर्विशृङ्गः।
प्राणः पृथिब्ध्रत्मां संधेही बहुः बहिर्देव रशि पृथिब्ध्रयेव पादावशे
एव वेदिन्तिमानी बाहिर्देव्य गार्धपत्यो मनोहर्व्याश्चयः
र्यपचन आस्यमाहवनिययः। ॥ २ ॥

Of this Vaisvānara Self, the head is Sutējas, the Eye is Visvarūpa, breath is the Prithāqvartmā Self, the trunk is Bahula, the bladder is Rayi, the feet are the Earth, the chest is the altar, the hairs are the sacred grasses, the heart is the Gārhapatya fire, the Mind is the Anvāhāryapachana fire, and the mouth is the A'ḥāvanīya fire.

(2)

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

Thus ends the Eighteenth Khanda of Adhyâya V.

ADHYÂYA V.

KHANDA XIX

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

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

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

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

Thus ends the Nineteenth Khanda of Adhyāya V.
ADHYAYA V.

KHANDA XX.

अथ यां द्वितीयां जुधुपातां जुधुपायाणाम् स्वाहिति व्यासत्वप्यति || १ ||

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

व्याने तुप्यति श्रोत्रं तुप्यति श्रोत्रे तुप्यति चन्द्रमस्तुप्यति
चन्द्रमसि तुप्यति दिशास्तुप्यति दिशु तुप्यन्तीशु याल्क्षिच दिशाश्च
चन्द्रमाशाख्यास्थितियति तत्तृप्यति तस्यानु तृषि तुप्यति प्रजया
पशुभिर अङ्गो तेजसा भक्तवर्तेनेनति || २ ||

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

Thus ends the Twentieth Khanda of Adhyāya V.
ADHYA'YA V.
—O—
KHANDA XXI.
—O—

अथ यथ तृतीयां जुह्यातां जुह्यायादपानाय स्वाहेयमानस्तृपयति || १ ||

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

अपाने तृप्यति वात्कृपयति बाचि तृप्तन्त्रामाग्रिन्तृप्तयत्र तृप्यति पुष्पिकव तृप्तिः पृथिव्यां तृप्तन्त्रां यक्ष्मी। चाश्रिकी
शाधितस्ततृप्यति तस्यानु तृप्तिः तृप्ति प्रजया पशुभिरनाथविने तेजसा व्रजवर्च्छेनेति || २ ||

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

(2).

Thus ends the Twenty-first Khanda of Adhyâya V.
The fourth libation that he offers, he should offer saying 'Śvāhā to Samāna'; and thence Samāna is satisfied.

Samāna being satisfied, the Mind is satisfied; the Mind being satisfied, Parjanya is satisfied; Parjanya being satisfied, Lightning is satisfied; Lightning being satisfied, whatever is under Lightning and under Parjanya is satisfied. And through the satisfaction of this he himself is satisfied; also with offspring, cattle, health, brightness and Brahmic glory.

Thus ends the Twenty-second Khanda of Adhyāya V.
ADHYA'YA V.

KHANDA XXIII.

�थ यां पञ्चमी जुहुयातां जुहुयादुदानाय स्वाहेयुदानस्तूप्य-ति।

उदाने तृप्याति वकुल्याति माति तृप्यन्त्यां वायुस्तूप्याति वायी तृप्यत्याकाशस्तूप्याकाशी पौर्ण तृप्यति यत्काच वायुक्षाकाशकाश्चाधितिर्भन्तस्तूप्याति तस्यानु तृप्याति तृप्याति प्रजया पशुभिरजचेकन तेजसा व्रतवचस्सनेति।

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

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

Thus ends the Twenty-third Khanda of Adhyāya V.
ADHYAYA V.
—o—
KHANDA XXIV.
—o—

स य इद्मविद्वाननिहोत्रं जुहोति यथाक्षरानपौषा भस्मानि जुह्यात्तत्त्वात् ॥ १ ॥

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

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

अथ य एतदेवं विद्वाननिहोत्रं जुहोति तस्य सर्वेन छोकेपु सर्वेन भूतेपु सर्वेण्वालम्बु हुतं भवति ॥ २ ॥
But he who, knowing this, offers the Agnihotra, his libations fall upon all worlds, all beings and all selves.

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

Indeed, for what other purpose has the Vaisvanara been prescribed? Why has it been prescribed as the first and foremost of the four Yajnas?

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

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

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

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

As here, hungry children wait upon their mother, so do all beings wait upon the Agnihotra. Yea, they wait upon the Agnihotra, (5).
Com.—Just as in this world hungry children wait upon their mother—expecting when the mother would give them food, so do all beings, that eat food, wait upon the Agnihotra, as offered by one who knows the above,—i.e., they wait in expectation of the eating of the knowing person; waiting to see when he would eat and feed them; the fact being that the whole universe is satisfied by the eating of the knowing person. The repetition is meant to indicate the end of the Adhyāya.

Thus ends the Twenty-fourth Khanda of Adhyāya V.

Thus ends the Fifth Adhyāya.
The Chhandogya Upanishad.

ADHYAYA VI.

KHANDA I.

ॐ श्रेयंकेतुःश्रृणेय आस त्वः पितोवाच श्रेयंकेतोस वस ब्रह्मचर्यं तवै सोम्यास्तकुलिनोऽननूत्त्य ब्रह्मक्षुरिव भवतीति॥१॥

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

Com.—The connection of the Adhyaya "Svetaketu, &c." is this: It has been declared above that "all this is Brahman, rising in It, dissolving in It, and living in It"; and now it has to be shown how the universe is born from It, how it is dissolved into It, and how it lives in It. And again, it has also been declared that when a single knowing person has eaten, the whole world is satisfied; and this could be possible, if the self in all creatures were one; and not, if this self were
diverse; and this sixth *Adhyāya* is begun with a view to show that the self in all is one. The story of the father and son is for the purpose of showing the gravity of the philosophy. “Svētakētu” by name. “Hai” indicates tradition. “A’runēya”—the grandson of *Aruna*. To him said his father, *Aruni*, finding him to be a fit person for knowledge, and seeing the time of his initiation approaching: “Well *Svētakētu* find a guru, fit for your family, go to him and live as a religious student. Because it is not proper that one born in our family should not know the *Veda*, and should be a *Brāhmaṇa only by birth*”—i.e., one, who only calls *Brāhmaṇa*s his relatives, and does not himself behave like a *Brāhmaṇa*.

Having gone when twelve years old, he came back, when he was twenty-four of age, having studied all the *Vedas*, greatly conceited, considering himself well-read, and arrogant. His father said to him: “*Svētakētu*, since thou art so conceited, considering thyself well-read, and arrogant,—didst thou ask for that instruction?” (2).
Com.—It seems that the father himself was away from his home; whereby, though himself fully endowed will all necessary capabilities, he did not initiate his son. Having been thus directed by his father, Svēta-kētu, twelve years old, went over to his Teacher until he was twenty-four years of age,—when, having read the Vēdas and learnt their meaning, and being “greatly conceited”—i.e., not considering anybody to be his equal,—inclined to consider himself well-read, and arrogant, came back to his home. Seeing his son unlike himself, arrogant and conceited, the father said to him, with a view to teach him proper manners: “Well Svēta-kētu, as thou art so conceited, proud of your learning and arrogant, what great thing hast thou obtained from thy Teacher? Or, didst thou ask him about that “instruction”—i.e., that by which is taught the supreme Brahman, which can be comprehended only by means of instructions.”

येनाश्रुतः श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातामिति कथं न मगवः स आदेशो भवतीति || २ ||

By which the unheard becomes heard, the unperceived becomes perceived, and the unknown becomes known? ‘How can there be such an instruction, Sir?’

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

Yatha sāmygākṣan mṛtaṇḍen sarvā mūnam yāvadūtaḥ kṣayād vṛttāḥ

Rūpaṇā vinākā roarānām yānā kiṁkālāḥ svāmyasmā || 8 ||

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

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

यथा सोम्येकन ठोहमणिना सर्व ठोहमयं विज्ञानः स्माद्राचार्यर्मणं विकारो नामथेयं ठोहमित्येव सत्यम् || ९ ||

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

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

यथा सोम्येकन नक्षित्रिनित्नेन सर्व कार्यार्यसं विज्ञानः स्माद्राचार्यर्मणं विकारो नामथेयं कार्यार्यसमित्येव सत्यमेवः सम्य स आदेशो भवतिति || ६ ||
And just as, my dear, by a single pair of nail-scissors, all that is made of iron becomes known,—all modification being only a name based upon words, and the truth being that all is iron; thus, my dear, is that instruction.

(6).

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

(7).

Com.—Just as, by a "single pair of nail-scissors"—which indicates any single piece of iron—all modifications of iron become known, &c. &c. as before. The citing of many instances is with a view to including all the various phases of the Reality to be explained, and also to bringing about a firm conviction in the mind of the listener. "Thus, my dear, is the instruction, spoken of by me." When the father had said this, the son replied: “The venerable men, my Teachers, surely did not know this, that you have said; for, if they had known this Reality, why should not they have told it to me, who was duly qualified, being devoted and
obedient to the Teacher? Hence, I conclude that they did not know it." The son made this assertion, even though it was deprecatory to his Teachers, simply because he was afraid of being again sent away to the Teacher, to learn the truth. "Therefore, please sir, tell that to me, which, being known, would make me omniscient." Thus requested, the father said: "So be it, my dear."

Thus ends the First Khanda of Adhyāya VI.

ADHYA'YA VI.

KHANDA II.

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

Com.—"Sat" denotes pure Being which is extremely subtle, undefinable, all-pervading, one, taintless, indivisible, pure consciousness. That which is explained by all the Vedāntās. The word "Eva" has a definitive-
force. What is it ascertained to be? "This," — the universe, which is found to be differentiated into name and form, "was Pure Being," — thus "Pure Being" being connected with "was". When was this Pure Being alone? "In the beginning" — i.e., prior to the creation of the universe. "Is not this Pure Being even now, that it is specified as being so in the beginning?" No. Wherefore the specification then? At the present time also, this is Pure Being,—but differentiated into Names and Forms, the object of the notion of "this"; while, before creation, this was only amenable to the idea of "Pure Being"; hence, it is specified "in the beginning this was Pure Being." Prior to creation, no object could be cognised as "this", as differentiated into Name and Form; just as it is not so cognised during deep sleep. Just as on waking from deep sleep, one recognises mere Being—that during deep sleep, the only object was Pure Being,—so also prior to creation. Such is the import of the text. Just as, in the ordinary world, in the morning, one sees the potter gathering clay for the making of the jar &c.; and then having gone away to some other place, and returning in the evening, he finds in the same place various such articles as the jar, the cup and the like; and then, the idea in his mind is that "all this jar &c., was only clay in the morning"; in the same manner, we have the present
assertion.—"In the beginning, this was "Pure Being." "One alone"—i.e., there is nothing besides Its own effects. "Without a second"—in the case of the jar, we find certain other co-operating agencies—in the shape of the potter who is the efficient cause, and so forth—apart from the clay itself; and it is all such extraneous agency that is precluded from the case in question—in the case of Being, there being no other auxiliary agencies. The meaning is that apart from Itself, no other object exists. Objection: "In accordance with the Vaiséshika theory too, the co-existence of all things with Being, is quite possible,—the notion of Being pervading over all substances and qualities; inasmuch as the substance has Being, the quality has Being, the Action has Being, &c, as declared by the Vaiséshikas". All this would be quite true, as appertaining to the present time; but the Vaiséshikas do not admit the fact of the effect having a Being, prior to its production; inasmuch as they hold that prior to production, the effect is non-existent. Nor do they admit of the reality of a single Being, without a second, prior to creation. Therefore it is something quite different from the Being held by the Vaiséshikas, that is here spoken as the cause, the "Pure Being," explained by means of the example of the clay, &c.

Now, at the time of the consideration of realities
prior to creation, "some"—i.e., the Nihilists—say, while considering such realities, that, prior to creation, this was non-being, i.e., a non-entity,—this universe being, at first, one without a second. The Baudhāyaṇas say that prior to creation, the only reality was the negation of Being; and they do not admit of any other reality, opposed to Being; as the Naiyāyikas hold that the reality is both Being and non-being, meaning thereby respectively, the object as it exists, and its contradictory. "If the Nihilist holds that prior to creation, there was a mere negation of Being, how is it that they speak of it as existing prior to creation, and being only, without a second,—thereby asserting its relations with time and number?" True; no such assertion is proper, for those that admit of the mere negation of Being. The theory of the existence of pure non-being too is untenable; because that would be denying the existence of the theoriser himself,—which is impossible. If it be urged that "the theoriser theorises at the present time and not prior to creation,"—this cannot be; because, there are no grounds for believing in the negation of Being, prior to creation; which absence of grounds invalidates any such assumption as that "prior to creation, this was pure non-being."—"Inasmuch as words signify counterpart realities in the objective world, how can there be any meaning in the
sentence, 'this was non-being; one; &c.' And any meaning being impossible; the sentence loses all authority." This does not touch our position; because the sentence refers merely to the cessation of any cognition of Being. The word "Being" signifies a counterpart objective reality; the words "one," and "without a second" too qualify—(lit., are co-existent with)—the word "Being"; so also the word "was". And the negative, used in the sentence speaking of "Being", only serves to preclude, from the object spoken of by such sentence, the notion expressed in the sentence—this notion being that "this was one alone, without a second"—such preclusion being based upon the sentence, treating of "Being" itself; just as the person riding a horse, while taking his seat (based) upon the horse, turns the horse away from the object in its front. And the sentence with the negative does not directly denote the negation of Being. Therefore, the sentence "this was non-being &c.," is put forward simply with a view to set aside all mistaken notions from the minds of men. It is only when a mistaken idea is clearly expressed, that people can be warned against it; and in this lies the use of the sentence beginning with,"non-being"; hence this sentence comes to be endowed with full Vedic authority. And therefore, the objection urged above falls to the ground. "From this-
non-being”—i.e., from the negation of all things—
"Being"—all that is seen to exist—"was born." The
deletion of the last vowel in "Jāyata" is a vedic form.

कुत्स्तु खलु सोम्यैव स्यादिति होवाच कथमसत्त: सञ्जायेते
तेति। सत्येव सोम्येदमप्र आसीदेकमेवादितलियम् ॥ ॥

"But how, my dear, could it be so?" said he; ‘how
could Being be born from non-being? In fact it was
Being alone that existed in the beginning, one, without
a second;’

(2).

Com.—Having thus put forward the view of the great
Atheist, the text next proceeds to deny it: “How”—on
what grounds—"my dear, could it be so"?—i.e., how
could it be possible for Being to be born from non-
being?" Though the sprout is found to appear from
the destruction of the seed—a negation—yet, even
this is opposed to their theory. How? Because the
parts of the seed, that go to make up the complete seed,
transfer themselves into the sprout; and they are
never destroyed in the appearance of the sprout. And
again, the shape of the seed is not held, even by the
Atheists, to be anything apart from the constituent
parts of the seed; and as such, there is no portion of
the seed that could be said to be destroyed at the
appearance of the sprout. If it be held that there is
something apart from the constituent parts, then, that
goes against the Atheistic theory. If it be held that "what is destroyed of the seed is the shape of the seed; held by mistake—samvriti—(to be apart from the parts)"—then, we ask—what is this, "mistake"? Is it an entity, or a non-entity? If a non-entity, then you have no example whereby to prove its existence. If, on the other hand, it be an entity, then the birth of the sprout is not from a non-entity; the fact being that the sprout is born out of the parts of the seed. If it be urged that even the constituent parts of the seed are destroyed,—this cannot be; because the impossibility of destruction applies equally in the case of the parts; just as according to the Atheists there is no such complete whole, as has the shape of the seed, so also are the parts no wholes; and as such cannot be destroyed. Because the parts too will have their parts; these latter again will have their own; and as this series could never stop, no destruction could ever be possible. On the other hand, for One who holds the existence of Being, the notion of existence going on ever so long, the fact of Being never ceases; and, as such, the production of an entity becomes established. Whereas, for those that hold to non-being, there can be no example of the production of Being from non-being. For the former theorists, there are found many examples—such as the production of the
jar out of clay, the jar existing only while the clay exists, and never otherwise. If it were only from non-entity that the jar were to be produced, then one desiring to make a jar would not take up the clay; or the jar, &c., would all be followed by notions of non-entity. None of these however is found to be the fact; hence, Being can never be born from non-being. It has been asserted that the idea of the clay is the cause of the idea of the jar; while there is no such reality as either the clay or the jar; but in this case too, it is only an existing idea of clay that is the cause of the existing idea of the jar;—whence too, there can be no production of Being from non-Being. If it be urged that "the ideas of clay and the jar, standing in the relation of means and consequence, have mere sequence between them, and no causal relation,"—this cannot be; because, even in the matter of the sequence of ideas, the Atheists can have no instances to substantiate their case. Therefore the father said—"How could it be thus? In what manner could Being be born from non-being?" That is to say, there are no instances to show the production of an entity from a non-entity. Thus having upset the theory of non-being, the text sums up: "Being alone, my dear, existed in the beginning"—which has been established as the orthodox view. Objection: "Even for one who holds-
Being, there is no instance showing the production of an entity from another entity; since from one jar another jar is not found to be produced.” True it is that from one entity no other entity is born,—the fact being that it is Being alone which subsists in another form; just as the serpent coiling itself round into a ring, and as the clay-dust subsists in the forms of the jar &c. “If, in this manner, Being alone has all sorts of shapes, how is it that it is declared that in the beginning this was Being alone”? Have you not heard the word “evá” which has a definite meaning with reference to the denotation of the word “this”—which signifies the effect? “But then, in that case, it follows that in the beginning there was non-entity, at first there being no this, while at the present time this has appeared.” Not so; It is Being itself which subsists in the form of that which is denoted by the word “this,”—just as it is the clay which subsists in the form of that which is denoted by the words “jar” &c. “But just as the clay is a reality in itself, so too are the jar &c.; because these too are, like it, the objects of notions, other than that with regard to Pure Being; and hence, all effects would be realities different from the Being,—just as the cow from the horse.” This cannot be; because, though, the various effects lump, jar &c., differ among themselves, yet they are the same with regard to the clay. Though, the jar differs
from the lump, and so does the lump from the jar, yet both the lump and the jar do not differ from the clay; hence, both the lump and the jar are pure clay. Whereas, the horse differs from the cow, and the cow from the horse. Therefore the jar &c., are only different forms of clay. In the same manner is all this only a form of Being; hence, it is only proper to say that "in the beginning, this was Being alone,"—all forms of modifications being merely in name. "It is declared in the sruti that the Purusha is indivisible, inactive, calm, faultless, tasteless, divine and incorporeal the inner and outer unborn; and as such how could the indivisible, incorporeal Being be modified into different shapes?" This does not touch our position; just as the parts of the serpent are assumed from the parts of the rope, so it would be possible for the shapes of modifications to proceed from the assumed parts of the Being; because says the sruti "all modification is only a name based on words; and the only truth is that it is clay," and thus the only truth is the Being. "One, without a second," as a matter of fact, even at the time of the cognition of this (when the one-ness ceases only apparently.)

तदैशः बहुस्यां प्रजायेयति तत्त्वजोक्स्तित तत्त्वं ऐक्षत बहु
स्यां प्रजायेयति तदप्रोक्स्तितं । तस्मादाध्य कच्च शोचति स्वेदते
वा पुरुषस्तेजस एव तदध्यापो जायते || ३ ||

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

Com.—The Being "Saw"—i.e., did the seeing. It follows from this that the cause of the universe is not Pradhāna of the sāṅkyas; because, they hold the Pradhāna to be non-intelligent; while the Being spoken of here is intelligent; because, It sees. How did it see? "May I be many, and may I grow forth!"

Just as the clay becomes many in the shape of the jar &c, or as the rope grows forth into the shape of the serpent, assumed in the mind. "In that case all that is seen to be is a non-entity, because the rope as the serpent is a non-entity." Not so; because it is Being itself that is mistaken for dualities and diversities,—and there is no non-existence of anything anywhere. The Naiyāyikas assume a reality other than being; and then they declare that prior to creation, this is destroyed, whence they assert its subsequent non-existence. But we do not assume any name or thing, other than Being. It is Being alone which names, and is named; as other things; just as, the rope that is named serpent by the notion of a serpent; or again, just as
the lump, the jar &c., being mistaken for something other than the clay, are named as a ‘lump’, ‘jar’ &c.; while those that know the rope set aside the name and idea of serpent, and those that know the clay set aside the names and ideas of the lump, the jar &c.; in the same manner, those that have a discriminative knowledge of Being, set aside all words and ideas with regard to the modifications,—as say the Srutis: “Whence speech desists, not reaching it even by the mind.” “That which cannot be named &c., &c.” Having seen (thought) thus, “It created fire.” “It has been declared in another Sruti that from the self was produced Ā’kāsa, from Ā’kāsa, Air, and from Air, fire,—thus fire being the third in order of production; then, how is it that in the present passage it is mentioned as the first creation, and Ā’kāsu is said to follow from it; thus then, there is a contradiction between two parts of the Sruti.” This is no fault; because, even in the present case, it can be assumed that the Being created fire, after having created Ā’kāsu and Air. Or, the fact may be that the text has no eye to the order of creation; all that is meant to be shown being that all things being the effect of Being, this latter ‘is one, without a second’; because, the instances cited are those of clay and the like. Or, it may be that what is aimed at is an exposition of “Trivittkaranā” (the intermixture of


three elements); and hence the creation of only three—Fire, Water and Food—is described. ‘Fire’ is that which is known as that which burns, cooks, lightens, and is red. Having been created, the fire willed as before, ‘may I be many, may I grow forth’; and ‘it created water’; —by ‘water’ being meant all that is known to be fluid and white. Because, water is the effect of Fire, therefore, whenever a person is hot and perspires, it is only water that is being produced from fire.

The water willed ‘may I be many, may I grow forth’; it created food. Therefore, whenever it rains anywhere, then is most food produced; as from water alone is eatable food produced.

(4).

Com.—‘The water willed,’ as before, the Being, in the form of water, willed ‘may I be many, and may I grow forth.’ ‘It created Food—by Food’ being meant the Earth; because Food is of the nature of the Earth. Because Food is produced from water, therefore whenever it rains at any place, there the greatest quantity of food is produced; hence, it is from water that all eatable food is produced. In the first sentence it was
said simply 'Food was produced,' where the earth was meant; here it is said 'eatable food,' meaning thereby the various corns, barley &c. 'Food' is all that is heavy, firm, nutritious, and dark in colour. 'We do not find any intelligent will in the case of fire &c.; inasmuch as the killing of these is not prohibited, and as in them we do not find any such traits of intelligence, as fear and the like; then, how is it that the Text asserts that the fire willed. This is no fault; fire &c., being modifications of the real source of intelligence, and the intelligent one bringing about effects in a fixed order, it can be reasonably said that 'Fire willed,' meaning thereby that, 'It willed, as it were' 'Well, then is the intelligence of Being only assumed?' No, by no means; the seeing of the Being being amenable only to words, it could never be assumed. The willing by Fire, &c., however, is inferred; and as such, there being an absence of real primary will it is only proper that it should be assumed, (in accordance with inference). 'The Being too being the cause of clay, may be inferred to be non-intelligent; and in that case the willing may be assumed as belonging to the non-intelligent Sānkhyā pradhāna, on the ground that the Being is for the sake of intelligence, and brings about effects in keeping with a fixed time and order. In the ordinary world too, we come across cases where the
non-intelligent is used as intelligent—\textit{\textit{\textit{e.g.}}, ‘the bank of the river wishes to fall’; similarly could it be with the non-intelligent Being.’ This cannot be; because the Being is declared to be the self; ‘It is the true, it is the self.’ If it be urged that ‘the declaration of its being the Self is also assumed,—just as there is an imposition of the name Self on the non-Self, as in the case ‘my Self is Bhadrasena,—this cannot be; because, in the sentence ‘the delay for him is only so much, &c.,’ the \textit{Sruti} declares Liberation for one who has a true knowledge. ‘I am \textit{Sat}.’ If it be urged that this too is only assumed,—all declaration of Liberation being only assumed, even in the case of the theory that one who knows the \textit{Pradhana} to be his self, is close to liberation; just as, starting for a village, one might say; ‘I have reached the village’, with reference to the speed with which he is going;—this cannot be; because, the section has begun with the declaration ‘a knowledge of which makes the unknown known &c.’ It is only when the Being is known that all things become known; because, all things are non-different from \textit{It}, because \textit{It} is declared to be ‘one without a second.’ There is nothing else left to be known—which is either directly mentioned in the \textit{Sruti}, and which could be inferred from any premises—whereby the declaration of liberation might be assumed. If the whole \textit{Adhyaya}
were said to be assumed, then it would be so much labour lost for nothing; because the fact of this Adhyāya explaining things leading to the final end of Man is got at, by means of argument. Therefore, inasmuch as the Veda is authoritative, it is not right to ignore the directly denoted meanings (and assume secondary indirect ones). Therefore it is established that the cause of the universe is intelligent.

Thus ends the Second Khanda of Adhyāya VI.

ADHYĀYA VI.

KHANDA III.

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

Com.—Of all living beings, Bird &c,—because “āśāṁ” is added, we must take it to refer to the living, and not to fire &c.; because the three-foldness of these has yet to be spoken of, and before it has been spoken of, they cannot be referred to as “these”; and
secondly, because we find the word ‘Deity’ used with regard to fire &c.: “These three Deities &c.” Therefore, of these living beings, the Bird &c., there are only three origins, not more. It is explained which ones these three are: (1) That born from the Egg— the Bird &c.: the Bird and the serpent are seen to be born from the Bird and the serpent; hence a Bird is the origin of another Bird, and so on. “Inasmuch as ‘Andaja’ is that which is born from an Egg, the origin is the egg, and not the Bird; and as such, how is it that what is born of an egg is spoken of as the origin?” It would have been so, only if the Sruti was dependent upon your wish; but inasmuch as the Sruti is independent, it has declared that the origin is that born from the egg, and not the egg; and as a matter of fact also, we find that the absence of the Bird—and not that of the egg—brings about the absence of any future brood of that species. Therefore, that which is born from the egg is the origin of the andaja class. Similarly “that is born of a living being”—i.e., that which is born from the womb—, the man, cattle and the like. So also, that which is “born from roots”—i.e., all that proceeds from that which shoots out, namely the immoveable objects; or “udbhid” may be taken as seed or root; and that which is born of these is the origin of all immoveable beings. Those born in perspiration &c.,
are included in the "egg-born" &c. Hence is the number limited to "three" only.

This Deity willed: 'Well, may I enter into all those three dévatás by means of this Living Self (jivátma) and shall appear under different names and forms.' (2).

Com.—"This Deity",—the one treated of here, named "Being", source of fire, water and food—willed, as before—"May I be many &c." Inasmuch as the purpose of becoming many has not yet been fulfilled, the Deity based its further desire upon that purpose. What did the Deity will: "Well, may I enter into these three dévatás, Fire, Water and Food, by means of this living self"—by this last clause referring to the process of living experienced by the Diety, during the previous creation, the meaning being 'by means of that self which keeps the Breath' &c, meaning thereby the self, partaking of the character of Intelligence, and as such, not differing from the Real Self. "May I enter" i.e., may I, having obtained, specific consciousness, by contact with Fire, Water and Food, manifest under various names and forms; that is to say, clearly distinguish that such is the Name and such is the Form. "The non-worldly omniscient Deity being independent,
it is not possible that it should consciously determine to enter, and positively enter into the Body, which is the receptacle of hundred and one troubles, and by such entrance, actually undergo the troubles.” True; this would not be possible, if the Deity were to determine to enter and undergo troubles, in its pristine undifferentiated form; but, as a matter of fact, such is not the case; since it is clearly stated “having entered by means of this living self,—the living self being only a shadow of the Deity, a mere reflection of the Real Self, in the mirror consisting of contact with Buddhi and the rudimentary elements; just like the reflection of the sun in the water. The contact of the Deity possessed of unimaginable, endless powers with Buddhi &c., produces a shadow of Intelligence, through the non-discrimination of the Real Form of the Deity; and this shadow is the origin of various such notions, as ‘I am happy,’ ‘I am unhappy,’ ‘I am deluded’ and the like. Inasmuch as it is in its mere shadow that the Deity has entered, it is not, in itself, connected with pain, and pleasure. Just as the man, the sun &c., reflected in the water, are there only in their shadows, and as such, are not touched by the faults of the reflecting surface; so also this Deity. “Just as the Sun being the Eye of all the world, is not touched by the external discrepancies of the Eye; so also, the inner self
of all beings, being apart from the world, is not touch-
ed by the discrepancies of the world;" and also "It is
like A'kāsa, all-pervading and eternal " as declared in
the Katha Upanishad; "as if thinking &c.," as in
the Vajasāṇēya. "If the living self is a mere shadow,
it must be false; and so also must be its being in this
world and the next, &c." That does not affect the case;
because it is held to be true, in its character of the Real
Self. All Name and Form is true, only in its nature of
the Real Self—all modification by itself, being false;
as declared before "all modification is mere name &c."
so also with the living self. There is a well-known
maxim that 'the offering is in keeping with the
character of the elemental to which it is offered'; and
it is in accordance with this maxim that all worldly
modifications are true, in their character of Real Self,
and false, in all other cases; and as such, the Naiyā-
yika cannot raise any objections against this; because
we can always explain away discrepancies by saying
that all assertions of duality, contradicting one another,
are mere fancies of one's own intellect, based upon
unrealities.

तासां त्रिद्वतं त्रिद्वतमेकेनां कर्याणीति सेयं देववेतास्तित्वमः
देवता अनेनेव जीवनस्त्यमनानन्यप्रविष्ट्य नामस्ये व्याकरोत्

|| ३ ||
Saying 'may I make each of these three tri-partite,' the Deity entered into those three dévatás, by means of this living self, and differentiated Names and Forms. (3).

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

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

Thus ends the Third Khanda of Adhyāyu VI.
ADHYÄ'YA VI.

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KHANDA IV.

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यदस्रे रेहितः रूपं तेजस्तत्तद्रूपं यच्छुः तदपं यत्रुः तत- 
दनक्षणापागादप्रभ्यवचाः सम्भवण विकारो नामेयं श्रीगि रू- 
पाणीत्येऽ सत्यम् || १ ||

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

Com.--The tri-partition of the dévatás is exemplified. An example is cited with a view to explain the whole by exhibiting only a part. Of the tri-partite Fire, what is known as the red colour is the colour of the pre-tripartite Fire; so also, the white colour of the Fire is the colour of the pre-tripartite water; and the black colour is that of the Earth, prior to tri-partition. Such being the case, there vanishes what you think to be Fire apart from the three colours. Prior to the correct understanding of the three colours, you
had the notion of Fire, as an independent entity; this notion as also the word Fire, vanishes. Just as when rock—crystal is seen over a red surface, the idea that people and the words that they use is that "it is a ruby"—prior to the discrimination of the surface and the crystal, after which, however, the notion of ruby, as well as the word 'ruby' disappears. "Why should you bring in the idea and the word in the present explanation? The explanation should be 'prior to the discrimination of the three colours, it was Fire; and as soon as the three colours were properly recognised, it ceased to be Fire; just as when the threads have been drawn away, the cloth ceases to be.' Not so; because Fire is cognised only by means of the idea and the word; because it is declared that "It is a mere modification, being only a name"—"Fire"—"based on words." For the same reason the idea of fire is also false. The only truth, that is there, is that there are the three colours—i.e., apart from the three colours there is not an atom that is true.

(1)

यदादित्वस्म रोहितस्तरं रूपं तेजसस्तत्त्वं यच्चुक्तं तदपरं यत्त्र—
रण्यं तदस्न्यापागादादित्वस्म वाचास्सर्म्भं विकारो नाम—
सेवं त्रीग्नि रूपाणि लियेव सत्यम् || २ ||
Of the Sun, the red colour is the colour of Fire, the white is of Water, and the black is of the Earth. Thus vanishes Sunness from the Sun, being only a modification, which is only a name, based on words; the only truth being that there are three colours. (2).

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

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

Com.—Similarly of the Sun, the Moon, and the Lightning, &c., &c., as before. "It was promised above 'Learn
from me how each of these dévatás becomes tri-partite; while in all the four cases, it is only the tri-partite character of Fire that has been shown, and no examples have been cited to show the tri-partite character of Water and Earth." This is no fault; what is meant by the text is that in the same manner, examples may be added to show the similar tri-partite character of Water and Earth also. The examples in connection with Fire are simply meant to point out the nature and method of exemplification,—it being chosen on the ground of its being coloured, and as such, being more easily and and clearly comprehensible. Odour and taste have not been taken up in the example; because the three were not possible; as in fire, odour and taste do not exist. Touch and sound have not been taken up, because they are incapable of being shown apart from their substrata. If the whole universe is tri-partite, then, as in the case of Fire, the only truth would be the three colours, and like the fieriness of fire, the universeness of the universe would also vanish. Similarly too, earth being only an effect of water, the only truth would be the water, and the earth would be a mere name. So too, the water being an effect of fire, would be a mere name; and the only truth would be the fire. Fire too, being an effect of Being would be a mere name, the only truth being the Pure Being. This is
what is meant by the text. “Air and A'kāsa, not being tri-partite are not included in Fire &c; and these are still left as being true; and so also, do odour, taste, sound and touch remain behind; and as such, how could the mere knowledge of Being, make all things unknown? For, certainly, there must be some independent method of knowing, these latter that have been left behind.” This does not touch our position; because all things are included in the ‘coloured substance. How? In Fire, which has colour, we also find sound and touch, and from this fact we infer the presence therein of A'kāsa and Air, whose specific properties are sound and touch; similarly Water and Earth are included in taste and odour respectively. The three coloured substances—Fire, Earth and Water—having been shown to be tri-partite, all that is included in them is only a modification of Being; and as such, in truth there being only the three colours, all is meant by the text, is that everything is known by the knowledge of Being. Ether Air, and A'kāsa or their specific qualities, touch and sound, are never cognised apart from coloured substances. Or, another explanation may be that the tri-partite character of the coloured substances too is shown only with a view to point out the way in which the others may also be shown to be similarly tri-partite. Just as in the case of tri-partition, the only truth is the three colours,—so,
the same rule is applicable to the case of the five-fold partition of the elements. Thus then, all things being only a modification of Pure Being, the knowledge of this makes all things unknown; hence it is established that Being is "one only, without a second." Hence it has been only rightly said that "by the knowledge of one, all things become known".


eratdr sam vai tadvidra-sa aha: purve mahashala mahashottarya

naaRya kashnanashrutam satamvishnabhimuddrahariNiyatim hemya vidyam-chuk: || 9 ||

It was on knowing this, that the ancient great house-holders and great sacrificers said: 'For us, there is nothing now that is unheard, unthought or unknown which people will talk of;' and they knew it from these. (5).

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

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

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

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

Thus ends the Fourth Khanda of Adhyāya VI.

ADHYĀYA VI.

KHANDA V.

अञ्जमशिष्टं तेषा विर्यायते तस्य यः स्थविशेषं धातुस्तपरीषं भवति यो मध्यमस्तन्माः सं योःपिष्टस्तन्मः \| 1 ||

Food when eaten, becomes three-fold: its grossest part becomes feces, its middle part flesh, and its subtlest part mind.

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

आप: पीताख्छेघा विधीयन्ते तासं य: स्वविष्णो धातुस्तमूत्रे भवति यो मध्यमस्तल्लोहितं योगिण्यः स प्राण: ॥ २ ॥

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

(2)

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

लेजोड़िशिन्त नेथा विधीयते तस्य य: स्वविशेष चातुस्तदत्स्थि
भवति यो मध्यमः स मज्जा योंदणिण्यः सा बाक्

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

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

अत्रमयः हि सोम्य मन आपोमयः प्राणस्तेजोमयी वाचिति
भूय एव मा भगवान्विज्ञापायतिविचि. तथा सोम्येति होवाच

"Thus, my dear, mind consists of Food, Prāṇa of water, and Speech of fire." ‘Teach me, again, Sir.’ ‘So be it, my child,’ he said. (4).

Com.—Such being the case, my child, “Mind consists of Food, Prāṇa of water, and Speech of Fire.” “But those that eat only food, such as the rat &c., are found to have life and speech; and so also those that live upon water alone, such as the denizens of the
Sea, Fish &c., are found to have mind and speech; and so too may be inferred the fact that those who live upon mere oils, have life and mind. And then, how is it that mind is said to consist of food only?" This is no discrepancy; since everything being tri-partite, all the three elements exist in everything. One never eats any un-tripartite food, or drinks any un-tripartite water, or eats any un-tripartite Fire. Hence it is no contradiction of our theory, to find that the rats that eat only food, have speech and life. Having been thus convinced of the truth of the theory, Svētalābha said: "Teach me again, Sir"—i.e., explain to me still further by means of fresh examples, the theory that the mind consists of food &c; because, even now, I have not been able to definitely grasp this theory; for, it is really hard to realise that the food, water and oils falling in the body—which itself is not distinct from fire, water and earth—, develop by means of their subtlest parts, into mind, Prāna and speech, without relinquishing their own innate properties." When the son had said this, the father replied: "So be it—just listen to an example, which will show how what you ask is quite possible".

Thus ends the Fifth Khanda of Adhyāya VI.

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ADHYAYA VI.

KHANDA VI.

दश्न: सम्य मध्यमानस्य योडणिमा स ऊर्ब्बते समुद्रीष्टि तलसारिभ्यस्वति || १ ||

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

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

एवंभए खेतु सम्यात्स्याद्यमानस्य योडणिमा स ऊर्ब्बते समुद्रीष्टि तन्मनो भवति || २ ||

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

Com.—As in the instance cited, so too, my dear, of the food, rice &c., that is eaten,—and which is churned by the fire in the stomach helped by the wind, as if it were by means of a churning rod—that which is the subtle part rises upwards, and becomes mind; i.e., being joined to the parts of the mind, helps to its growth.
अपात सोम्य पीयमानान्त योड्यंगीमां स ऊर्ध्वं: समुदार्थति स 
प्राणो भवति || १ ||

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

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

तेजसः सोम्याद्यमानस्य योड्यंगीमां स ऊर्ध्वं: समुदार्थति तसा 
वायुभवति || ४ ||

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

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

अनन्यस्य हि सोम्य मन आयोमयः प्राणस्तेजोमन्यो वायुर्ति 
भूय एव मा भगवान्नित्य यत्वतित्वथा सोम्येति हेतुच्च || ५ ||

Thus, my dear, mind consists of food, Prāṇa of water and speech of fire. ‘Teach me more Sir.’ ‘So be it my dear,’ said he.

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

Thus ends the Sixth Khandā of Adhyāya. VI.

ADHYÄYA VI.

KHANDA VII.

पोडळकतः सोम्य पृथ्व: पञ्चदशाहानि मात्रैः काममप: पि-चान्यपेयमय: प्राणो न पिवतो विच्छेद्यता इति || १ ||

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

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

सह पवनदशाहानि नााशाध हेनमुपसाद किं ब्रह्मीभो इत्यूँः सोम्य यजुर्वि सामानीति स हेवाच न वै मा प्रतिभानित्वो इति॥ २ ॥

For fifteen days, he did not eat; and then he approached him, and said ‘Sir, what shall I say?’ ‘The Riks, the Yajus and the Samas.’ ‘They do not occur to me, Sir.’ (2).
Com.—Having heard this, with a view to prove the fact of the mind consisting of food, he took no food for fifteen days; on the sixteenth day, he approached his Father, and said to him: ‘well what may I say?’ The Father, replied: ‘Repeat the Rik, the yajus and the Sāma.’ Being thus asked by the Father, he said ‘these Rik, &c., do not occur to my mind, Sir.’

तै हेवाच यथा सोम्य महतोड्म्याहितस्यकोश्चार: खयोत्वातः परिशिष्टः स्यातेन ततोपि न बहु दहदेवः सोम्य ते बेदाश्रानां कलानामेका कलाटिशिष्या स्यात्यैतथिहि बेदानानुभवस्यानाथ मेविन्दास्वसीति || ३ ||

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

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

त हास्याय हैनमुपसादत तत्त ह यक्तिच पप्रच्छ सर्वः ह
प्रतिपदेन || 8 ||

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

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

तत्त हास्याय यथा सोम्य महतोड्भावितस्येकम्बहारं खयोतमावं
परिशिष्यं तं तृणेषुपसमावाय प्राज्ञवत्क्येत्रेन ततोदपि बहु दहेत्

|| 9 ||

He said to him: 'just as, my dear, of a great lighted fire, if a single coal, of the size of a fire-fly, is left, if people blaze it up by adding grass to it, it would burn much more.' (5).
Com.—The father said to him: ‘Just as &c.,—as before. If people blaze up the single remaining coal, of the size of the fire-fly, by adding grasses to it, then the blazing coal would burn much more than before.’

Thus, my dear, of the sixteen parts, only one part was left to thee; and that being lighted up with food, blazed up; and by that, thou rememberest the Vedas. That the mind consists of food, Prāna of water, and speech of fire, he understood—yea he understood it. (6).

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

Thus ends the Seventh Khanda of Adhyāya. VI.

ADHYĀYA VI.

KHANDA VIII.

उद्धालको हास्यणिः क्षेत्रकेतुं पुत्रमुगाच स्वभान्तं मे सोम्य विजानीहि यत्रेतपुरुषः स्वपिति नम सता सोम्य तदा संपन्नो भवति स्वमणीतो भवति तस्मादेन् स्वपितीयाचृते स्व ॥ द्व-पीतो भवति ॥ १ ॥

Uddālaka, the grandson of Aruna, said to his son Śvetaketu: “learn from me, my dear, the true nature of sleep; when a man is said to sleep, then, my dear, is he united with pure Being and gone to his own. Hence people say: ‘he sleeps (svapnīti) since he is gone to his own’.
Com.—It has been understood that the mind consisting of food, has become joined to Prāna and speech, consisting of water and fire respectively,—the mind being that, wherein the supreme Deity entered by its Jīva self, just as the man enters into the mirror by his reflection, and the sun &c., in the water. And that, consisting of which and resting on which, the human Self becomes fitted for thinking, seeing, hearing &c.,—when that substratum ceases, then alone does it reach the positive form of the Deity; as has been explained in another Sruti: "As if thinking and sporting, endowed with Intelligence, having become sleep, transcend the world,—that verily is the Self, Brahman, consisting of knowledge, of mind, &c.,” and also, ‘by sleep the body &c.,’ ‘while living, the Prāna,’ and so forth.” And when the mind has ceased, it is through this cessation that the human Self residing in the mind, and having come to be known by the name of mind, becomes free from all attachment to the object of sense, and then returns to the supreme Deity; and it is this Return that Uddālaka wishes to explain to his son; and with this view, he said to him: ‘Svapnānta’ may be explained as the middle portion of dream-vision, i.e., deep sleep; or, it may be explained as the true nature of sleep—that too comes to be deep sleep only, because of the assertion he is gone to his own;
for; apart from deep sleep nowhere else do the knowers of Brahman declare the Jīva to have gone to his own; just as, on the removal of the mirror, the reflection of the man in the mirror reverts to the man himself,—in the same manner, on the cessation of the mind, the supreme Deity that had entered in the shape of the reflection of Intelligence, as the Jīva self, for the purpose of the differentiation of names and forms, reverts to Its own Self, having renounced its form of the Jīva, as denoted by the name mind. Therefore it appears that the word 'Śvapnānta' means deep sleep; that sleep, during which one dreams, is connected with pleasure and pain; as such, it is the effect of virtue and vice, as it is well-known that it is virtue and vice alone that bring about pleasure and pain; and the capability of virtue and vice also, to bring about such effects as pleasure and pain &c., is due only to the impulse of ignorance; hence, dreamy sleep is connected with all the effects of ignorance, which are the seeds of birth and rebirth; and as such, during this, one does not return "to his own,"—"not followed by virtue, not followed by vice, passed beyond all the sorrows of heart, is he,"—"this is his freedom, this his supreme Bliss"—say the Srutis. It is now explained that I will show to you the real form of the Deity, free from the taint of human life, as found during deep sleep: "Learn from me, as
I explain, the true nature of sleep," i.e., understand it clearly. "But, when is there deep sleep?" When, at which time, the man is said to sleep—i.e., when people say 'you sleep,' the meaning being that the name "sleeping" is only indirect—, then, at that time, he is united—becomes identified with—Pure Being, the Deity spoken of here. That is to say, having renounced the human form, as brought about by contact with Mind &c., through Its entrance thereinto, It reverts to Its Own pristine form of True Pure Being and it is on account of this that people say "he sleeps" (Svapiti); since during the time he is "gone to his own Self"; that is to say, even ordinary talk points to Its return to Its own self. "How could the return to self be known to ordinary people?" Because, people say, that sleep is brought about by hard labour during the waking state. During the waking state, one becomes tired through an experience of various troubles in the shape of pleasures and pains brought about by virtue and vice; and then there follows a cessation of the over-worked organs from their activities,—as says the Sruti "Speech retires, Vision retires," and "Speech is with-held, Vision is with-held, Condition is with-held the Mind is with-held &c.,"—all the senses having been drawn in by the Prāna, which alone lies awake in the nest of the Body; and then it is that for the
purpose of shaking off the fatigue, the Human Self returns to its own Self, the Deity. Inasmuch as the fatigue could not be shaken off by any other means than the rest within its own Self, it is only proper that people should say "he is gone to his own." Since it is seen in the ordinary world, that when people are suffering from diseases, like the fever &c., when they are free from the disease, they rest within their own houses. So would the case be in the present instance also; as also declared by the Sruti "just as the kite, or the suparna, having flown along, becomes tired &c., &c., &c."

स यथा शकुनि: सूक्ष्ण प्रबद्धो दिशं दिशं पतित्वात्यत्तत-मलब्धवा बन्धनेवोपश्रयत एवेव खलु सोम्य तन्मनो दिशं दि-शं पतित्वात्यत्ततमलब्धवा प्राणेवोपश्रयते प्राणबन्धनः हि सोम्य मन इति "॥ ॥

Just as a bird tied by a string, having flown in various directions, and finding no resting place elsewhere, settles down at the place to which it is fastened;—so also the mind, my dear, flying in various directions and finding no resting place elsewhere, settles down at Prāna; because, my dear, the mind is fastened to Prāna. (2).
Com.—In support of the above there is this example. As a bird, fastened by means of a string, to the hand of the bird-catcher,—wishing to be free from the bondage,—flies in various directions; but not finding any resting place anywhere else, save the hand to which it is bound, returns and settles down to the hand to which it is fastened; exactly in the same manner, also the "mind,"—spoken of here as made up of sixteen parts, and increased by means of Food,—by which, here, is indicated the human soul that has entered into the mind, just like the "creaking of the bedsteads." The meaning of the sentence thus being that the human soul as limited by the mind, flies about in various directions, in the shape of pleasure and pain, actuated by desires and actions based on Ignorance, during the waking and dreaming states,—i.e., experiences all these joys and sorrows, and not finding any other resting place, save the self of Pure Being, settles down at "Prāna"—by "Prāna" being meant the supreme Deity of Being, as being the substratum of all causes and effects; as says the Sruti "The Prāna of Prāna, with Prāna for his body, of form effulgent &c." The soul settles down in the Supreme Being. Because the mind is fastened to Prāna—i.e., the mind being the substratum of the Deity pointed to by Prāna;—the mind indicates the human soul.
Learn from me, my dear, what Hunger and Thirst are. When the man is to be desirous of eating, water is carrying away whatever has been eaten by him; hence, just as they speak of the cow-carrier, the horse-carrier and the man-carrier, so they speak of water as food-carrier. Therefore know this offshoot, my son, to have sprouted out; it could not be without a root; (3).

Com.—Having shown to the son the fact of the true form of the human soul being the root of the universe, by means of the name ‘Swapiti’,—he now proceeds to show the same by a series of causes and effects, beginning with Food. “Learn from me of Hunger and Thirst” —i.e., learn from me what the true nature of these is. At the time that the man is said to be desirous of eating, why is the man said to be so? Because, at that time, whatever solid food had been eaten by the man, and whatever liquid has been drunk by him, all this is liquified by water, and “carried away”—i.e., all the food is digested. Then is the man said to be “hungry,” which applies to the man, only secondarily.
It is a well-known fact that all creatures wish to eat, only when what they have eaten has been digested. Therefore since water carries away the food, it is known as “asana” (food-carrier); just as the cow-herd that carries the cow is called the cow-carrier, and the groom is called the horse-carrier, and the leader of men is called the man-carrier; a king or the general of an army. So people call water, the food-carrier (deleting the visarga from the end). Such being the case, this Body, made up of the food digested into the form of the various substances of the body, is like the offshoot of a Vata seed; and as being an “offshoot,” an effect, called the “Body,” it must be known to have sprouted out, like the offshoot of the Vata. But what is to be understood from this? Simply this—that being an offshoot it cannot be without a root. Being thus addressed, Svetaketu said what follows.

तत्स्य क मूलः स्यादन्यादर्शायनादवेशस्य खलु सोम्याः शुक्लेन शुक्लेन पो मूलमन्निक्षांखिद्रि सोम्य शुक्लेन ततः मूलमन्निक्ष स्तेजसा सोम्य शुक्लेन सन्मूलमन्निक्ष सन्मुद्रा: सोम्याः स्त्री: प्रजाः सदा-यतनाः सत्प्रातिष्ठ: || ४ ||

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

Com.—If this body is an offshoot, like that of the Vata,
and has a root,—what is its root? Being thus asked
by his son, the father replied: 'Where could its root
be, save in food, i.e., it has its root in food.' How? The
food that is eaten is liquified by water and digested by
the inner fire, changes into the different humours in the
body; from the humour proceeds blood, from blood flesh,
from flesh fat, from fat the bones, from the bones marrow,
and from marrow the semen. Similarly the food eaten
by women gradually develops from the humours to the
ovule. And it is by the conjunction of these two,
oviduct and semen,—as daily added to, by means of the
food that is eaten—is the offshoot of the body made up,
just like the wall made up of daily accumulations of
clay put over it. Now the root, from which the body
grows out as an offshoot, having a beginning and being
perishable, must also have a root; and with a view to
this, it is added. Just as the body has its root in food,
so too from the food, as an effect, infer the existence
of its cause in water. Water too having a beginning
and end, is also like an offshoot; hence, from water as the
effect infer its cause in fire. Fire too having a beginning
and end is an offshoot; and from fire as the effect, infer its cause in Being, the True, the one without a second,—wherein are attributed all modifications, which are unreal; being mere names based on words; just as the character of the snake is attributed to the rope. Hence, That is the root of the Universe; and all these creatures—moveable and immovable—have their root in Being; and not only have they their root in Being, but during their continuance too, they reside in Being,—as apart from the clay, the jar has no existence; therefore like the clay, the Being being the root of the creatures, they are said to reside in Being. And in the end too, they rest in Being—i.e., they end or become resolved into Being.

अथ यत्रित्युपर्यः पिपासति नाम तेज एव तत्पीतं नयते त-बधा गोऽनियोऽध्यनायः पुरुषानाय इस्वेवं तत्तेज आचन्द्र उदन्येति तत्रतदेव शुद्धमुदितिः सोम्य विजानीहि नेतममूलं भविष्यतीति

|| ५ ||

When the man is said to be desirous of drinking, then Fire is carrying away what has been drunk by him. Hence, just as they speak of the cow-carrier, the horse-carrier, the man-carrier, so they speak of Fire as the water-carrier. Thus, my dear, know this offshoot to have sprouted out; it cannot be without a root. (5).
Com.—It is now explained how the fact of Being being the root is to be followed up from water as an offshoot. When a man is said to be desirous of drinking,—this too applying to the Man only secondarily, like the name 'Hungry.' The water, which carries away the liquified food, wets the offshoot of the body, and would thereby render it dull through an excess of water, if the water were not dried up by fire. And so when the water has all been dried up by the fire, and assimilated in the body, then the man wishes to drink, and is said to be thirsty. Then, fire is carrying away the water that has been drunk,—i.e., modifies it into the Blood and Life in the body. And just as they speak of the cow-carrier &c., as before, so is fire called the water-carrier, the form udanya being a Vedic form. Of water too, this body is the offshoot and none else. The rest as before.

तस्य क मूलः स्वादन्त्राध्वस्थी। सौम्य शुक्लेन तेजो मूढ़-
मन्विन्द्र तेजसा सौम्य शुक्लेन सन्मूढमन्विन्द्र सन्मूढः। सौम्येमाः।
सौम्यं तेजः प्रजा। सदायतना। सत्प्राणिः यथा नु खलु सौम्येमातिस्थो
देवता। पुरुषं प्राणं विद्रहिन्दुर्दैवेका। भवति तदुकं पुरस्तादेव महवययस्य
सौम्यं पुरुषस्य प्रयतो वा। बहुमनसि संप्यते मनं। प्राणं प्रा-
ण्यतेजसि तेजः। परस्यं देवतायाम् || ६ ||
And where could its root be, except in water? From water as an offshoot, infer fire as its root; from fire as an offshoot, infer Being as its root. All these creatures, my dear, have their root in Being, they reside in Being; they rest in Being. And how each of these three deities, on reaching Man, becomes tri-partite, has been explained before. When, my dear, the man departs from hence, his speech merges in mind, the mind in Prāna, the Prāna in fire, and the fire in the Highest Deity.

(6).

Com.—From the force of the meaning it appears that of fire too, this body is an offshoot. Then, from the body as an offshoot we infer water as its root. From water as the offshoot we infer fire as its root. From fire as the offshoot, we infer Pure Being as its root. Thus then, of the offshoot in the shape of the body, consisting of fire, water and food—which is a mere name based upon words,—the root is the highest Truth, Pure Being, fearless, and free from bothers; and infer this as the root. Having thus explained this to his son, by means of the well-known facts of Hunger and Thirst, he points out that whatever else has got to be explained in this section,—with regard to the fact of fire, water and food, as used up by the man, making up the offshoot of the body, which is an aggregate of causes and effects, without intermixing,—has already
been explained above. How each of these three deities, fire, water and food, becomes tri-partite, on reaching man, has already been explained—*vide* "food when eaten becomes three-fold," &c.; where, it has been explained how the middle substances of the food &c., that are eaten go to make up the body, which consists of seven substances;—the middle substances making up the flesh, blood, marrow and bone and the subtlest substances making up the mind, *Prāna*, speech, which constitute the inner organ of the body; as declared above, "It becomes the mind, it becomes *Prāna*, it becomes speech." Now when the body is broken up, this aggregate of *Prāna* and the organs, controlled by the human soul go over to another body; and the method of this transference is this: "when the man departs from hence, speech merges in the mind"—*i.e.*, is gathered up in the mind; when the relations say "He speaks not"; because the function of speech is preceded by the mind, as declared in the *Sruti* "Whatever one thinks in the mind, that he speaks." So when speech has become merged in mind, the mind continues to exist by the simple function of *thinking*, when mind is also taken up. it merges in *Prāna* as during deep sleep, when the relatives surrounding the man say "He knows not." When *Prāna* too rises up in the up-breathing—taking up within itself all the external organs—throws away the
hands and feet &c., (as explained in the section on "Samvarga"), pierces through the vital points of the body, and then becomes finally merged in Fire; when the relatives say "he moves not"; and then doubting as to whether the man is living or dead, they feel the body, and finding it warm, they say "he is warm, he is living". Then at last the Fire is also taken up, and this merges into the Highest Deity. In this manner, when mind has become merged into its root, the human soul resident therein, becomes withdrawn by the withdrawing of the means of his existence; and if it is withdrawn, intent upon the True; then it reaches Pure Being and does not migrate into another body, like one rising from sleep. Just as in the ordinary world one who having somehow gone to a place, full of dangers, returns to a safe place, so, does the Soul return to Being. While if it be ignorant of the Self, rising from the same root—like one rising from deep sleep—after death, again enters into the meshes of the physical body. The root being that rising from which the Soul enters into the body.

स य एषोः ग्रिद्यतामायमिदि ्सार्वं तत्सत्तं स आलमात्तर्वः
मसि श्वेतकतो इति भूय एव मा भगवान्विज्ञापयतितं तथा सोः
म्येति होवाच || ७ ||
‘Now, that which is the subtle essence,—in That, has all this its Self; That is the Self; That is the True; That thou art, O Svetaketu.’ ‘Please, Sir, explain to me further.’ ‘So be it, my dear,’ said he. (7).

_Com._—The subtle essence, that has been described as “Being,” the root of the Universe,—in That, has all this its Self; that is, everything has its self in this Self alone; and not any other, belonging to the world; as declared in the _Sruti_: “apart from this, there is no seer, no hearer &c.” And that in which all this has its Self, is what is called “Being,” the cause of the Universe, the True, the Supreme Being. Hence that is the self—of the Universe—_in Its counterpart_, which is of Its nature and is real; the simple word “_Atma_” without qualifications being directly denotative of the counter-Self, like any ordinary word “cow.” Therefore “That thou art, Svetaketu”. Being thus convinced by the father, the son said again: “Explain this to me further, sir”—_i.e._, I am not yet quite sure of what you say, seeing that every day all creatures, during deep sleep, reaching Pure Being do not know that they have reached the Being; therefore please explain it to me by further illustrations. The father replied ‘so be it.’

Thus ends the Eighth _Khanda_ of _Adhyāya VI_.

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ADHYAYA VI.

KHANDA IX.

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यथा सोम्य मधु मधुकतो निस्तिष्ठति नानात्यासां वृक्षाणां ८
रसान्तसमवहारमेकता ९ रसं गमयन्ति ॥ १ ॥
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Just as, my dear, the bees make honey, by collecting the juices of distant trees, and then reducing the juice to one form. (1).

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

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ते यथा तत्र न विवेकं डमनतेःनमुश्यां वृक्षस्य रसोदस्यमध्यां
वृक्षस्य रसोदमाल्येवमेव खटु सोम्याम: सर्वं: प्रजा: सति संपद
न विदु: सति संपदामह: इति ॥ २ ॥
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And as those juices have no discrimination as ‘I am the juice of this tree, I am the juice of that tree’; in the same manner, my dear, all these creatures,
having reached the Being, do not know that they have reached the Being.

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

त इह व्यात्रार्थ च सिंहो वा ब्रको वा बराहो वा कीटो वा
पतझो वा द्रश्च शोऽक्षास्त्रो वा यथायत्नति तदाभवन्ति || 3 ||

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

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

स य एषोदितदात्मायमिद् स सत्सत्सत्तमसि श्रेतकेतो इति भूय एव मा भगवानविश्वामिति तथा सोम्येति होवाच || ८ ||

That which is the subtle essence,—in That, has all this its Self; That is the Self; That is the True; That thou art, O Svetaketu'; 'explain to me further, sir'; 'so be it, my dear,' he said. (4)

Com.—That, entering into which the creatures come again, and that subtle essence of true Self, entering which those attached to truth, do not return,—in That
all this has its self &c., as explained before. "Just as in the world, one who is asleep in his house rises and goes to another village, knows that he has come away from his own home,—why should not the creatures, in the same manner, be conscious of the fact of their having come from Pure Being?" 'Explain this to me further, Sir'; the father replied: 'so be it.'

Thus ends the Ninth Khanda of Adhyāya VI.

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ADHYA'YA VI.

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KHANDA X.

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इमा: सोम्य नयः पुरस्तात्प्राच्यः स्यन्दन्ते पञ्चात्मकाच्यस्तः
सम्बद्धस्वमुद्देशविचार्यन्ति स समुद्र एव भवति ता यथा तत्र न
विद्वतियमहस्मीयमहस्मीति || १.||

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

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

एवेनेव खलु सोम्येमाः सर्वोऽऽच्छ्व न विदुः
सत आग्न्याः न हो वा ब्रह्म वा वराहो वा कीठो वा पत्रशृङ्गो वा देव-शो वा मम को वा यथादः
वन्ति तदाभवन्ति || २ ||

सत्य एषोऽण्मेतदात्मयोऽदि नर्वे तत्सत्यः स आत्मा तत्त्वम-भ्य एव मा भगवान्विन्यायाविनि तथा सोम्येन-ति हृदावाच || ३ ||

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

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

(2).

(3).
Com.—In the same manner, my dear, all these creatures coming from the Being, reaching which, they were not conscious of having reached It—do not know that they have come from the Being. "And whatever they are here &c"—as before. "In the world we have seen that in the water, the various modifications, in the shape of ripples, waves, foam, bubbles and the like, rise up and then disappear in the water becoming destroyed, while the human egos are not destroyed even though every day during deep sleep, at death and at the universal dissolution, they are merged in their cause, Pure Being." 'How is that? Please explain this to me, sir, by further illustrations.' Thus requested, the father said, "so be it."

Thus ends the Tenth Khanda of Adhyāya. VI.
ADHYA'YA VI.

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KHANDA XI.

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अस्य सोम्य महतो व्रताय यो मूलेःम्याहन्याजीवन्स्वतः मः
ध्येःम्याहन्याजीवन्स्वतः स्वेषम्याहन्याजीवन्स्वतः एष जीवंनासस्तु
रूपेःतुमुप्रभुः पेपीयमानो मोदामानस्तिष्टति || १ ||

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

(1).

Com.—Well, my dear, listen to an illustration: of
this tree, large and full of many branches, standing
before us,—(pointing to the tree)—, if one were to
strike at the root with an axe but once, it would not
dry up but continue to live, though a little of its sap
will ooze out. Similarly if one were to strike in the
middle, or at the top, it would live, though bleed. This
tree, at present, is pervaded by the living Self, and
hence stands firm, drinking in the sap of the earth and
other nourishment by means of its roots, and rejoicing.
अस्य यदेकान्त शाखाः जीवे जहायथ सा शुष्कति द्वितीयां
जहायथ सा शुष्कति तत्तीयां जहायथ सा शुष्कति सर्वं जहार्ति
सर्वं शुष्कहेमेव खलु सोम्य विद्वीति होवाच \| २ \|

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

Com.—If the life takes away its presence from one
of its branches, struck by disease or by an axe, then
that branch withers. The life permeates speech, mind,
Prāna and the organs, and when these are with-
drawn, life is also withdrawn. It is only when the
living Self together with Prāna, eats and drinks, that
what it eats and drinks becomes the sap which goes to
add to the growth of the living body of the tree; and
which thus becomes the mark of the presence of the
living Self in the tree. By food and drink alone does
the living Self stay in the body; and these foods and
drinks depend upon the living Self. And when some
action presents itself which leads to the disjunction
of a certain member of the whole, member of
the body, then the living Self withdraws itself from
its branch; and then that branch withers. Inas—
much as the existence of the sap depended upon that of the living Self, it ceased to enliven the branch, when the living Self withdrew itself from it; and on the cessation of the sap, the branch withers. Similarly when the living Self leaves the whole tree, then the whole tree withers. The tree is known to be living, by the continuation of the processes of the flowing and sucking of the sap; and from the Sruti in illustration, it follows that trees are also endowed with consciousness; and hence, the text distinctly points out that the theory of the Baudhās and Vaisēshikas—that trees are sentient is without any substratum of truth.

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

Com.—Just as in the instance cited, the tree, while endowed with the living Self, and having the actions
of taking in sap &c., is said to be alive; and it dies when left by the living Self; understand the same with regard to the case of man. Bereft of the living Self, this Body dies, while the living Self dies not; because we find that when a man has fallen asleep leaving some work unfinished, when he wakes up, he remembers that he had left the work unfinished; and also just because creatures are born, they immediately evince a desire to suck the breast, and terror &c., therefore it follows that they remember the sucking of the breast, and the pains experienced in the previous birth; and thirdly because such vedic actions as the Agnihotra &c., have a purpose, the living Self cannot be said to die. "That which is the subtle essence &c.,"—as before. "How does this gross universe, consisting of the earth &c., with Names and Forms duly differentiated, proceed from the extremely subtle Pure Being, devoid of all Name and Form?, Please explain this to me by means of an illustration. Being thus requested, the father said—"So be it."

Thus ends the Eleventh Khanda of Adhyāya. VI.
ADHYA'YA VI.

KHANDA XII.

न्याग्रोधकदमत आहेरतीर भगव इति मिन्द्रीति मित्रं भगव इति किमत पद्धसीत्यण्य इत्रेमा धाना भगव इत्यासामझेका मिन्द्रीति मित्रा भगव इति किमत पद्धसीति न किंचन भगव इति

॥ ॥

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

(1) Com.—If you want to see how this is, bring a fruit of this large Nyagrodha tree. Being told this, he brought the fruit, and showed it to his father. ‘Here it is.’ The father said: ‘Break it open.’ The other said, ‘It is broken.’ The father said to him: ‘What dost thou see there?’ He replied: ‘These extremely small seeds I see, sir.’ ‘Break open one of this, my dear.” He said. ‘It is broken sir.’ ‘If the seed is broken, what dost thou see inside the seed?’ He replied, ‘I see nothing sir.’
He said to him: 'My child, the subtle essence which thou dost not see,—it is from that subtle essence that this large Nyagrodha tree grows up. Believe me, my son.' (2).

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

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

Thus ends the Twelfth Khanda of Adhyāya VI.

ADHYĀYA VI.

KHANDA XIII.

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

Com.—Though an object exists, it is not seen, though it is perceived by other means—as you will see by the following example. If you wish to see it for yourself, throw this lump of salt into water, and come to me tomorrow morning. With a view to examine what the father had said, he did as he was told. The next day, the father told him: 'Bring the salt which you threw into the water last night.' With a view to bring that salt, he looked for it in the water, did not find it, because it was melted and was hidden in the water, though existing there all the time.

यथा विलीनेत्रवाज्ञान्यातांतांतात्रात्मिति कथमिति लघुगमिति महातात्रात्मिति कथमिति लघुगमित्यन्तात्रात्मिति कथमिति लघुगमित्यन्तात्रात्मिति कथमिति लघुगमित्यन्तात्रात्मिति कथमिति लघुगमित्यन्तात्रात्मिति कथमिति लघुगमित्यन्तात्रात्मिति कथमिति

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

*Com.*—Though you do not see the melted salt and though you do not feel the lump by your hand, yet it exists in the water all the same, and is perceived by other means. And in order to convince the son of the truth of this, he said to him: ‘Taste this water from the surface’ and when the son had done this, he asked: ‘How do you find it?’ The other replied: ‘It tastes like salt.’ ‘Take the water from the middle and taste it; how do you find it?’ ‘It is salt.’ So too ‘take the water from the bottom, and taste it; how do you find it?’ ‘It is salt.’ Leave off that water, wash your mouth, and come to me. The son threw away the salt and came to his father, saying ‘the salt is ever there’—*i.e.*, ‘it exists there ever and always.’ When he had said this, the father said to him: ‘Just as this salt was perceived at first by sight as well as by touch, but when melted in the water it ceased to be perceived by these two, though it existed there all the same, as perceived by the sense of taste; in the same manner, in this offshoot of the Body, as made up of fire, water and food, thou dost not perceive the Pure Being, which is the cause of the offshoot of the body, just like the seed of the vata tree—“*Vāva kīla*” being indeclinables are meant to show that the sentence
forms part of the instruction imparted by the Teacher to his disciple. Just as in this water, though the salt was not perceived by sight and touch, and yet thou didst perceive it by taste, so too, in the Body, thou wilt perceive the Pure Being by other means, just like the subtle essence of the salt.

स ये एवोऽगुणमैतदाल्म्यमि दस्यस्य तस्यस्य आत्मा तत्त्वम-सि श्रेयते इति भूय एव मा महावानविज्ञाप्याथिति तथा सो-म्येति होवाच ॥ २ ॥

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

Com.:—"That which is &c."—as before. 'If like the subtle essence of salt, Pure Being as the cause of the Universe, is capable of being perceived by other means, though It is not perceived by the senses, by the perception of which I would have my ends fulfilled, and without the perception whereof, I would have them ever unfulfilled;—what is the means of perceiving This? Explain that to me, please, still further, by means of an illustration.' Thus requested, the father said: 'So be it.'

Thus ends the Thirteenth Khanda of Adhyāya VI.
ADHYAYA VI.

KHANDA XIV.

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

(1).

Com.—Just as in the world, my dear, some thief might lead a person, with his eyes covered, from a village, and might leave him, with eyes covered and hands bound, in a forest or in a place where there are no human beings; and this person, not being able to distinguish the quarters, might turn to the east or to the west or to the north or to the south, and shout out: "With my eyes covered have I been brought away
from the Gandhāras, by thieves, and have been left here with my eyes still covered."

तस्य यथाभिनवन्म प्रमुखं प्रभृत्यादिति दिसं गन्धारा एवं दि-
शं त्रेतीिस प्रमाद्याम पुश्च्यन्तिपिती मेधावी गन्धारानेवोपसंप-
वत्तिवेवेहाः चार्यवान्पुशाः बेद तस्य तावदेव चिरं यावन सि-
मौक्षेक्य संपत्य हि इति ॥ ॥

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

Com.—And just as some sympathetic person may hear his cry and loosening his bandage, may tell him "Gandhāra is to the north from here, go in this direction"; and he, having his bandage removed by the sympathetic person, goes along asking his way from village to village, being duly informed—i.e., having been rightly advised—and capable of judging for himself,—i.e., capable of understanding the road pointed out by the people for reaching his own village—reaches Gandhāra, and no other place, like some
foolish person, anxious to see other places; just as in the example cited, the person is carried away by thieves from his own country, Gandhrāa, with his eyes covered and hence unable to discriminate the direction of his place, being troubled by hunger and thirst,—and is carried away into a forest, full of all sorts of dangers in the shape of tigers, robbers and the like, crying in his sore trouble, waits for the loosening of his bandage; and being found in this position by some sympathetic person, who removes his bandage and points out the way to his country, whereby he reaches his place and is happy;—exactly in the same manner, the ego is carried away by thieves in the shape of virtue, vice, &c., from Pure Being, the Self of the Universe, into the forest of the Body,—consisting of fire, water and food, filled with wind, bile, phlegm, blood, fat, flesh, bone marrow, semen, worms, urine and feces, and full of all sorts of pairs of opposites, like heat and cold,—having his eyes bandaged by delusion,—fastened by the noose of a longing for wife, son, friend, cattle relatives and other visible and invisible objects of sense,—shouting out in thousand such exclamations, as that, "This am I, this is my son, these my relations, I am suffering pain, and feeling pleasure, I am in delusion, I am learned, I am ignorant, I am righteous, I have many relations, I am born, I am born, I am dead, I am old,
my son is born, my riches have been destroyed. Ah! I am done for! How shall I live! what shall be my fate! what my protection!?”—and then by some stroke of good fortune due to some of his past good deeds, he finds a sympathetic person, knowing the true Self Brahman, and having his own bandage removed, and as such resting in Brahman; and this kindly person shows him the way of recognising the discrepancies in this world, when the ego loses all affection for worldly objects, having the bandage of illusion removed by means of such exhortations as—“you are not of the world, the son &c., do not belong to you, you are Pure Being, that Thou art &c., &c.,” finally reaches the True Self of Being, like the inhabitant of Gandhāra, and becomes happy and peaceful. This is the meaning sought to be conveyed by the declaration “one who has a Teacher knows”; and for this person, with a Teacher, the delay in reaching the True Self is only so long as he is not liberated. “Vimokṣhyā” in the first person, is to be taken as third person; because such is the force of the meaning. That is to say, until the body, reared up by his past deeds, falls of, on the exhaustion of the impressions of these deeds by experience. “Then he will reach perfection,” “Sampatsyā”, as before, being taken as “Sampatsyaḥ”. In fact there is no difference of time between the
reaching of True Self and the reaching of perfection; and as such the word "atha" (then) does not signify sequence.

"Just as the reaching of True Self and the falling off of the body do not follow immediately after the knowledge of Pure Being—because of the remnant of the tendencies of past deeds—in the same manner there may yet be certain deeds of the life prior to the accomplishment of knowledge, left unfruited; for the fruition of which, there may be yet another body to come into existence, even after the present body falls off. And further, even after knowledge has been attained, the person will be performing actions that are enjoined, as well as those that are prohibited; and for the experiencing of the effects of these actions too, another body will have to be brought about; then too will follow further actions, and so on; knowledge at last coming to be of no use, since the fruition of actions is irresistible. If it be urged that for one who has obtained knowledge, all actions fall off, and simultaneously with the appearance of knowledge it leads to the attainment of the True, when Liberation directly follows, and the body falls off,—then, in that case, there is no place for the Teacher; and then, there can be, no meaning to the sentence 'one having a Teacher knows', and also the
possibility of an absence of Liberation, even after knowledge has been obtained; or it may come to this, that, like the advice with regard to the way leading to a certain place, knowledge too may not be absolute as to its result.

This cannot be; because with regard to actions, there is a difference as to their being already turned towards fruition or otherwise. It has been said that certain actions that have not begun fruition being yet left unfruitful, another body will have to come about, for the experiencing of the results of the actions. But this is not correct; because for the knowing one, 'the delay is only so long &c.' as declared by the authority of the Veda itself: "But even such Srotis as that 'one becomes good by good deeds and bad by bad deeds' are also authoritative declarations of the Veda." True, it is so; but still there is a difference between actions that have begun fruition, and those that have not. How? Those actions that have begun fruition, and which have been instrumental in bringing about the present body of the knowing person, can fall off only by fruition; just as the arrow that has been shot off at the target can come to a stop only when the momentum imparted to it has passed off; nor is there any absence of its final result simultaneously with the hitting of the target. The other set of actions that have not begun fruition,—
those performed before and after the obtaining of knowledge during other lives—are burnt off by the knowledge, just as they are by expiatory rites, as declared in the Sruti: 'The fire of knowledge burns off all actions,' and also in the Atharvama, 'His actions fall off, on the sight of the Highest of the High.' Therefore though for the person who knows Brahman, there is no farther use of life, yet, inasmuch as it is absolutely necessary for the experiencing of the results of such actions as have begun fruition, the body continues—like the passing of the arrow even after the striking of the target—and the 'delay for him is only so long.' Hence the above explanation is quite right, there being no room for the objections urged above. After the appearance of knowledge, there is an absolute cessation of all actions, for the knower of Brahman, as we have already explained, in connection with the passage 'one resting in Brahman reaches Immortality;' and you can certainly recall what I said there.

स य एणेणिमीतदाम्यमिदस कर्ति तत्सः स आत्मा तत्सः
मसि शेतकतो इति सूय एव मा भगवान्विज्ञापत्तिकिति तथा सो-
म्येिति होवाच || २ ||

'That which is this subtle essence,—in That has all
this its Self; That is the Self; That is the True; That thou art, O Svetaketu? 'Sir, Teach me still more.' 'So be it, my dear,' he said. (3).

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

Thus ends the Fourteenth Khanda of Adhyāya VI.

ADHYĀYA VI.

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KHANDA XV.

—O—

पुरुषसाम्योतोपतापिन ज्ञातयः पर्युपासते जानासि मां जानासि भामिति तत्स्य यावन वाङ्मनासि संपवते मनः प्राणे प्राण-स्तेजसि तेजः परस्यां देवतायां तात्वज्ञानाति || 1 ||

The relatives of a sick man assemble round him, and ask—'Do you know me? Do you know me.' He knows them as long as Speech is not merged into Mind, Mind into Prāṇa, Prāṇa into Fire, and Fire into the Highest Deity. (1).

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

अथ यदारस्य वाक्मनाति संपथ्ये मन: प्राणे प्राणस्तेजाति
तेजः परस्यो देवतायायमथ न जानाति || २ ||

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

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

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

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

Thus ends the Fifteenth Khanda of Adhyāya VI.

ADHYĀYA VI:

KHANDA XVI.

पुरुषः सोम्योति हस्तगृहीतमानयन्यपहार्ष्टित्यमकार्यित्यपरशु-मस्में तपतेति स यदि तस्य कर्ता भविति तत एवान्तमाल्मार्न कुर्वते सोश्यन्ताभिसंधुषोन्ततेनास्तमानमन्तर्जाय परशु ततं प्रतिगृहिता तस्य दधातेः धन्यन्ते || 1 ||

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

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

अथ यदि तत्स्याकर्ता भवति तत् एव सत्यामानं कुर्ते स सत्याभिसंधः सत्येनास्तमानमन्तर्गतं परशुं ततं प्रतिगृहाति स न दश्ततेऽध्ययः सुच्यते || २ ||

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

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

स यथा तत्र नादाहयोतदात्मायमदृश्यते स आत्मा
तत्त्वमाति क्षेतकेतो इति तद्वास्य विज्ञातिति विज्ञातिति.

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

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

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

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

"In the sentence 'That thou art' one is instructed to have the idea of Being with regard to the object denoted by the word 'Thou'; just as one is instructed to have the notion of Brahman with regard to the Sun; the Mind &c; and just as one is taught to have the notion of Vishnu with regard to the idol. And it cannot be taken to mean that 'Thou art really the Being itself'; for, if Svetaketu were the Being itself, then how could he not know himself, and need the instruction 'That thou art'?" This is not the case; because the present sentence differs from the sentence speaking of the Sun &c. In the case of the sentence "the Sun is Brahman," there is the intervention of the word 'iti' (the Sun as Brahman), which implies that the Sun is not exactly the same as Brahman. The Sun is not Brahman, because of its having a form; and A'kāsa and Mind are not Brahman, because of the intervention of the word 'iti'; whereas in the case of the present sentence,
the text has shown the entering of Pure Being itself, and then declares "That thou art," directly, and without a hitch, pointing to the identity of the "Thou" with the Self of Pure Being. "The sentence 'That thou art' may have only a secondary signification, like the sentence 'thou art a lion,' which indicates only the presence in the person of courage &c." That cannot be; because it is distinctly taught that Being is one without a second, just like clay. If the declaration of identity were meant to be taken only secondarily, then the reaching of Pure Being could not be declared as following upon such cognition, as it is declared in the sentence 'for him the delay is only so long &c.' because all secondary cognition is false; e.g., 'you are Indra, Yama' and the like. Nor can the sentence be taken as mere praise; because Svetaketu is not an object of worship (to his father); nor can Being be said to be praised by being spoken of, as Svetaketu; for, the king cannot be said to be praised by being spoken of as the servant. Nor is it proper to restrict the universal Self to any single place—as the enquirer takes the sentence "That thou art" to mean; as that would be like telling the Emperor of a country that he is the lord of a village. Nor is it possible to interpret the sentence in any other way, save as declaring the identity of
"Thou" with the Self of Pure Being. If it be urged that what is enjoined here is only that one should meditate upon himself as Pure Being, and not that one is the Pure Being which is hitherto unknown; then, some might urge in reply that in that view too, it is not possible for the unheard to be heard; and this, the former questioner denies, saying that the enjoining of the notion of one's Self being the Pure Being is meant as praise. But this cannot be; because of the direct assertions—'one with a Teacher knows' and 'the delay for him is only so long &c.' If the notion of one's Self being the Pure Being were only enjoined to be meditated upon,—and the sentence were not meant to convey the notion of the denotation of the word 'Thou' being identical with Pure Being,—then, there could be no such declaration of the means, as that 'one with a Teacher knows.' For, in that case the presence of the Teacher would be foregone fact, as in the case of the injunction—'one should perform the Agnihotra sacrifice'; nor, in that case, would it be proper to declare the 'delay' to be 'only so long &c.,' because in that case, even when the real nature of the Pure Being of Self is not known, Liberation would follow by meditating only once upon one's Self as Pure Being. As soon as the sentence 'That thou art' has been uttered, it cannot be said that there
appears any such strong idea as 'I am not Pure Being,' which would set aside the notion 'I am Pure Being,'—which latter is brought about by the authoritative assertion 'That thou art'; because, all passages of the Upanishads have their end in pointing to the same truth—'I am Pure Being.' Just as in the case of the sentences laying down the Agnihotra, it cannot be said that there appears any notion of the non-performability of such actions, which would set aside the notion of the advisability of performing the Agnihotra. If it has been questioned—'being identical with the Self of Pure Being, how is it that one does not know himself?' Well, that does not affect our position; when we find that living beings do not even recognise themselves to be the doer and the enjoyer, the soul, apart from the body—which is an aggregate of causes and effects,—then it is no wonder that one does not realise the fact of his being identical with Pure Being. 'But how is this cognition of identity with Pure Being possible?' Well, how,—I ask—is it that, even when there is a cognition of one's Self being apart from the body, notions of the doer and the enjoyer are possible, and are actually met with? In the same manner, inasmuch as one thinks the body &c., to be his Self, he cannot have any knowledge of the Self of Pure Being. Thus, it is established that the sentence 'That thou art' serves
to set aside all notions of Self, with regard to the human soul attached to the unrealities of modifications.

Thus ends the Sixteenth Khand of Adhyāya VI.

Thus ends the Sixth Adhyāya.
The Chha'ンドogyा Upanishad.

ADHYA'YA VII.

KHANDA I.

ॐ अधीरि भगवः इति हेपससाद सनकुमारः नारदस्त ॥
होवाच यद्वेतथ तेन मोपसीद ततस्त ॠषी वश्यामीति स होवाच

Nâradu approached Sanatkumāra, saying—‘Teach me, Sir.’ He said: ‘What thou already knowest, tell me that; then beyond that I will teach thee.’ He replied.

Com.—The Sixth Adhyāya, given chiefly to instruction with regard to the Supreme Truth, is useful, only so far as the ascertainment of the unity of the True Self; and in it have not been explained the modifications following after the Real. Hence, with a view to point out in due order, the Name &c., and then by means of these to show the highest truth, called the ‘Great,’—just as, to show the Moon, one points out the branch
of a tree behind which the Moon is shown,—the Seventh Adhyāya is begun. Or, in case the Real only were explained, and the subsequent modifications were left unexplained, then some people might think that there may be something yet unknown; and in order to remove this doubt, the modifications are explained. Or, Name, &c., may be explained, with a view that, like the mounting of a stair-case, beginning with gross matters, the explanation would proceed gradually to subtler and subtler truths, and thence would follow the installation in the kingdom of Heaven. Or, Name, &c., may have been introduced simply with a view to eulogise the excellent 'Great' Truth, by pointing out all those gradually better realities and then showing the Great Reality to exceed all these in excellence. The story is introduced simply with a view to eulogise the Supreme Philosophy. How? 

Narada, the Supreme Divine sage, having fulfilled all his duties, and being endowed with all knowledge, was still in painful reflection, through his ignorance of Self; and then what can be said of those little creatures who have little knowledge, and who have not accumulated any large amount of virtuous deeds! Or, with a view to show that apart from the knowledge of Self, there is nothing else that can accomplish supreme and absolute good, the story of Sanat-
kumára and Nárada has been introduced. The fact—
that supreme good was not attained by Nárada, even
though he was endowed with the faculties and capa-
bilities of all knowledge, and that for this reason,
having renounced all his pride of excellent lineage,
knowledge, conduct and capabilities, like any ordinary
person, he approached Sanat-kumára, for the purpose
of attaining supreme good,—shows that the knowledge
of Self is the only means of attaining absolute and
supreme good. Saying 'Teach me, Sir,' he approached
him. 'Adhihi Bhagava' is a mantra. Nárada
approached Sanat-kumára, the Master of Yogis and know-
ing Brahma. And being thus duly approached, he
said to him: 'Whatever thou knowest with regard to
the Self, tell me that; then beyond your knowledge
I will teach thee.' Being told thus, Nárada said.

'आवच- भगवोः|यवेदः|सामवेदः|कृत्वा|द्रष्टपुरानं|पञ्चमम|वेदानां|बेदं|पिष्टवं|राशिं|देवं|निधि|वाकोवि-
क्येकाणं|देवविषां|श्रवाणि|भूतविषां|क्षत्रविषां|नक्षत्रविषां|स्यां|देवविषां|भूतविषां|क्षत्रविषां
स्पष्टविषां|मन्त्रविषां|त्वगवोः| || ॥ ॥

'Sir, I know the Rig-veda, the Yajur-veda, the Sáma-
veda, Atharvāna the fourth Veda, as the fifth the
Itihása-Purána, the Veda of the Vedas, the rites of the
fathers,' mathematics, the science of portents, the
science of Time, Logic, Ethics and Politics, Etymology, the science of the Veda, the science of the elementals; the science of war, Astronomy, the 'science of snake-charming and the fine arts. All this, I know, Sir. (2).

Com.—'Sir, I know the Rig-veda'—'adhyāmi'—I know; because the question was with regard to what he knew. The Yajur-veda, the Sāma-veda, and the Atharvāṇa as the fourth Veda; the Itihāsa-Purāṇa is the fifth Veda,—because the mention of 'fifth' is with regard to Veda; Veda of the Vedas with the Mahābhārata for their fifth—i.e., grammar, as it is only by means of grammar that the Vedas are known as such, through a proper knowledge of words and their meanings &c.; 'Rites of the Fathers'—i.e., the chapters on Srāddha; 'Rāsi' is the science of numbers, mathematics; 'science of portents', of evil; 'science of time'—such as that of mahākāla &c; 'Logic', the science of reasoning; 'Ethics and politics'; 'Etymology',—Nirukta; 'science of the Veda', Rik, Yajus and Sāma—i.e., the Sīkṣhākalpa, ceremonials and Prosody; 'science of elementals'—i.e., the secrets of the elemental kingdom; 'science of war'—i.e., of archery; 'Astronomy'—science of the stars, including Astrology; the 'science of serpents'—the Gāruda science; and the fine arts—i.e., the arts of dancing, music, vocal and instrumental, and other technical arts; all these, Sir, I know.'
But, sir, I am only like one knowing the words, and not a knower of Self. It has been heard by me from people like you that one who knows the Self passes beyond sorrow. So I am in grief; Sir, please carry me beyond the grief. He replied: ‘Whatever thou hast studied is only a name.’

Rig-veda is a Name; and so is Yajur-veda, Sámu-veda and Atharvána as the fourth, and as the fifth Itihása-Purána, the Veda of the Vedas; the rites of the fathers, Mathematics, the science of ports, the science of Time, Logic, Ethics and Politics, the science of Etymology, the science of the Vedas, the science of Elementals, the science of war, Astronomy, the science of snake-charming, and the fine arts; all this is mere Name. Meditate upon the Name.
Com.—Though I know all this, I am like one knowing only the word, i.e., one who knows the mere outer meanings of words; all words are mere denotation; and all denotation is included in the mantras. 'Knower of words (mantras)' means one who knows mere sacrifices, since it will be declared further on that 'sacrifices are in the mantras;' and I am 'not a knower of Self'—i.e., I do not know the Self. 'Since the Self is also explained in the mantras, how is it that knowing the mantras one knows not the Self?' Not so; because the processes of denotation and the objects of denotation are modifications; while the Self is not held to be a modification. 'But the Self too is denoted by the word Self?' No; since 'Speech desists from It,' as says the Sruti 'where one sees nought else &c.' 'Then how is it that the Self is signified by the word Self as used in such sentences as 'the Self below &c.,'—that is the Self &c.? ' That does not touch the position; the word 'Self' is used with regard to the embodied counter-self, the object of differentiations; and then the fact of the body &c., being the Self being denied categorically, it follows that what is to be understood by the word 'Self' is that, which is apart from these body and the rest, and which is a Reality, in Itself, beyond the reach of words. Just as when an army with the king is seen, though a sight of the umbrellas,
flags and other emblems of royalty points to the presence of the King, yet, the king himself is not seen; even then people assert that 'the king is there'; then follows a particular search for the king—'where is the king?'—and then gradually setting aside all the other objects and persons seen in the procession, people would have an idea of the presence of the king, even though he may not be seen. Exactly the same is the case with the point at issue. Thus then, 'I am like one knowing the mantra, i.e., sacrifices alone'; and all modifications being effects of sacrifices, I know the modifications; and I do not know the real nature of the Self.' It is with this view that it has been said: 'One having a Teacher knows'; and also such Srutis as 'wherefrom Speech desists &c., &c.' It has been heard by me—I have a traditional knowledge based upon scriptures—from people like yourself that one who knows the Self passes beyond the sorrow of the heart, based upon unfulfilled ends; hence not knowing the Self, I am in sorrow, pained by a cognition of unfulfilled ends; therefore please carry me beyond the ocean of sorrow by means of the boat of Self-knowledge—i.e., create in me a feeling of contentment, carry me to fearlessness. When Narada had said this, Sanatkumara said to him: 'all this that thou hast studied is merely a Name'—i.e., all that
thou hast known is only a Name; as says the Sruti: 'a mere differentiation in word, a modification, a mere Name.' The Rig-veda is a mere name, and so is Yajur-veda &c., &c., as before. 'Meditate upon Name' as Brahman,—i.e., think of the Name as Brahman, and meditate upon It, just as people worship the idol, thinking it to be Vishnu himself.

स यो नाम ब्रह्मेत्युपास्ते यावचान्नो गतं तत्रास्य यथाकाम-चारों भवति यो नाम ब्रह्मेत्युपास्तेरतिभवयो नान्नो भूये इति

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

Com.—'One who meditates upon Name as Brahmān, listen to the results that accrue to such a one; 'so far as Name reaches,'—i.e., so far as is amenable to Name, to that extent of namability, such a person is independent,—like a king within his own kingdom. 'One who meditates &c.,' is a summing up of the whole thing. 'Sir, is there anything which is greater than the Name', which is capable of being thought of as Brahman?'
Sanatkumāra replied: ‘Yes; certainly there is something greater than the Name.’ Being told this, Nārada said: ‘If there be such a thing, tell it to me, Sir.’

Thus ends the First Khanda of Adhyāya VII.

ADHYA'YA VII.

KHANDA II.

Speech is greater than Name. Speech makes known the Rig-veda, the Yajur-veda; the Sāma-veda, the fourth Atharvāna, the fifth Itihāsa-Purāṇa, the Veda of the
Vedas, the Rites of the Fathers, Mathematics, the science of portents, the science of Time, Logic, Ethics and Politics, Etymology, the science of the Vedas, the science of the elementals, the science of war, Astronomy, the science of snake-charming, and the fine arts, Heaven, Earth, Air, Akāsa, Water, Fire, the gods, men, animals and cattle, grasses and trees, beasts down to worms and ants, virtue and vice, the true and the false, the good and the bad, the pleasant and the unpleasant. If there were no speech, neither virtue nor vice could be known; neither the true nor the false; neither the good nor the bad; neither the pleasant nor the unpleasant. Speech makes known all this. Meditate upon Speech.

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

स यो वाच्य ब्रह्मस्ययाच्छNONE SEV यावद्वाच्ये प्रताप्य वयाकामचारे भूमि इति वाच्ये वाच्य भूमिस्तित्वाति तत्त्वे भगवान्वृवीविविति || २ ||

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

*Com.—Same as before.

Thus ends the Second *Khanda* of *Adhyāya. VII.*
Mind is greater than Speech. Just as the closed fist holds two A’malaka, or two Kola or two Aksha fruits, so does the Mind hold Speech and Name. And when one is minded in his mind to read the Veda, he reads it; when he is minded to perform actions, he performs them; when he is minded to desire sons and cattle, he desires them; and when he is minded to wish for this world and the next, he wishes for them. Mind is indeed the Self, mind is the world, mind is Brahman. Meditate upon the mind.
Com.—‘Mind’—the internal organ endowed with reflection—‘is greater than Speech’ because the Mind, by its function of reflection, urges Speech towards the object of speaking; thus, Speech becomes included in the Mind. And that which includes another thing, is more pervasive than it, and as such is greater than that. Just as in the ordinary world, two Āmalaka fruits or two plums, or two Aksha fruits are held in the closed fist; so, just like these fruits, Speech and Name are held in the Mind. And when a person is ‘minded in his mind’—being ‘minded’ is having determined—to read the Veda, he reads it; so having determined to perform actions, he performs them; having determined to desire—i.e., having desired to obtain—sons and cattle—by a proper fulfilment of the means to such acquirement, he obtains them; similarly, when he is determined to obtain by the proper means this world and the next, he obtains them. ‘Mind is the Self’—it is only while the mind exists that the man has the character of the doer and the enjoyer. ‘Mind is the world’—because it is only while the Mind exists that worlds are obtained, and the means to such acquirement are fulfilled. And because the Mind is the world, therefore ‘Mind is Brahman.’ And because it is so, therefore meditate upon the Mind.
One who meditates upon the Mind as Brahman becomes independent as far as the Mind reaches—he who meditates upon the mind as Brahman. ‘Is there anything greater than the mind?’ ‘Yes, there is something greater than the Mind.’ ‘Tell that to me sir.’

Com.—‘One who’ &c., &c., as before.

Thus ends the Third Khandā of Adhyāya VII.

ADHYĀYA VII.

KHANDA IV.

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

(1)
Com.—‘Will is greater than the mind’: ‘Like Reflection, volition is also a function of the internal organ,—the function which does the determining of doing or not doing certain actions. When this determining has been done, then the wish to do, follows on the wake of reflection. How? For when one wills—determines the actions to be performed or otherwise—then he reflects or thinks of doing it: ‘May I read &c.;’ then ‘he utters Speech’ in the repeating of mantras; and ‘he utters Speech in the Name’—i.e., he utters Speech, after having thought of pronouncing the Name. All mantras—particular forms of Speech—‘become one’—i.e., become included—‘in the Name;’ since the particular is always included in the general. ‘The sacrifices are one with the mantras’—since the sacrifices performed are only those that have been pointed out by the mantras, and there are no sacrifices without mantras. Only such sacrifices are performed, as derive their force laid down by mantras, and which are directly laid down to be performed by the Brähmana for the attainment of such and such a result. The appearance of sacrifices found in the ‘Brähmanas’ too is only a distinct exposition of only such actions as have had their shape laid down by the mantras. For we do not find any such action, as has not been pointed out
by mantras, appearing in the ‘Brāhmaṇa.’ And it is also a fact well known that all sacrifices are laid down in the ‘Triad;’ and the word ‘Triad’ denotes only the Rik, Yajus, and Sāma; and as is declared in the Atharvāṇa: ‘The sacrifices that the wise ones saw in the mantras.’ Thus, it is true that sacrifices are included in the mantras.

Indeed these centering in the will and consisting in the will, abide in the will. The Heaven and Earth willed; the Air and Ākāsa willed; the Water and Fire willed. Through the will of these, Rain wills; through the will of Rain, Food wills; through the will of Food, the Breaths will; through the will of the Breaths, the mantras will; through the will of the mantras the sacrifices will; through the will of the sacrifices, the world wills; through the will of the
world, all things will! This is Will. Meditate upon Will.

(2).

Com.—'These'—Mind and the rest—'centering in the Will'; i.e., the one point to which they all go is the Will; 'consisting in the Will'—during origination; 'abide in the Will'—during continuance. The Heaven and Earth willed: by 'Heaven and Earth' are meant the immovable things; similarly Air and Ā'kāsa also willed. So did Water and Fire will—in their immovable forms. Because, by the will of these, Heaven, Earth &c., Rain, wills—i.e., produces itself. So by the will of Rain, Food wills—because it is from Rain that Food proceeds. By the will of Food, the Breaths will—since the Breaths consisting of food, owe their movements to Food; as says the Sruti: 'Food is the string.' By the will of these breaths, the mantras will—because it is only one who has strong breaths, and not one who is weak, that studies the mantras. By the will of the mantras the sacrifices, Agnihotra &c., will,—because it is only when these are performed according as they are pointed out in mantras, that they are capable of bringing about appropriate results. Hence the world—the result of sacrifices,—wills, i.e., accomplishes its object through its connection with the action and the agent. By the will of the world, all things,—the whole Universe—wills,
for an accomplishment of its full form. Thus then, the whole universe, ending with the sacrificial results, has its origin in Will; hence, of great excellence is Will. Therefore meditate upon Will. The results accruing to such a Meditator are next described.

स यः संकल्प ब्रह्मयुपस्ते कृतान् वै स ठोकान्ध्रावन्ध्रावः प्र-तिष्ठितान् प्रतिष्ठितोहन्यथ्राणान्यथ्राणानाशुभ-सिद्धि यावलस-र्वप्य गतं तत्राय यथाकामावरो भवति यः संकल्प ब्रह्मयुपस्तेत्त-र्ति भगवः संकल्पाद्युप इति संकल्पाद्युप भूमोक्ष्ट्वतीति तन्मेभ-गवान्तु ब्रविन्विति \| २ \| ॥

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

Com.—One who meditates upon Will, thinking it to be Brahman, obtains the worlds appointed for him by God;—the knowing one being himself permanent obtains such 'permanent worlds'. If the inhabitant of the world were not permanent, then the assumption of the permanence of the world would be useless. He
obtains the 'accomplished worlds'—the worlds equipped with all articles of comfort—herself being fully accomplished, endowed with cattle, children and other articles of comfort for herself, as is declared in the Scriptures. He obtains the 'painless worlds'—the worlds free from all fear of the enemy &c., he himself being undistressed. He obtains all these by himself. And so far as Will reaches—i.e., so far as is amenable to Will; 'he is independent' i.e., with regard to his own Will, and to that of others; because that would militate against subsequent results. 'One who meditates upon Will as Brahman' &c., &c., as before.

Thus ends the Fourth Khanda of Adhyāya VII.

ADHYĀYA VII.

KHANDA V.

चित्रं बाह संकल्पाद्रूयो यदा व चेतयते द्वय संकल्पयते द्वय मनस्यत्यथ वाचमीरयति तामु नाम्मीरयति नास्ति मन्त्रा एकं महन्ति मन्केकु कर्माणि || ९ ||

Intelligence is greater than Will. When one understands, then he wills, then he reflects, then he utters
speech, he utters it in Name; in the Name, the mantras become one; and in the mantras, sacrifices... (1). Com.: Intelligence is greater than Will for Intelligence is the faculty of realising things at the proper moment, and also the faculty of ascertaining the purposes of past and future events; and this faculty is greater even than Will. How? When an object approaches a man, and he realises its approach, then he wills as to whether he is to give it to some one or throw it away; and then he thinks &c., &c., &c., as before.

तानि ह वा एतानि विचिैकायनानि चित्तात्मानि चित्ते प्रति-व्हितानि तस्मात्यथपि बहुविद्वातिस्तो भवति नायमस्तीधेयैवेनमाहुर्य-दयं वेद यद्व अर्थ विद्वानेत्यमचित्तः स्यादित्यथ यथलपिबिचित्रवा-न्नवति तस्मा एवोत शुद्धृष्टेते चित्तः हेवैण्यमकायानं चित्तमात्मा चित्तं प्रतिष्ठा चित्तमुपास्वतं || २ ||

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

(2).

Com.—These, Will and the rest, ending with the results of sacrifices; ‘centre in Intelligence,’ means ‘consist in Intelligence,’ i.e., originating in Intelligence and ‘abide in Intelligence’ i.e., rest on Intelligence, as before. And there is a further greatness of Intelligence. Because Intelligence is the source of Will &c.; therefore, even though a man be possessed of much learning—having a knowledge of the Scriptures &c., if he happens to be unintelligent, i.e., devoid of the faculty of realising facts in due time—then, capable people say of him, ‘He is nothing’—i.e., though existing, he is as good as a non-entity; whatever little of the Scripture &c., he knows is also useless for him; because, if he were really learned, he could not be so unintelligent; therefore, even if he has learnt something, it is as good as not learnt. On the other hand, even if a person knowing but little be intelligent, people gladly listen to what he may say. Therefore, Intelligence is the centre of all these, Will &c., as before.

स यथिच्छं ब्रह्मत्युपासते चित्तान्वि स लोकान्युवान्युवः प्रतिक्षितान्यपारिध्यितसंवंतमानानव्यथमानोभिरसिद्धां यावचित्तस्य गतं तत्रात्स्य यथाकामचारो भवति यथिच्छं ब्रह्मत्युपासिद्धति भगव-
One who meditates upon Intelligence as Brahman, he himself being permanent, accomplished, undistressed, obtains permanent, renowned and painless worlds, prepared for him. And so far as Intelligence reaches, he is independent,—one who meditates upon Intelligence as Brahman. 'Is there anything greater than Intelligence?' 'There is something greater than Intelligence.' 'Tell that to me, sir.' (3).

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

Thus ends the Fifth Khanda of Adhyāya VII.
ADHYÀYA VII.

KHANDA VI.

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

One who meditates upon contemplation as Brahman, becomes independent, so far as contemplation reaches—one who meditates upon contemplation as Brahman. 'Is there anything greater than contemplation?' 'There is something greater than contemplation.' 'Tell that to me, sir.'

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

Thus ends the Sixth Khanda of Adhyāya VII.
Knowledge is greater than contemplation. It is by knowledge that one knows the Rig-veda, the Yajur-veda and the Sāma-veda, the fourth Atharvāna, and the fifth Itihāsa-Purāṇa, the Veda of the Vedas, the Rites of the fathers, Mathematics, science of portents, science of Time, Logic, Ethics and Politics, Etymology, the science of the Vedas, the science of the elementals, the
science of War, Astronomy, the science of snake charming, and the fine arts of the attendants of the Gods, Heaven, Earth, Air, A'kāsa, Water, Fire, the Gods, men, cattle, birds, grasses and trees, beasts down to ants and worms, virtue and vice, the true and false, the good and bad, the pleasant and unpleasant, the food and the taste, this world and the next; all this is known by knowledge. Meditate upon understanding. (1).

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

स यो विज्ञान-क्षेत्रयुपास्ते विज्ञानवतो वै स क्रोकाध्यानवतोस-भिषिषियति यावद्विज्ञानस्य गतं तत्रास्य यथाकांमचारो भवति यो विज्ञानं क्षेत्रयुपास्तेस्ति भगवी विज्ञानाध्य इति विज्ञानाध्वाब
One who meditates upon knowledge as Brahmān obtains the worlds of the knowing and the wise, and so far as knowledge reaches, he is independent,—one who meditates upon knowledge as Brahmān. ‘Is there anything greater than knowledge?’ ‘Yes, there is something greater than knowledge.’ ‘Tell that to me, sir.’

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

Thus ends the Seventh Khanda of Adhyāya VII.
Power is greater than Knowledge. A single man of Power shakes a hundred men with Knowledge. When a man has Power, he rises; rising, he serves; serving, he approaches nearer; approaching nearer, he sees, hears, reflects, understands, acts and knows. It is by Power that the Earth stands; by Power, the
Sky; by Power, the Heaven; by Power, the Mountains; by Power, the Gods and Men; by Power, the cattle, birds, grasses and trees, the beasts, down to ants and worms; and by Power does the world stand. Meditate upon Power.

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

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

Thus ends the Eighth Khandā of Adhyāya VII.

ADHYĀYA VII.

KHANDA IX.

अन्तः वाच बलासूक्यस्मात्मायापि दशरात्रीनां स्त्रीवाचयु ह जी
वेदाध्यायोऽश्रोतां मन्त्रां बोध्यास्तिर्तिः बिनान्ति महत्याञ्ज्ञास्तिः
येऽद्ध भवति श्रोता भवति मन्त्रा भवति बोध्या भवति कर्ता भवति
विनान्ति महत्याञ्ज्ञास्तिः॥ १॥

स योक्तं ग्रहितुमपत्तं अवत्र वे स लोकान्त्रतं भविष्यति यावदवधस्य
गतं तत्त्रास्य यथाकामचारो भवति योक्तं ग्रहितुमपत्तं अवत्र
भगवोऽश्रुपास्तिः भयानाश्च इत्यत्त्वावाव मूर्द्धस्तिः तन्मेव भगवा
न्त्राविन्तिः॥ २॥
Food is greater than Power. Therefore, if one does not eat for ten days, even if he lives, he is unable to see, to hear, to reflect, to understand, to act, or to know. And when he obtains food, he is able to see, to hear, to reflect, to understand, to act and to know. Meditate upon Food.

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

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

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Thus ends the Ninth Khandu of Adhyāya VII.

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ADHYĀYA VII.

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KHANDA X.

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आपो वास्तवायुस्तस्तस्माददा सुद्भूषिते भवति व्याधीयन्ते प्राणाः अनं कानीयो भविष्यतीयथ यदा सुद्भूषितभव्यानवदिनः प्राणाः भवन्यमं बहु भविष्यतीयथ एवमा मूर्तो यें प्राप्य यदन्तरिक्षं यद्यचौर्यतपर्यं यहेवमनुष्या तत्पश्वबः वराःश्रि च तुण्वनस्स्तयं श्वापदान्याकैतपस्त्वपीलकमापं एवमा मूर्तो अर्प उपास्वेतिः॥ १ ॥

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

One who meditates upon Water as Brahman obtains all wishes, and obtains satisfaction; and so far as Water reaches, he is independent,—one who meditates upon Water as Brahman. 'Is there anything greater than Water?' 'Yes, there is something greater than Water.' Tell that to me, Sir.'

_Com._—'Water is greater than Food'—because it is the cause of Food. Because it is so, therefore, whenever there is not rain sufficient for the crops, the vital spirits become troubled; because, they think 'this year we shall have less Food.' When however there is
sufficient rain the spirits—i.e., all living creatures—rejoice, that ‘we shall have plenty of food.’ Because, Food, which has form, is produced by Water, therefore the earth, the sky, &c.,—all these are only Water, modified into different forms. And since all these are only different forms of Water, therefore meditate upon Water; and the result of such meditation is that one who meditates upon Water as Brahman, obtains all desires,—i.e., all objects of desire, that have any form. And since satisfaction follows from Water, therefore one meditating upon Water obtains satisfaction. The rest is as before.

Thus ends the Tenth Khanda of Adhyāyu VII.

ADHYĀYA VII.

KHANDA XI.

तेजो वाताव्रतः भूयस्तद्रा एतद्वायुमार्ग्याङ्गस्त्रास्ताभिमित्यति
तद्रास्त्तर्यशोचाति नित्यति वार्षिक्यति वा इति तेज एवं तत्पूर्वे
दशीयित्वात: सृजते तदेतद्यद्रिमिभ्र सिरह्विभ्रियो विहुद्रिप्रा-
ह्यास्त्रवति तस्मादहुर्यियोत्ते स्तन्यति वार्षिक्यति वा इति तेज
एवं तत्पूर्वे दशीयित्वातः सृजते तेज उपास्वेति || 1 ||
Fire is greater than Water. Having held the Air, it warms up the $\textit{A$kasa}$; then people say ‘it is hot, it burns, it will rain.’ It is Fire that having first shown (itself) creates Water. And again thunderings go on, together with lightnings flashing upwards and across the sky; then people say ‘Lightnings are flashing, and it is thundering, it will rain.’ It is Fire that, showing itself at first, creates Water. Meditate upon Fire.

One who meditates upon Fire as, Brahman, being resplendent himself, obtains resplendent worlds, full of light, and free from darkness; and so far as Fire reaches, he is independent,—one who meditates upon Fire as Brahman. ‘Is there anything greater than Fire.’ ‘Yes, there is something greater than Fire.’ ‘Tell that to me, Sir.’

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

Thus ends the Eleventh Khanda of Adhyāya VII.
ADHYA'YA VII.

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KHANDA XII.

—O—

आकाशो वात्र तेजसो भूयानाको नसूर्यचन्द्रमसांवृन्यविवुद्ध्वक्ष्त्राप्य्यङ्गिराकाशोनासहलियाकाशोन भृगोत्याकाशोन प्रतिश्रृणौत्याकाशो रसत आकाशो न रसत आकाशे जायत आकाशमभिजायत आकाशमुपस्वेति || १ ||

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

Com.—'A'kāsa is greater than Fire'—Since it is the origin of Fire together with Air. Air has been mentioned together with Fire. 'Having held the Air &c.'—; hence it is not mentioned separately from Fire. The cause is always found by people to be greater than the effect; as the clay than
the jar &c.; and $A'kása$ is the cause of Fire with $A'kása$; and as such, it is greater. How? Because it is in $A'kása$ that exist the sun and the moon, the two forms of light, as also lightning, the stars and Fire,—all different forms of light. And that which exists within another is naturally small and the other is greater. And further, through $A'kása$, people call another; and being called, it is through $A'kása$ that one hears; and it is through $A'kása$ that one hears back the reply uttered by another person. In $A'kása$, people rejoice—play and enjoy one another's company, and again it is in $A'kása$ that they rejoice not—because separations from wife &c., occur in $A'kása$ and not by the interruption of solid objects, and it is upwards towards $A'kása$ that all things—sprouts &c.,—grow up, and never downwards. Therefore meditate upon $A'kása$.

स य आकाशं भ्रेतुयपास्त आकाशवतो वै स भोकान्यग्रकाशवतो$संबाधानुगमयवतो$भिभिध्यति यावदा काशाश्व तत्त्वात्
यथाकामचारो भवति य आकाशं भ्रेतुयपास्तिक्षिते भगव आकाशाद्रूय इत्याकाशाद्राव भूयोक्ष्टिति तन्मे भगवान्त्रीविविति ॥२॥

'O one who meditates upon $A'kása$ as Brahman, obtains extensive worlds, full of light, free from the troubles of over-crowding, wide and spacious; and so far as $A'kása$ reaches, he is independent. 'Is there anything greater
than A'kāsa, Sir? 'Yes, there is something greater than A'kāsa'. ‘Tell that to me, Sir.’

Com.—Listen to the result that follows. The knowing one obtains extensive worlds—i.e., worlds spread far and wide—which are ‘full of light’—because the connection between A'kāsa and light is permanent—‘free from over-crowding’—‘Sambādha’ is the pain caused by the pressure of men crowding together and these worlds are free from any such pain and trouble—‘wide and spacious’—i.e., where there is plenty of place to move about. ‘So far as A'kāsa reaches &c.,’ as explained above.

Thus ends the Twelfth Khanda of Adhyāya VII.
ADHYÄ'YA VII.

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KHANDA' XIII.

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स्मरो वास्तविकाशा यस्तस्मादाध्यपि बहुव आसीर्न स्मरन्तो नैव ते कंचन श्रुणुयनः स्मरन्तो बाव ते स्मरेरुः श्रुणुरुः मन्वीरत्र विजानीर्यदा वाव ते स्मरेरुः स्मरेन पराव्यास्त्वतिः ॥ १ ॥

स यः स्मरं ब्रह्मात्यपास्ते याकत्मसरस्य गतं तत्वस्य यथाकाम-चारों भवति यः स्मरं ब्रह्मात्यपास्तेशिति भगवः स्मराहू इति स्मराहू भूयोद्यतिति तन्में महवागात्वतिः ॥ २ ॥

Memory is greater than A’kāśa. Therefore, even when there are many persons, if they have no Memory, they would not hear anyone, they would not think, they would not know. When they have Memory, they would hear, think and know. It is by Memory that one knows his sons and cattle. Meditate upon Memory.

(1)

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

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

Thus ends the Thirteenth Khandā of Adhyāya VII.

ADHYĀYA VII.

KHANDA XIV.

आशा ब्राह्मणस्मरझु भक्तिस्य वै स्मरो मन्त्रानूढः कर्मणि कु-मृते पुत्राः श्रवण च पशुः श्रेष्ठं इमं च लोकमुं चेष्टात आशामु- पास्ववति || १ ॥

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

Com.—'Hope is greater than Memory'. 'Hope' is a desire for things not obtained, which is spoken of as synonymous with longing, wish, &c.; and it is greater than Memory. Because it is by means of Hope as residing in the internal organ, that one remembers what has to be remembered. And remembering the
form of the object of Hope, one comes to be Memory, as if it were. Hence being fired by Hope; and becoming Memory itself, he remembers the mantras, the Brik, &c., and then reads them; and having read them, and comprehended their meaning and the injunctions therein contained, by the help of the Brāhmanas, he performs sacrifices, with hopes for results to follow from these; and he wishes for sons and cattle, as results of the sacrifices; and it is through Hope that he works up the means bringing about these. And it is only when fired by Hope, and Memory, that he wishes for accumulations in this world; and it is also fired by Hope that he remembers the other world, and wishes to attain these, by a due performance of the actions leading thereto. Therefore, in each individual living being, the whole universe—from Name down to Memory and A’hāsa &c.,—lies encircled, bound in the fetters of Hope. Therefore Hope is greater even than Memory. Hence meditate upon Hope.

स य आशा ब्रह्मेन्द्रपास्त आश्यायस्य सर्वे कामा: समुद्भ्यवन्य-भोगा हास्याश्चिस्यो भवन्ति यावदास्या गतं तत्तत्स्य यथाकाम-चारो भवति य आशा ब्रह्मयुपास्तेचिति भगव आश्याय भूय इ-त्यासया वाव भूये बस्तीति तनं भागवान्त्रवीति || २ ||
'One who meditates upon Hope as Brahman:' by Hope are all his desires fulfilled; his prayers are never in vain; and so far as Hope reaches, he becomes independent,—one who meditates upon Hope as Brahman.' 'Is there anything greater than Hope, Sir?' 'Yes, there is something greater than Hope.' 'Tell that to me, Sir.' (2).

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

Thus ends the Fourteenth Khanda of Adhyāya VII.

ADHYĀYA VII

KHANDA XV.

प्राणो वा आशाया भूतान्यथा वा अरा नामों समर्पिता एव-मस्तिन्न्यानें सर्वं समर्पित त्राणः प्राणेन यति प्राणः प्राणं ददा-तिः प्राणायं ददाति प्राणो हृ पिता प्राणो माता प्राणो भ्राता प्राणः स्वस्ता प्राण आचार्यः प्राणो भ्राह्मणः || १ ||

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

Com.—Beginning from Name, and ending with Hope, everything stands in the relation of cause and effect, means and consequences, and as being greater than one another; and having its existence based on Memory, and being fettered by the strings of Hope, all round, like the lotus root with threads, is fastened to the Spirit; and in this Spirit, which is all-pervading, and extends everywhere inside and out, everything is fastened and bred, as the beads in a thread. This Spirit is greater than Hope. It is explained by an example how this is greater; just as in the world, the spokes of the cart-wheel are fastened to the nave of the cart,—so in the Spirit, which is an agglomeration of separate entities,—which consists of intelligence, and is the chiefest of all,—in which the Supreme Deity entered like the reflection in a mirror, with a view to the differentiation of Names and Forms,—which is the highest servant of the Lord, like that of a king,—which is talked of in the Sruti: 'He created the Spirit, thinking that by the departure thereof he would depart, and by the staying of which he would stay',—which follows the Lord, like
a shadow,—and in which are fastened all organs of consciousness, wherein are fastened the rudiments of elements, just as the axle is fastened to the nave, and the spokes to the nave,—which is declared by the Kaushitakas to be the only conscious Self,—in this very Spirit, is everything, aforesaid, fastened. Hence, this Spirit being independent moves by the Spirit, i.e.—by its own force, its movements not being caused by anything else. All the different forms of actions, means and consequences exist in the Spirit,—there being nothing apart from the Spirit; such is the import of the whole section. ‘The Spirit gives the Spirit’—i.e., what it gives is its own self; and he to whom it is given is also Spirit. For the same reason, father &c., are all different forms of the Spirit itself.

स यदि पितारं वा मातारं वा भातारं वा स्वसारं वाणुर्चार्यं वा ब्राह्मणं वा किन्निन्द्रिशमिश प्रस्यां हिक्कवांडिन्द्रियेवैमांहूः पिताहा \nवे त्वमसि मातृहा वे त्वमसि भातृहा वे त्वमसि स्वसुहा वे त्वमसि स्या ज्ञानहा वे त्वमसि स्वसीति || २ ||

If one says something harsh to his father, mother, brother, sister, teacher or a Brāhmaṇa,—then people say ‘Shame on thee!’ Thou art a killer of thy father, thou art a killer of thy mother, thou art a killer of thy brother, thou art a killer of thy sister, thou art
a killer of thy teacher, thou art the killer of a Brahmana.'

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

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

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

प्राणो हूयैतानि स्वावः भवति स वा एष एवं पद्धनेव मन्वान एवं विजानन्तितवादी भवति तेन चेग्युरतितवादीसीयतितवादीस्मीति द्रुयायनापहुँचत || 2 ||

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

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

Thus ends the Fifteenth Khandu of Adhyâya VII.
ADHYA'YA VII.

KHANDA XVI.

एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं भगवः स- 
त्येनातिवदानीति सत्यं तेव्र विजिज्ञासितत्वयमिति सत्यं भगवो 
विजिज्ञास इति || १ ||

But in reality that person is an Ativādi who is an 
Ativādi by The True? ‘Sir, may I become an Ativādi, 
by The True?’ ‘But one should desire to know The 
True.’ ‘Sir, I do desire to know The True.’ (1).

Com.—Having heard of the Spirit, the highest of all 
the series, as the self of all, Nārada thought that there 
was nothing higher than that, and so kept quiet, and 
put his usual question, ‘Sir, is there anything greater 
than Spirit?’ Seeing him thus satisfied with a false know-
ledge of Brahman in its modification, and seeing that 
he thought himself to be a real Ativādi, the venerable 
Sanatkumāru, with a view to turn aside a capable 
disciple from the path of Ignorance, proceeds to 
explain further: ‘the real Ativādi is one whom I am 
going to describe; the knower of Spirit is not an Ativādi
in reality; this latter being an *Ativādi*, only in comparison with Name &c. He, however, who knows the highest Truth, transcending all the rest, to be true in reality,—he is an *Ativādi.* This is explained: 'In reality that person is an *Ativādi* who is an *Ativādi by The True*’—i.e., who speaks of transcendental subjects, fully knowing the highest Truth. 'Sir, I have approached you now, may I become an *Ativādi by The True*’—that is to say, instruct me in such a way that I may become an *Ativādi by The True.* 'If you really wish to become an *Ativādi by The True, you must first wish to know The True.' Thus addressed, Nārada said: 'So be it then; I wish to know The True, sir’—i.e., I wish to learn The Truth from you.

Thus ends the Sixteenth *Khandā* of *Adhyāya VII.*
ADHYA'YA VII.

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KHANDA XVII.

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यंदा वै विज्ञानायथ सत्यं वदति नाविज्ञानस्यं वदति विज्ञानेऽव सत्यं वदति विज्ञानं लेव विज्ञानसिद्धांश्च मिति विज्ञानं भगवो विज्ञानस इति || १ ||

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

(1).

Com.—It is only when one really understands The True—'such in reality is The True'—then alone does one renounce all that is false, 'the modifications based on mere names, and then speaks of pure Being alone, which contains within Itself all the modifications; and the speaking of this is real speaking. 'But modifications are also true; as declared in other passages: 'Name and Form are true; and by these is Breath covered; the Breaths are true; and of these, This is the truest and so forth.' True; the truth of the modification has been mentioned
in other Sruti passages; but this declaration was without reference to the Highest Truth; it was only with reference to the consideration of the fact of certain objects being amenable to the senses, and others not being so amenable,—the two classes of objects being spoken of as ‘Sat’ and ‘tya’ respectively (thus making up the word ‘satya,’ True); and what is meant to be shown there is that it is by means of these objects, that the Highest Real Truth is perceived; as it has been said there that ‘The Breaths are true; and of these This is the truest.’ And such comparative truth is, in the present case also, not undesirable. Because, in the present instance also, it is meant to carry Nārada higher than the truth, as cognized in the Spirit &c., up to the Real Truth, called the ‘Highest’ which is particularly meant to be explained. ‘One does not declare The True, without understanding It’—one who speaks without understanding takes the words ‘Fire’ &c., to signify the Fire &c., as real truths, and speaks accordingly; while, as a matter of fact, these three—Fire, &c.—have no real existence, apart from the three forms; hence it is said ‘one does not declare The True without understanding It. ‘It is only when understanding It, that one declares The True.’ But the understanding of The True does not come to one, unasked for; hence it is added: ‘one
should wish to understand the understanding.' 'If it be so, then I wish to understand the understanding.' Thus in the case of The True &c., as ending with acting The True, the one that precedes is the cause of that which follows it.

Thus ends the Seventeenth Khanda of Adhyāya VII.
When one thinks, then he understands; without having thought, one does not know; it is only after having thought that one understands; but one should wish to understand the Thought.' 'Sir, I wish to understand the Thought.'

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

Thus ends the Eighteenth Khandā of Adhyāya VII.
ADHYA'YA VII.

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KHANDA XIX:

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यदा वै श्रद्धायथ मनुष्य नामश्रद्धनमनुष्य श्रद्धे देव मनुष्य श्रद्धा त्वेत्र विज्ञापत्त्वत्याति श्रद्धां भगवो विज्ञाप्तु इति ।। १ ।।

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

Com.—'Faith' is orthodoxy.

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Thus ends the Nineteenth Khandu of Adhyāya VII.

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ADHYÁYA VII.

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KHANDA XX.

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यदा वै निस्तिष्ठत्यथ श्रद्धाति नानिस्तिष्ठत्यथा श्रद्धाति निस्तिष्ठतम् नैव श्रद्धाति निश्च तेष विज्ञातितन्यैति निष्ठां भगवो विज्ञातां इति || 1 ||

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

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

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Thus ends the Twentieth Khanda of Adhyáya VII.

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ADHYA'YA VII.

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KHANDA XXI.

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

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

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Thus ends the Twenty-first Khanda of Adhyāya VII.
ADHYAYA VII.

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KHANDA XXII.

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

(1).

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

Thus ends the Twenty-second Khaṇḍa of Adhyāya VII.
ADHYA’YA VII.

KHANDA XXIII.

“Yo vā bhūmā tat-sukhāṁ nālpe sukhamsati bhūmeva sukhāṁ bhūmā tevā viñijñāsīrtyā īti bhūmāṁ bhagvohō viñijñāsā īti” || 1 ||

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

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

Thus ends the Twenty-third Khanda of Adhyāya VII.
ADHYA'YA VII.

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KHANDA XXIV.

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यत्र नान्यतपश्यति नान्यच्छूणिति नान्यद्विज्ञानाति स भूमाध्य
यत्रान्यतपश्यत्यन्यच्छूणोत्यन्यद्विज्ञानाति तदद्यो वै भूमतदमु-
tमथ्य यदद्य पत्यम्यर्व स भगवः कस्मिन्प्रतिशिष्ट इति त्वे महिष्टि
यदि वा न महिष्टि || १ ||

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

Com.—Of what sort is this Infinite? It is such that in this Infinity, there is nothing else that is seen by any other organ, nor is the seer anything apart; similarly, one hears nothing. All differences of objects being merged in Name and Form, it is only the two senses cognising these two (Name and Form)—the Ear cognising the Name, and the Eye the Form—are spoken of
here; and these two include the rest. 'Thinking' is, to be inserted here: 'One does not think anything else'; because, understanding is almost always preceded by thinking. In the same manner, 'one does not understand anything else.' Such is the Infinite. 'The absence of sight that is here spoken of, with regard to the Infinite—is it the absence of the sight of all known things; or does all this mean that one sees nothing else, but he sees the Self?' If so, what then?' If the absence of all known things be meant, then what follows is that the Infinite is something quite different from all notions of duality. If, however it meant to deny the sight of all other particular things, and to assert the presence of the sight of Self alone,—then what follows is that all differentiations of Action, Agent and Result would come to be held as inhering in the one (Infinite Self). 'But if such results were to follow, what would be the harm?' Well, the great harm would be the non-cessation of metempsychosis; because metempsychosis consists only of the differentiations into Action, Agent and Result. If it be urged that 'such differentiation when inhering in one Self, would be something different from metempsychosis,'—that cannot be; because if the Self were unqualifyingly held to be one, then the differentiation into the Action of seeing, Agent and Result, would be a mere word (with no meaning),
Obj: 'If the alternative of the negation of other sights, &c., be held to, then there would be no use for the two qualifications 'where' and 'sees nothing else.' But we do find in ordinary experience that in an empty house when it is said that 'one does not see any one else,' it does not mean that he does not see himself and the pillars, &c., in the room. Such might be the explanation in the present instance.' Not so: Inasmuch as such sentences as 'That thou art' and the like, distinctly lay down unity, there is no possibility of such differentiations as the container and the contained; as also it has been distinctly defined in the 6th Adhyāya that 'Being alone, one, without a second, is the True.' And there is no possibility of any sight, &c., with regard to one's Self, because of such Srutis, as 'In the invisible, &c.,' 'Its form is not within vision,' 'whereby is one to understand the understander' and so forth. If it be urged that 'in that case the specification 'Yatra' (in which) becomes useless,'—we deny this; because, it has reference to differentiations brought about by Ignorance; just as even though Being is incapable of any number, &c., yet it is described as 'one, without a second,' with reference to the ordinary notions of 'truth, unity and secondlessness.' In the same manner, the qualification 'Yatra' belongs to the one Infinite. And since what is aimed at is to mention the seeing &c., of other
things during the state of Ignorance, and then to explain the Infinite, as qualified by an absence of these; therefore we have the specification 'Sees nothing else.' Thus then the upshot of the whole is that with regard to the Infinite, there are no worldly usages. On the other hand, in the other case, where, with regard to objects of Ignorance, one sees another by means of something else, 'that is the Finite' (Small),—i.e., contemporaneous with Ignorance; just as objects dreamt of are, prior to the waking, contemporaneous with the dream. For the same reason, is the Finite 'mortal'—like the objects dreamt of; and opposed to this is the Infinite, which is 'immortal.' The word 'tat' refers to Immortality. 'Wherein does the aforesaid Infinite rest, Sir,'—said Nārada; then Śanatkumāra replied: 'In its own greatness'—i.e., the Infinite rests in its own greatness; that is to say, if you are particular about there being some resting place for It; while if you ask the real fact, then It does not rest even in its own greatness. That is to say, the Infinite is without any rest, without any support.

गोविन्दमिह महिमेयाचक्षुते हृतिहिरण्यं दासभार्यं क्षेत्राण्याय-तानानीति नाह्मेवं श्रीभि श्रीमति हृतांचाँयं हान्यस्मिन्न्यान्ति

इति || २ ||
'In the world, they call, the cow and the horse, 
greatness, as also elephants and gold, slaves and wives,
fields and houses. I do not mean this,' he said,
because, in that case, one thing rests upon another.
What I do mean is this.'

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

Thus ends the Twenty-fourth Khandā of Adhyāya VII.
ADHYAYA VII.

KHANDA XXV.

स एवास्ताल्ल उपरिक्षास पश्चात् पुरातासं दक्षिणतः सं उत्तरतः स एवेद सर्वमिथ्यातोस्मकारादेश एवाधेवास्ताद्ध मुपरिक्षाच्च पश्चाद्धं पुराताद्धं दक्षिणातोस्ममुच्चरतोस्मवेद्ध सर्वे-मिति ॥ १ ॥

'That alone is below, That above, That behind, That before, That to the right, That to the left; That is all this.' Next follows the explanation by 'I': 'The I alone is below, the I above, the I behind, the I before, the I to the right, the I to the left; the I is all this. (1).

*Com.*—It is explained why the Infinite does not rest in anything: Because it is the Infinite itself, that is below,—there being nothing apart from It, whereupon It would rest; similarly 'above' &c., in the same manner. If there were something other than the Infinite, then alone could the Infinite rest upon that; but there is no such thing; the Infinite itself being everything.
Therefore it does not rest in anything. Intuitively as the idea of the container and the contained is contained in the passage, wherein he does not see anything else &c., and the Infinite is spoken of in the present passage as—'That,' indicating a foreign entity,—people might be led to think that the Infinite is something other than the Jiva-Self, that sees; hence in order to avoid the arising of any such idea, the Text next proceeds to describe the Infinite as 'I.' With a view to point out that the Infinite is non-different from the seer, it is described as 'I': 'the I below' &c. &c.

Next follows the explanation by 'Self': 'The Self alone is below, the Self above, the Self behind, the Self before, the Self to the right, the Self to the left; the Self is all this. One who sees thus, thinks thus and understands thus, loves the Self, revels with the Self, enjoys the company of the Self, and rejoices in the
Self; he becomes the Svarāt; he becomes independent in all the worlds. While those that know otherwise, are ruled by others, and live in perishable worlds; and they become dependent in all the worlds. (2).

Com.—Indiscriminate people also describe the body as 'I,' hence, in order to set aside the doubt that it is the Body that is meant to be the Infinite, the Text proceeds to explain it as 'Self.' The Self alone is all everywhere; and one who sees the Self, as one, unborn, all-prevading like Akāsa, free from anything else,—and knowing this, one who thinks over and understands It,—such a person 'loves the Self'—i.e., all his love is centred in the Self alone; so also, he 'revels with the Self,'—in the world people revel with women and friends; but the wise one does not do this; but for him all revelry proceeds from a knowledge of the Self; 'Mitthuna' is the pleasure of company; this too, for the wise, is independent of any second; so again he 'rejoices in the Self,'—for the unwise, there are many pleasures due to sound &c., which do not belong to the wise, whose sole rejoicing proceeds from the Self, independently of any such extraneous accessories, as the body, life, experience, &c. Such a wise person, even while living, is installed as Svarāt (King of Heaven or Self-king); and even when his body falls off, he continues
to be Śvarāt; and because such is the case, therefore he becomes independent in all the worlds. In the previous stages of the Spirit, &c., the independence of the person has been described as being limited, which implies also the fact of his being ruled by others, inasmuch as there are varying degrees of the independence spoken of. In the present instance, on the other hand, the description of the kingdom of Self, and the consequent independence, serves to preclude the aforesaid degrees of limited independence &c. On the other hand, 'those that know otherwise,' than explained above,—i.e., who either know what is contrary to it, or know the same truth, but not in the proper way,—such persons 'are ruled by others, and live in perishable worlds'; because the notion of diversity belongs to the Finite and the Finite has been declared to be mortal. Therefore those that believe in duality live in perishable worlds, which is in keeping with their own belief; and hence, for these, there is no independence in all the worlds.

Thus ends the Twenty-fifth Khandā of Adhyāya VII.
For one who sees thus, thinks thus and understands thus—Spirit springs from the Self, Memory springs from the Self, Power springs from the Self, Understanding springs from the Self, Consciousness springs from the Self, Water springs from the Self, Will springs from the Self, Speech springs from the Self, Mind springs from the Self, Name springs from the Self, the Mantras spring from the Self. Khanda XXVI.
the Self, Sacrifices spring from the Self,—all this spring from the Self.'

\textit{Com.—For such a one—the wise one who has attained to the Kingdom of Self—, prior to his knowledge of the true Self, Spirit &c., down to Name, sprang from and disappeared into something other than the Self; when, however, he came to know the true Self, the appearance and disappearance of all these proceeded from the Self alone; so also everything else, for the knowing one, proceeds from the Self.}
he is said to be eleven, a hundred and ten, a thousand and twenty. On the purification of the Āhāra follows the purification of the inner nature; on the purity of the inner nature, the Memory becomes firm; and on the strengthening of Memory, follows the loosening of all ties.' After the faults of Nārada had been rubbed out, the blessed Sanatkumāra showed him beyond darkness. They call him Skanda,—yea they call him Skanda. (2)

Com.—And further, to the same effect, there is a verse: The wise one who sees in the manner explained above, sees not death, nor disease,—fever &c.,—nor pain. One who sees this sees all things in the Self; and then, he obtains everything in every way. And again, prior to the differentiations of creation, he is only one; but subsequently differentiates into endless varieties, beginning with three, at the time of creation. And again at the time of dissolution, he returns again to his own pristine unity, independently by himself. Thus, by giving a glowing account of the results accruing from such knowledge the philosophy is eulogised. Next follows the mention of the means of the proper cognition of the philosophy, just as the purity of the mirror is the cause of a proper reflection of the face: 'On the purification of the Āhāra'—'Āhāra' is that which is taken in, viz., the experience of sound, &c., which are taken in, for the
experience of the agent; and when this cognition of objects is purified—i.e., when the cognition of objects becomes free from all taint of aversion, attachment or delusion—, then of one having such cognition, the 'inner nature becomes pure'—free from dirt, clean. When the inner nature has become pure, then follows a firm Memory—uninterrupted remembrance—of the Infinite Self. On the acquisition of such Memory comes the 'loosening'—destruction—of all ties of evil due to Ignorance, which might have been accumulating through the experiences of numerous births, and re-births, and which have their residence in the heart. Because, one after the other, all this is based upon the purity of Ā'hāra, it is this that should be attempted. Having detailed in full the sense of the Philosophy, the Text concludes the story. When all his faults of attachment, aversion, &c.,—like colouring—pertaining to his inner nature, had been rubbed out, by the salt of Knowledge, Dispassion and Exercise, then did Sanatkumāra show to the capable Nārada, the Highest Truth 'beyond Darkness' in the shape of Ignorance. Who is Sanatkumāra? He is the blessed: 'one who knows the origin, end, going and non-going of living beings, and also Ignorance and Knowledge, such a one is to be called Blessed;' and endowed with these qualities is Sanatkumāra. People knowing him, call him 'Skanda.'
The repetition is meant to indicate the end of the Adhyâya.

Thus ends the Twenty-sixth Khanda of Adhyâya VII.

Thus ends the Seventh Adhyâya.
The Chha'ndogya Upanishad.

ADHYA'YA VIII.

KHANDA I.

In this city of Brahman, there is a small lotus, (as) a palace; therein is the small \( \text{\textit{A\'k\=asa}} \). And what is in that is to be sought after, to be understood. (1).

Com.—Though it has been fully comprehended, in the 6th and 7th Adhy\=ay\=as, that all this is the Self alone, one, without a second, which is Brahman, free from all limitations of Space, Time, &c., yet ordinary people of dull intellects, have a firm conviction that all reality is limited by Space, and Time; and this notion cannot be easily transferred to the Supreme True; and without a comprehension of Brahman, there is no fulfilment of the ends of man; hence, for the sake of the duller
comprehension of ordinary people, *Brahman* is now taught under the limitation of Space—that of the Lotus in the Heart. Though in reality, the Self-Principle is the sole object of the one true notion of Being, and as such free from qualities, yet people of duller brains always look upon It as *qualified*; hence for the sake of these people, such qualities, as ‘truthfulness of desire’ and the like, have to be described in connection with It. In the same manner, though for those people that know *Brahman*, there is a natural cessation of all longing for such objects of sense, as the woman and the like,—yet it is not a very easy matter to remove, at one stroke, all longing for objects of sense, brought about by an uninterrupted attendance upon such objects, through many lives; hence, it becomes necessary to lay down particular means to its accomplishment,—such as the life of a religious student and the like. So also, for those that know the Self, there being no such differentiation as the *goer*, the *going*, and the *place to go to*, &c., and there being an utter annihilation of all causes fostering the continuance of Ignorance, all longings have an end within themselves, like the *Ākāśa*, like the wind produced by lightning, and like the fire with all its fuel burnt off; for, those minds are still coloured with the notions of the *goer* &c., who are given to meditating upon *Brahman* as limited within the space
of the heart; there is a process upwards through an artery in the head; and it is with a view to explain this, that the eighth chapter is begun: The Brahman,—which, in reality is a pure Being, one, without a second, free from all limitations of Space and Time,—appears, to people of duller comprehensions, to be non-existing. And with regard to such people, the idea of the Text is this: 'let them come to the proper Path; later on, we shall make them comprehend the Real Truth.' Now, the Lotus in the Heart, to be explained below, is like a palace; because it is equipped with gatekeepers &c. "In this city of Brahman"—the city of the Supreme Brahman; just as of the king, there is a city, inhabited by many sorts of subjects; so is this Body, equipped with various attendants of the master, such as the Sense-organs, the Mind, the Understanding &c. And, as in the city, there is the king's palace,—so, in this Body the city of Brahman, there is his palace; i.e., a place where Brahman is to be found; just like the Śālagrama pebble is for Vishnu. And it has been explained that it was in this Body, the very top of His modifications, the Supreme Brahman, Pure Being, entered, as the Human Self, for the purpose of the differentiations of Name and Form. Therefore, the sense of the whole section is that Brahman is found in this palace of the Heart-Lotus, by such persons as
have all their organs drawn within themselves, are free from all attachment to external objects, are particularly equipped with such aids as a Religious Life and the like, carrying on their meditations, based on the qualities, to be hereafter described. In this small palace, there is a smaller inner Ā'kāṣa which is Brahman; as will be described below: 'Ā'kāṣa is Its name; this being based upon the fact of Its being, like Ā'kāṣa, immaterial, subtle, all-pervading. That which is within this Ā'kāṣa 'is to be sought after' and that is 'to be understood,'—that is to say, having been sought after by such means as having recourse to the Teacher, attentive listening to him and the like, It is to be directly perceived.

तं चेदूष्यसदस्मसस्मात्मन्त्रपुरे द्वसम पुष्यराकं वेदसम द्वरादस्मि-भन्तराकाः किंतदत्र विचले यद्वेष्ट्यं यद्राव विज्ञासितव्य-भिति स ब्रूयात्॥ ॥

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

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

यावान्त्या अयमाकाशस्तवावानेणपांतरिद्य अकाश उभे अस्मिन्यावापृथिविर अन्तरेऽ समाहिते उभाविस्विव वायुवेष सूर्यचन्द्रमसावर्मिन वियुष्णक्षेत्राणि यज्ञास्बहरिति यथा नासित सर्व तदस्मिन्स-माहितिमिति || ३ ||

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

(3)
Com.—Listen how it is: ‘You assert that the A’kāsa within the Lotus’ being small, anything within that would be much smaller. This is not true; it was not with the idea that the A’kāsa within the Lotus is smaller than the Lotus itself, that I said ‘Small is the A’kāsa within it’; all that I meant was that the Lotus, being small, the internal organ in keeping with it is limited by the A’kāsa of the Lotus; and just as in pure water and in a clean mirror there is a clear reflection, so in the pure internal organ of the Yogi, who has his senses drawn within himself, is found Brahmān, the pure reflection and essence of the light of Intelligence; such was the meaning of the assertion that small is the A’kāsa within it’, which distinctly referred to the limitations of the internal organ. In itself, the A’kāsa within the heart is as large as the ordinary elemental A’kāsa; and it is within this heart—A’kāsa—that there lies that which has to be sought after and understood. But even then what is really meant is not the exact equality of size; but we have such a statement simply because there is no instance that could precisely exemplify Brahmān. ‘But why should not Brahmān be taken to be equal to A’kāsa?’ Simply because we have such Srutis as—‘whereby are covered the A’kāsa, Heaven and Earth,’ ‘from this Self was produced A’kāsa,’ ‘within this undecaying one, O Gārgī, lies the A’kāsa,’ and so
forth. And further within this Brahmic A'kāsa, as endowed with the limitations of Buddhī, are contained both Heaven and Earth; as has been declared before, that like the 'spokes in the axle' &c. &c.; similarly both fire, and air &c.; whatever else there is in this world as belonging to the Self of the embodied one, as also whatever does not exist as so belonging,—all that has been destroyed and all that has yet to come is here spoken of as 'is not' which does not signify absolute non-existence; because an absolute non-entity can never be contained in the A'kāsa of the heart.

तं चेहृयुरसिन्हेदिदं ब्रह्मपुरे सर्वेः समाहिता सर्वाणि च भूतानि सर्वेऽ च कामायदेतज्ज्रा वाक्सयाति प्रधानं सते वा कि सत्तेनिर्विशेष्यत इति \| 8 \|

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

Com.—The Teacher having said this, the students might urge the following: If everything—all beings and all desires—were contained in this city of Brahman,—i.e., within the A'kāsa inside the city &c., &c. 'But how could the students speak of the desires, when the Teacher had made no mention of these?' That does
not affect the case; the Teacher has already spoken of ‘whatever is his and whatever is not’; and this includes the ‘Desires’; and again the word ‘everything’ includes Desires as well. When this Body—called the ‘city of Brahman’—is overtaken by old age, marked by the falling off of hair and teeth, or when it decays, being torn to pieces by the stroke of some weapon &c.,—what else is left of it? Like the milk, curd and butter, contained in the jar, on the destruction of the jar (the jar being destroyed, the milk in it is destroyed, thence the curd contained in the milk is destroyed and thence finally the butter contained in the curd is destroyed), —in the present case too, on the Body being destroyed, the destruction of everything else follows, one after the other. Such being the case, after destruction what else,—apart from the above-described—is left out. That is to say, nothing is left.

स ब्रूयानास्य जर्येतजीयंति क ववेनास्यहन्यत एतसलां ब्रह्मपरमस्मिन्नकामः समाहिता एव आत्मावहतपाम्मा विज्रो विषुविविषोको विजितस्तोदपिपास: सत्यकाम: सत्यसंकल्पो यथा हो-वेह प्रजा अन्वाविशान्ति यथानुशासनं यं यमन्तमभिकामा महणितं येजनपदं यं क्षेत्रभागं तं तमेवप्रजीवनि || 9 ||

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

Com.—Being thus questioned by his students, the Teacher should say this, removing the aforesaid mistaken notion from their minds. How? By the old age of this Body, the Brahman, named the ‘Inner Akâsa’—in which latter, all things are contained,—‘does not age,’—i.e., does not change, like the physical body. Nor by the death of this body—by means of weapons—is That killed, just like the ordinary Akâsa; the Brahmic Akâsa being even subtler than the ordinary Akâsa, and being beyond sound, beyond touch, and not affected by the discrepancies of the sense-organs, &c. Though this is the occasion for explaining why It is not affected by the discrepancies of the sense-organs &c., yet this explanation is not taken up here; since the thread of the principal argument would be broken; this explanation would be taken up in all its bearings, in connection with the story of Indra and Virochana. His is the true Brahman-city—i.e., Brahman Itself considered as a city. The Body is Brahman’s
city, since it specifies the Brahmāṇ; and as such it is only false; as declared by the Srutī: 'all modification is mere name, based on words'. The assertion made above—that Brahmāṇ is found in the Body, which is the very top of Its illusory modifications, and hence the Body is Brahmāṇ-city—was from the standpoint of the world; the true Brahmāṇ-city being Brahmāṇ Itself, which is capable of all usage. Hence, in this Brahmāṇ-city, marked by the lotus, all desires—that you seek after—are contained in Itself. Therefore try and act up to the means of attaining That, renouncing all hankering after external objects of sense. 'This is the Self'—the real Self of you all; and listen to its definition: It is 'free from evil'—i.e., from which all evil, in the shape of virtue and vice, has been removed—'free from old age,' and 'free from death'—as has been said before: 'By the death of this, That is not killed.' 'Then why should the same fact be repeated over again?' The repetition is for the purpose of removing the doubt that That may be related, in some other manner, with old age and death, even though It is not connected with these, as they pertain to the physical body. 'Free from sorrow'—sorrow being the pain of mind, caused by separation from desired objects. 'Without hunger and thirst'—free from all desire for food and drink. 'The mention of freedom from evil implies
the absence of all the rest, from old age down to sorrow; these being the direct effects of the former; because all these proceed from Virtue and Vice. Or conversely, the negation of the effects, old age &c., would imply the negation of the cause, Virtue and Vice, because in the absence of any effects, these would be as good as non-entities; hence the separate mention of the negation of both is useless.' True it is so; but just as real Bliss is something different from the bliss caused by virtue &c., as found in the Lord,—as declared by the Sruti 'Brahman is consciousness, Bliss'; so also it may be thought that the pain caused by old age &c., may be only natural, as apart from the old age, &c., as brought about by Vice; hence, with a view to set aside these doubts, it is only proper to deny old age &c., apart from Virtue and Vice. The mention of 'old age' &c., is meant to include all kinds of pain. The forms of pain, attendant upon Sin, being innumerable, and any individual denial of these, being impossible, it is only proper to mention 'freedom from evil' with a view to the denial of all kinds of pain. 'With true wishes'—i.e., one whose desires are always successful; the desires of worldly people are false; while those of the Lord are contrary to this. Similarly, the determinations, proceeding from true desires, are also true; and one whose determinations are true is That.
The wishes and determinations of the Lord proceed from the limitations of pure Sattva,—just like the epithet 'variegated cow' (as applied to the owner)—, and they do not proceed from Himself; because the Sruti has declared, 'not this, not that'. It is the Self as described above, that is to be learnt, from Teachers and from Scriptures, by means of a desire to cognise the Self, by such people as desire the kingdom of heaven. 'If this were not known, what would be the harm?' Listen to what there is, as explained by an example: just as, in this world 'the subjects follow'—act according to—orders; i.e., as the subject accepts another person to be the master, follows whatever the commands of this master are; and as they depend upon whatever country and whatever piece of land, they desire, in accordance with their own intellects;—such is the instance showing the harm in the experience of the results of one's virtuous deeds being dependent upon another person.

तद्यथेऽ कर्मजितो तोकः क्षीरत्वा एवमेवत्रामुत्र पूण्यजितो तोकः
क्षीरत्वा तद इहास्मानास्माति नुविच व्रजन्येताः श्रव सत्यान्त्कामाः
स्तेषाः सर्वेऽ पुरूषे भोक्तृत्वकाचारः भवत्य य इहास्मानास्माति
व्रजन्येताः श्रव सत्यान्त्कामाः स्तेषाः सर्वेऽ पुरूषे भोक्तृत्व काचारः
भवति || ६ ||
And just as, in this world, the world, obtained by means of actions, perishes, so also does perish the next world acquired by virtuous deeds. Those who depart from here, without knowing the Self and the true desires, become dependent in all the worlds. While those who depart from here, after having understood the Self and the true desires, become independent in all the worlds.

(6).

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

Thus ends the First Khanda of Adhyāya VIII.
ADHYA’YA VIII.

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KHANDA II.

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स यदि पितुञ्जकाकामो भवति सकलपादवास्य पितर: समु-तिद्दश्यति तेन पितुञ्जेकन संपन्नो महीयते || १ ||

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

Comm.—It is now explained, how one becomes independent in all the worlds: one who has realised the aforesaid Self in the heart, being fully equipped with such means as the life of a religious student, &c., and knowing fully the true desires as pertaining to the Self,—if such a one, after the falling off of the body, besagreous of the world of the Fathers,—‘Fathers’ are the progenitors; and these are called ‘worlds,’ since they bring about pleasant experiences for the person—i.e., one who desires connection with the Fathers,—by his mere will, his Fathers come and connect themselves with him; because he is of pure nature, and as such, has his will infallible, like that of the Lord; and having obtained the world of the Fathers—i.e., being endowed with the pleasant experiences afforded by them—he becomes great, or prosperous,—i.e., he feels his own greatness.
अथ यदि मातृज्ञकामो भवति संक्लपदेवायस्य मातरः समु-
स्थितिः स्तना मातृज्ञकेन संपन्नो महीनेते ॥ २ ॥

अथ यदि भाटज्ञकामो भवति संक्लपदेवायस्य भाटरः स-
स्थितिः स्तना भाटज्ञकेन संपन्नो महीनेते ॥ ३ ॥

अथ यदि स्वस्तज्ञकामो भवति संक्लपदेवायस्य स्वस्ताः स-
स्थितिः स्तना स्वस्तज्ञकेन संपन्नो महीनेते ॥ ४ ॥

अथ यदि शंक्तज्ञकामो भवति संक्लपदेवायस्य शंक्ताः स-
स्थितिः स्तना शंक्तज्ञकेन संपन्नो महीनेते ॥ ५ ॥

अथ यदि गन्धमालज्ञकामो भवति संक्लपदेवायस्य गन्ध-
मालेः समुस्थितः स्तना गन्धमालज्ञकेन संपन्नो महीनेते ॥ ६ ॥

अथ यथार्थपानज्ञकामो भवति संक्लपदेवायस्यावलम्बने समु-
स्थितः स्तनार्थपानज्ञकेन संपन्नो महीनेते ॥ ७ ॥

अथ यदि गीतवादितज्ञकामो भवति संक्लपदेवायस्य गीत-
वादितः समुस्थितः स्तना गीतवादितज्ञकेन संपन्नो महीनेते ॥ ८ ॥

अथ यदि ख्यातज्ञकामो भवति संक्लपदेवायस्य ख्यातः समु-
स्थितः स्तना ख्यातज्ञकेन संपन्नो महीनेते ॥ ९ ॥
And if he be desirous of the world of the Mothers,—by his mere will, his Mothers come to him; and having obtained the world of the Mothers, he feels happy and great. (2)

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

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

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

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

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

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

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

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

य यमन्तमभिकामी भक्ति यं काम कामयते सोऽस्य संकल्पादेव समुचित्रिष्ठति तेन संपन्नो महीयते || १० ||

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

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

Thus ends the Second Khanda of Adhyāya VIII.
ADHYAYA VIII.

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KHANDA III.

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त इम सत्यः कामा अनुपापिधानास्तेषां सत्यानां सताम-
न्तमपिधानं यो यो हस्येत: प्रैति न तस्मि दर्शनाय ड्रहते ॥ १ ॥

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

Com.—With a view to encourage the disciple to-
wards acting up to the means of contemplating on the
Self, the Sruti says, with compassion: It is really a great
trouble that the true desires though lying within one's
own Self, and being easily attainable, should be covered
with untruth. Though they lie in one's own self, yet
they have a covering of untruth,—i.e., a longing for
external objects of sense, such as the woman, food,
drink and the like, and the independence of conduct
based on this longing, all of which is called an 'un-
truth' because it is brought about by false knowledge;
and due to this is the non-attainment of the true
desires; and hence, it acts as if it were their 'covering.'
It is explained how the non-attainment of these is due to the covering of untruth: Because whoever of one's relations—a son, brother or friend—departs from this world, even though this son, brother or friend continues to exist in the Ākāsa, yet he does not get him back, even if he long to see him.

अथ ये चास्येद्व जीवा ये च वैता यवान्यदिव्यनव खमा सर्वे तदुन गत्वा विन्दुतेत्तत्र हस्येते सवा: कामा अनुतापिधानानास्त्यथा धार्मिक हिरण्यनिधि निहितमक्षेत्रता उपर्युपरि संचरन्तो न विन्दु--युर्वमेवेमा: सर्वो: प्रजा अहरहर्गच्छ्न्य एतं ब्रह्मलोकं न विन्दु-न्यार्नुतेन हि प्रत्यूढः: ॥ २ ॥

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

Com.—Of the knowing one, those, son &c, that are living, and those that are dead, and whatever else, food, clothing, &c, that he desires, but does not obtain,—all these he gets when he goes to the Brahman in
the A'kāsa of the heart. Because it is in the heart A'kāsa, that exist all the true desires, though covered by untruth. But how can this be? Just as those people, that do not know by the help of the science of treasures, where the golden treasure is hidden—do not discover the treasure hidden under the ground; even though they walk over the place; in the same manner, all these creatures, steeped in Ignorance, though daily, during deep sleep, going over the Brahman-world in the A'kāsa of the heart, do not obtain it—i.e., do not know that I have reached the Brahman-world—being as they are, carried astray by the aforesaid Ignorance of His own form &c. Hence, it is indeed very painful to find that one does not find the Brahman, though it resides in his own heart.

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

Com.—The word 'vai' points to the Self devoid of evil, the object of the present discourse. This Self in the Lotus of the Heart is called by the name of A'kāsa. And the etymology of the word 'Hridaya
is this, and none other. Because the Self resides in the heart, therefore it is called the 'Heart'; that is to say even from the etymology of the word 'Hridaya' it follows that the Self resides in one's Heart. One who knows that the Self is in the heart, daily goes to the world of heaven—i.e., the Brahman in the Heart. 'But even one who does not know this does get at the Brahman in the Heart, during deep sleep; as it has been declared that during deep sleep one is endowed with Pure Being.' Yes, it is so; still there is a difference. Just as all living creatures—knowing or ignorant—are real Brahman, yet it is the knowing one, alone, who is cognisant of the fact 'that thou art,' and so knows himself to be Pure Being, becomes Pure Being itself; thus, in the same manner, though both the Knowing and the Ignorant reach Pure Being during deep sleep, yet it is one who knows this that is said to reach the world of Heaven; because even when the body falls off, the result of knowledge is sure to follow. Such is the difference between the cases of the Knowing and the Ignorant. During deep sleep the Knowing one being united with his own Self of Pure Being, becomes happy; that is, renounces evil due to the connection of the senses with their objects, during the states of waking and of dream.
Now this serene and happy being, after having risen from this body, and having got at the highest height, reaches his own true form; that is the Self; thus said he. This is the Immortal and the Fearless, this is Brahman; and the name of this Brahman is the ‘True’ (Satya).

Com.—Though the phrase ‘serene and happy’ refers equally to all living creatures, yet, from the sentence ‘one who knows this reaches the world of heaven’ it follows that it is the knowing one that forms the object of discourse here; and hence it is this that is to be taken as referred to by the phrase ‘serene and happy being.’ ‘Such a one after having given up this body, and rising above it,—i.e., renouncing all notion of Self with regard to the body;—and not that he rises from the body, as one does from a seat; since it is distinctly defined ‘in his own true form’; and one’s true nature is not accessible from elsewhere, after having gone away from the body; for even if some such were to be reached, it would not be one’s ‘true form’. Having got at the highest light of the Supreme Self—i.e., having got at peace within the
Self, reaches his own true form, of the Self; prior to such reaching of the true form, being led by Ignorance to think the body to be his high form; and it is with reference to this mistake it is said 'his own true form'; since unembodiedness is the form of the Self, which is got at, as the highest light by the serene and happy being; this is the Self. 'Thus he said'—i.e., one who is deputed to instruct his pupils, should say this. And further, this is the 'immortal'—undecaying—the Highest—also called the 'fearless', because the Highest one having no second, has no second; hence this is Brahman. And of this Brahman, the name is the 'True'—'Satya,' as it has already been described that 'That is the true, the Self.' But why is this name of Brahman given? For the purpose of eulogising the injunction of Its meditation.

ताति ह वा एतानि श्रीण्यक्षराणि सतीयमिति तद्वत्सचतस्मण्यस्त—

यति तत्मृत्यमथ यदं तेनोऽर्थे यथार्थि यदनेनोम् यथार्थि तथा

स्माधमहर्षावि एवलिस्वर्गै लेक्कमेति || ९ ||

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

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

Thus ends the Third Khanda of Adhyāya VIII.
ADHYAYA VIII.

KHANDA IV.

अथ य आत्मा स सतुविद्विविशेषं ठोकानामसंभेत्राय कैते
सतुमहाराज्यः तत्तो न जरा न धर्म्युर्धोको न सुकुलं न दुष्कुलं
सर्वं पापनायेतो निवर्तनेतुपहतपापमा मृष्ट्राण्यः ब्रह्मत्वः II 1 II

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

(1).

Com.—'This Self &c.,' of the serene and happy being described above, it is meant to describe the form and qualities, thereby eulogising it, for the purpose of connecting it with the means of accomplishing Brahmic glory. This Self, described above, is the bund, the embankment,'—as, it is by this that all this world is kept within proper limits, in keeping with the Creator, by means of certain restrictions with regard to the actions, means and consequences as pertaining to the
different castes and conditions of men. If the universe were not kept within limits by the Lord, it would be destroyed; hence It is the 'bund, the embankment',—for the non-disruption, non-destruction, of these worlds, the substrata of the Agent, Actions and Results. What are the properties of this 'bund'? Even Day and Night, which limit all that is born, do not pass over this bund; that is to say, all other worldly things are limited by Time, in the shape of Day and Night; but this bund is not limited by Time; because 'it is down below that the year rolls round in days', as declared in another Sruti. For the same reason, it is not reached by old age, nor by Death or sorrow, good deeds or evil. 'Tarati', signifies reaching, and not crossing; because the Self is the cause; and the cause can never be crossed by the effect; Day and Night are all effects of Pure Being. One thing is crossed or got at, by something other than itself; it can never cross itself; the clay is neither reached nor crossed by the jar. Though even before all evil has been denied with regard to the Self in the passage 'This is the Self, free from evil &c.', yet, in the present instance also, a particular phase of it, the accessibility by evil, is what is denied; and the absence of old age spoken of is in its general phase. Day and Night have been mentioned; all else that is not mentioned, and all
evils, turn away from this Self, without reaching It at all. Because, this world of Brahman is said to be free from evil:

 największą et śśetūṁ tīrīvīdhyā; sarvānāṁ bhavati viṣṇu: śāṃ-
vidhiSBhavīyupatatī sarvānupatī bhavati tasmād et śśetū tī-
śiddhīni nāthmahēvābhāmānīpyānta sarvānātma śāvīṣṭhaḥ bhālocak: ||2||

Therefore having reached this bund, one who is blind ceases to be blind; he who is hurt ceases to be hurt; he who is afflicted ceases to be afflicted. Therefore when this bund has been crossed even the Night becomes Day; for this world of Brahman is lighted once for all.

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

तद्य एवैं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवेष ब्रह्मलोकः
कर्त्तेषाः सर्वेषु लोकेषु कामचारों भवति॥ ३ ॥

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

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

Thus ends the Fourth Khanda of Adhyāya VII.
ADHYAYA VIII.

KHANDA V.

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

Com.—The Self that has been eulogised as being the bund &c:—in order to reach that, the Text lays down Continence, as another means for the accomplishment of knowledge. And the Text eulogises it as being the 'sacrifice &c.,' with a view to declare the propriety of taking to it. Now that which people call 'yajna'—i.e., the particular means for the accomplishment of the supreme end of man, which is called 'Yajna,' sacrifice, by the learned,—that only is continence. Inasmuch as the result obtained by means of sacrifices is also-
obtained by means of continence, continence should be understood as being the same as sacrifice. It is now explained how continence is sacrifice. Because, it is by continence that one who knows reaches that world of Brahman,—which is also the result following indirectly from the sacrifice; therefore the sacrifice is continence. Sacrifice (yajna) is continence (Brahmacharyya), also because of the letter 'jna' occurring in 'jnata' and janya. That which people call 'Ishta' is also continence. How? Because it is by means of continence, that, one having worshipped the Lord,—or having wished for the Self—reaches the Self. And because of this wish, the 'Ishta' is also continence.

अथ यत्सत्त्रायणमित्याचक्ष्ते ब्रह्मचर्येऽव तद्ह्रत्सत्चर्येऽव सत आत्मनिर्भार्य विन्दतेऽव यन्मोनित्याचक्ष्तेऽव ब्रह्मचर्येऽव तद्ह्रत्सत्चर्येऽव ह्वःवाक्समानमनुविध मनुते ॥ २ ॥

What people call 'Satrāyana' that is continence; because, it is by means of continence that one obtains the safety of his Self from the Sat. What people call 'mārina' is really continence; because it is by means of Continence that, having found the Self, one meditates.  

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

अथ यदनाशकायणामित्याचक्षते ब्रह्मचर्येन तद्धेष द्वारा न नस्यति यं ब्रह्मचर्येणानुविन्दन्तःखम यदरणयामित्याचक्षते ब्रह्म- 
चर्येन तत्तदरक्ष है एवं नस्यान्वेव ब्रह्मलोके तुष्यस्यांमिनो दिवि 
तदैरं मदीयः सरस्तश्च: सोमसवनसतत्पराजिता पूर्बार्णः प्रभु- 
विमितः हिरणयम् || ३ ||

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

Com.—What is called *Anāsakāyana* is only continence. The Self that one finds by means of continence—i.e., the Self of one who is equipped with continence—never perishes; therefore the *Anāsahiāyana* is continence
What people call ‘Aranyāyana’ is only continence. Because, one who is endowed with continence proceeds to the world of Brahman, where there are the two oceans Aru and Nya, therefore continence is ‘Aranyāyana’—Just as it is yajna, because of the similarity of sound in ‘yajna’ and ‘jnāta’; and it is Ishta, because of desiring; it is Satrāyana, because of saving from the sat; it is Mauna, because of meditation; and it is Anāskāyana, because of non-decay; in the same manner because of proceeding to Aru and Nya it is ‘Aranyāyana’. Thus then continence, being eulogised as bringing about the highest ends of man, is the supreme cause of Knowledge, and as such it ought to be carefully kept by the knower of Brahman. There, in the world of Brahman, there are two oceans—or ocean-like lakes,—known as ‘Aru’ and ‘Nya’, in heaven, which is the third region from this, this Earth and the Sky being the first and second. There is also the lake ‘Airūm madiya’—‘aira’ is gruel, ‘ira’ being grain and that which is full of this gruel, and serves to intoxicate or exhilarate those that partake of it is called the ‘Airām madiya’. There too, is the Aswattha tree, by name ‘Somasavana’—that which showers down Soma or Nectar. In that same world of Brahman is the city of Brahman, Hiranyagarbha, the ‘Aparājīta’—which is not won by any one besides those that are
equipped with continence as also the golden hall particularly built by the Lord, Brahman.

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

Com.—Those who find the two oceans, named ‘Ara and Nya’ in the world of Brahman, by means of continence,—to them belongs the above-described world of Brahman. And for these Knowers of Brahman, who are equipped with continence, there is independence in all the worlds; and never for those who are devoid of continence, and have thier hearts attached to external objects. “As some big person is eulogised as ‘thou art Indra, Yama, Varuna, &c.’; such eulogy by means of the words ‘Ishta’ is not possible merely for abstinence from such objects of sense, as the woman and the like; what is the fact is that Knowledge being the direct means to Liberation, it is this that is eulogised.” Such is the view of some people. But this is not true; because, no Knowledge of the Self is possible for those who have their minds taken up by longings for the external objects, like
the woman &c., because of hundreds of such Sruti and Smriti passages, as 'The Self-born one threw out the outer Ṛkāsas, hence one sees only outside, and not the inner Self.' It is absolutely necessary to accomplish the cessation of all longing for the woman and other objects of sense, which aids the accomplishment of Knowledge; and hence, it is only proper that such cessation should be eulogised. 'Since continence has been eulogised as the sacrifice &c., therefore it follows that the sacrifice &c., are the means for the accomplishment of the ends of man.' True; such a conclusion does follow; but continence has been eulogised here as the sacrifice not with a view to the fact of the sacrifice, &c., leading to the world of Brahman, but simply with a view to the well-known fact of these being the means for the fulfilment of certain ends of man; just as the king is eulogised as Indra, which does not mean that the action of the king is the same, and happens in the same place, as those of Indra. 'These oceans of the world of Brahman, and the experiences of the Father, &c., as brought about by mere will, &c.,—are these of the Earth and Water, as found here? are the oceans, tree, city and golden Hall like those of the earth? Or, are these only ideal? If these were of the Earth and Water, being gross in form, then they could not be contained within the
Akhāśa of the heart; and it would contradict such statements in the Purāṇa, as that, "in the world of Brahmā, the body &c. are only mental," as also the Sūtras, "free from sorrow, free from cold &c., &c." If it be urged that if these were taken as only mental, then that would go against such Puranic statements as that Oceans, Rivers, Lakes, Tanks, Wells, Sacrifices, the Vedas, the Mantra &c., all these take form, and approach Brahman;—(we reply) there is no such contradiction; if these really took their known material forms, they could not possibly go there; therefore, it must be assumed that the ocean &c., proceeding to the world of Brahman, have some shape, other than the well-known material forms. And when the necessity of assumption is equal, it is much better to assume that the forms of the man, woman &c., are mental ones, because all the relations mentioned above are possible only with regard to the mental body. For in dreams too, it is only the mental images of men, women &c., that are seen. "But these would be false; and then these would be a contradiction of such Sūtras, as "these are the true desires &c." Not so; because of the possibility of the truth of the mental idea, since it is only the mental images of men, women &c., that are seen in a dream. "But the scenes of a dream are only the residues of the tendencies left by the waking state;
and there are not real images of men and women, in the dream.” In saying this, you say but little; even the cognitions of the waking state are only accomplished by means of mental impressions; since all objects of the waking state are made up of the Fire, Water and Food that are brought about by the thinking of Pure Being; and it has already been declared that worlds proceed from the Will, in the passage ‘The Heaven and Earth willed &c.’; and in all the Srutis, of the Counter-Self, the origin is in the Will, as also Its dissolution, and continuance—just like the spokes in the axle. Therefore between the external and mental objects, there is a mutual relation of cause and effect, like that of the seed and the sprout; though, as a matter of fact, the external objects are mental, and the mental objects are external; yet no falsity ever attaches to them in the Self. ‘But objects perceived in the dream become false for the awakened man.’ True, it is so; but the falsity is not by itself, but only in comparison with waking cognition; and conversely too the waking cognition is false in comparison with dream-cognition. As a matter of fact, all specific forms have their origin in mistaken cognitions—‘all modification being a mere name based upon words, the only truth being the three colours.’ But these too are false only in their character of specific forms;
in their character of Pure Being, these too are true. Prior to the recognition of the True Self, everything is true by itself,—like things seen in dreams; and thus there is no contradiction. Therefore the 'Ara', 'Nya' &c., of the world of Brahman, and also the desires with regard to the Father &c., proceeding from the Will, are all to be taken as only mental (ideal). Being free from all impurities attaching to the experience of external objects, all these desires, proceeding from true Will, come to an end in absolute pleasure, and become true for the Lords (Gods). When there is recognition of the true Self of Being, all these revert to the pristine form of the True Self, like the notions of snake &c., in the rope; and as such, in the character of the Self, they are all equally true.

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

KHANDA VI.

अथ वा एता हृदयस्य नाडः वस्तः: पिन्नवस्याणिनित्वतिश्च शुक्लस्य नीलस्य पीतस्य कोहितस्यत्साहि वा आदित्यः पिन्नवः एष
शुक्ल एष नील-एष पीत एष कोहित: || 1 ||

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

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

तथथा महापथ आतत उभी प्रामी गच्छतीमें चामु चैवमेवे-
ता आदित्यस्य रक्षय उभी ठोकी गच्छतीमें चामु चामुष्मादा-
दियात्प्रतायन्ते ता आसु नाडीशु सृता आम्यो नाडीमः प्रताय-
न्ते तेकमुष्मित्वादित्ये सृता: || २ ||

Just as a long road goes to both villages, this as well as that,—so do the rays of the sun go to both worlds, this as well as the other. They proceed from the sun, and enter into these arteries; they proceed from those arteries, and enter into the sun. (2).
WITH SRI SANKARA’S COMMENTARY. 309

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

तथेऽतत्संस्त: समस्त: संप्रस्नत: स्वस्नं विजानात्यासु तदा नारीशु सुतो भवति तं न कश्चन पाप्मा स्नाशति तेजसा हि तदा सपनोऽभवति || ३ ||

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

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

अथ यत्रेतदबलिमानं नीतो भवति तममिति आसीना आहु-जोनासि मां जानासि मामिति स यावदसाच्छरीरात्रिदुकान्तो भ-वति तावजानाति || ८ ||

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

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

अथ यत्रेतदसाच्छरीरात्रिदुकान्तो स आमिति वा होद्दा मीयते स यावक्षिय्येर्मनस्तावदादित्यं गच्छ्ये- तद्भि खलु ठोकद्वारं विदुष्यां प्रपदं निरोधोविदुष्याम् || ५ ||
When he thus departs from this body, then by these very rays, he proceeds upwards; or goes up meditating on ‘Om’. And while his mind is failing, he goes to the sun; for, that is the door of the world; the knowing ones pass through, while the ignorant ones are shut out.

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

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

Thus ends the Sixth Khanda of *Adhyāya VIII*. 
ADHYA'YA VIII.

KHANDA VII.

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

Com.—It has been declared above that ‘this Serene and Happy Being, having risen above this body, reaching the highest light, gets at its own true nature,—that is the Self; so said he; this is the Immortal, the Fearless Brahman’; now, what is this Serene Being, and how is it to be comprehended,—the Serene Being that rising from this body gets at the highest light, and reaches its own
true nature? And of what sort is the Self which He reaches as His own nature? The Serene Being has other forms connected with the body—how does His own true form come to be something different from these? These points have to be explained; hence, the following section is taken up. The introduction of the story is meant to show the method in which the instruction of the science is to be given, and also to eulogise the science; just as with a view to praise the water, they say 'this water is drunk by the king.' 'The Self which is free from evil &c. &c.,'—for the meditation whereof the Lotus of the Heart has been described, wherein are contained all true desires, covered by untruth, the meditation whereof is accompanied by continence as the chief means, and for a full comprehension of the result of whose meditation, the text has described the proceeding up, by way of the artery in the head,—this is the Self that is to be sought after, to be known by the instructions of Teachers, and it is this which one ought to try to understand particularly well,—i.e., this should be fully realised in, and identified with one's own consciousness. It is explained what follows from this seeking and wishing to understand: He obtains all words and all desires,—one who seeks after the aforesaid Self in the said manner, and realises it in his own consciousness, to such a one belongs the result of
obtaining all words and becoming everything; so said Prajāpati: ‘should be sought after and should be understood’ is a ‘Restrictive’ Injunction and not an ‘Origina
tive’ Injunction,—the meaning being ‘it is to be sought after and understood in this manner’; because, the seeking and the understanding have a visible purpose; this visibility of purpose will be shown repeatedly, later on: “I do not see herein an object of enjoyment” &c., when the Self, which is mistaken to be another form, through the qualities of the body &c., comes to be understood in its own true form,—there follows a distinct visible result, in the shape of the suppression of mistaken notions; and as such, the Injunction is restrictive, and not orignative, like those of the Agnihotra &c.

तद्भवे देवासुर अनुबुधिरे ते होच्छहुःत तमालमानमन्नवि
च्छामे यमालमानमन्विष्य सर्वींश्च लोकानामोमति सर्वींश्च का-
मानितीन्द्रे हेव देवानाममिन्नवन्त्र विरोचनोऽसुराणां तै हास्
विद्रानवेव समित्याणी प्रजापतिसकाशमाजमत: || २ ||

Both the Devas and the Asuras heard this; they said: ‘Well, we shall search for that Self, by searching which all worlds and all desires are obtained.’ Indra from among the Devas, and Virochana, from among the asuras, went; and both, without communicating with each other, approached Prajāpati, with fuel in their hands. (2).
Kom.—The purpose of the story has already been explained. Both the Devas and Asuras heard what Prajāpati had said,—all that reaching their ears by tradition. And having understood what Prajāpati had said, they said to one another, the Devas saying to the Devās, and the Asuras to the Asuras: ‘if you all agree, we shall search for the Self described by Prajāpati, by searching which, one obtains all worlds and all desires.’ Having said this, Indra, the king himself, from among the Devās, leaving all the paraphernalia of the kingly state with the other gods, by himself alone, went to Prajāpati,—as did also Virochana, from among the Asuras. It is now shown how Teachers are to be approached by disciples, with humility, knowledge being even more important than the kingdom of all the worlds. Even such two persons, as the very kings of the Devas and Asuras, accustomed to the highest comforts, went over to their Teacher, Prajāpati. These two, without communicating with one another, thus showing their jealousy for each other, holding fuel in their hands, approached Prajāpati.

तौ ह द्वात्रिश शतं वर्षाणि श्रीर्चर्यमूष्टस्तौ ह प्रजापतिस्वात्वं किमिञ्ष्टनाववस्तातिति तौ होच्चुर्य आल्मादपहतपापमा विजरो विभातुर्विषोको विजितकर्ता कर्मानि: सत्यांकाम: सत्यसंकल्यः
They dwelt there, as religious students, for thirty-two years. Then Prajāpati said to them: 'With what end in view, have you dwelt here?' They said: 'A saying of yours they repeat—viz., the Self which is free from evil, undecaying and undying, free from sorrow, free from hunger, and without thirst, with true desires and true volitions, that Self is to be sought after, to be understood,—and one who having searched this Self knows It, obtains all worlds and all desires; and it is with the purpose of knowing this that we have dwelt here?'

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

तौ ह प्रजापतिस्वार्थ य एषोऽधिष्ठितो पुरुषो दक्ष्यत एष आरंभति होवाचैतदमृतममयेतदहेल्यथ योडयं भगवोऽधिष्ठ्य परिस्थायते यश्चायमाध्यर्वे कतम एष इमेष उ एवैष सर्वेच्छन्तेयु परिस्थायत इति होवाच ॥ ८ ॥

Prajâpati said to them: 'The Person that is seen in the eye, that is the Self that I spoke of; this is the Immortal, the Fearless, Brahman.' ‘Sir, He that is perceived in the water, and He that is perceived in the mirror,—which of these is That?’ He said ‘It is He that is perceived within all these.’

Com.—Prajâpati said to these two devotees, free from sins and capable: 'The person'—the Seer—'that is seen in the eye'—, on closing the eyes, by Yogis whose impurities have been destroyed—, 'is the Self I spoke of,'—as endowed with _freedom from evil &c._, from a knowledge of which follows the attainment of all worlds, and desires; this is the Immortal, called the 'Highest,' hence the Fearless, hence Brahman—the most ancient. Thus having heard the assertion
of Prajāpati about 'the person that is seen in the eye,' Indra and Virochana understood the person to be of the form of a shadow; and having understood it thus, to make sure of it, they asked Prajāpati: 'Well sir, the person that is perceived in the water, and the reflection of one's Self that is perceived in the mirror, and other objects, like the polished sword &c,—which of these is the one spoken of by you; or is it the same in all these?' Thus asked, Prajāpati said: 'It is the same person, seen in the eye, which is perceived within all these.' How is it, right for Prajāpati to permit such false conceptions in the minds of his disciples,—he being a faultless teacher? True; but Prajāpati did not permit the misconception. How? Well it is a well-known fact that both Indra and Virochana assume themselves to be eminently learned, great and intelligent; hence if they were distinctly told by Prajāpati—"you are fools, understanding things wrongly"—, they would be pained at heart; and on account of this falling off of their minds, they would lose all energy, and could not question and understand things any further; hence, Prajāpati thinks of protecting his disciples from this predicament,—the idea in His mind being, 'they may think now as they choose, I will remove this misconception by the illustration of the cup of water.' But, in any case, it was not right for
him to tell a lie, that 'It is he &c.' It was not a lie that was told. How? The person in the eye spoken of by Himself is more proximate to the mind, than the shadowy persons thought of by the disciples;—as says the Sruti: 'The innermost of all;' and it was this with regard to which he said: 'it is this &c.' Hence, no lie was told by Prajâpati; in fact for the removal of their misconception, he adds the following.

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Thus ends the Seventh Khanda of Adhyâya VIII.

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ADHYÂYA VIII.

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KHANDA VIII.

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उद्यशाराव आत्मानमवेक्ष्य यदात्मनो न विजानीयस्तनमे प्र-ब्रूताक्षितती तौ होद्यशारावेकाँक्रांचकाते तौ ह प्रजापतिरूवाच कि पञ्चयथ इति तौ होच्चतुः सर्वमेवदमावां भगव आत्मानं पञ्चयथ आ दृष्टाम्य आ नखेम्यः प्रतिरूपाक्षितः ॥ १ ॥

'Look at yourselves in a cup of water; and then what you do not understand of the Self, come and ask me.' They looked at themselves in the cup of water. Prajâpati asked them: 'what do you see?' They replied: 'Sir, we

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see ourselves as we are, even to the hairs and nails, a very picture.'

(1) Com.—‘Cup of water’—i.e., a cup full of water. ‘Look upon yourselves there, and thus looking upon yourselves, what you don’t understand, come and ask me.’ They looked at themselves in the cup of water. Then Prajápati said to them ‘what do you see?’ They had been told to ask him what they did not understand, on looking at themselves in the cup of water; and yet before they asked him what they did not understand, Prajápati asked them what they saw in the cup of water; what is the meaning of this? The meaning is simply this. They did not think that anything was unknown to them, as they were sure of the Self being only the shadow; as it will be said: ‘they went away, with pacified minds,’ and no peace of mind is possible until the object sought after is fully understood; hence, they did not tell him that they did not know it. And since disciples labouring under misconceptions are not to be disregarded, therefore Prajápati himself asks them—‘what do you see?’ and for the removal of the misconception he will also add ‘having adorned yourselves well &c.’ They replied: ‘we see ourselves, as we are, even to the hairs and nails, a very picture’—i.e., we see ourselves with the same body as we have ‘and thus it is a very picture of ourselves that we see.’


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

Com.—Again Prajāpati said to them, with a view to remove their misconception of the Self as being the shadow: 'Having adorned yourselves well, and put on your best clothes, as in your house,'—i.e., having dressed yourselves in the costliest apparels,—and 'cleaned yourselves'—i.e., having shaved your hairs and paired your nails,—look into the cup of water, again. And in this case he did not instruct them to tell him what they did not understand. 'But, how could their misconception of the Self as the shadow be removed by looking into the cup of water, after having adorned themselves &c., &c.? The argument in Prajāpati's mind is this: 'The ornaments and the dresses, that are yet to
come, are reflected in the cup of water, only when they are in contact with the body; so it follows that it was the body that produced the shadow in the first case. And again the nails and hairs, which the disciples look upon as permanent, produced the shadow only so long as they had not been removed from the body; and as soon as these were removed, the shadow of the hairs and nails is not seen. Therefore, it is established that, like the hairs and nails, the body too is liable to appearance and disappearance (or production and destruction); and hence also the shadow that is seen in the cup of water, as also the body which is the source of the reflection, are not the Self; because they are reflected in the cup of water,—like the ornaments and dresses &c. Not only this, but also that whatever is held to be of the Self,—viz., pleasure, pain, attachment, aversion, delusion, &c.—, all this is only temporary like the hairs and nails; as, such cannot be the Self. Thus then, the example of the 'ornaments &c.,' having been brought forward by Prajápatí, with a view to remove all misconceptions with regard to the Self,—even though they did look into the cup of water after having done as they were told to do, their misconception was not removed; hence, it follows that it was through some fault inherent in themselves that Indra and Virochana had their discriminative knowledge interrupted. And
seeing them still convinced of their former view, he asked them again: 'What do you see?'

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

Com.—They understood as before: 'Just as we ourselves are, well-adorned &c., so too are these shadows'—such was the misconception under which they laboured. Because their misconception with regard to the Self was not removed, even after the Self was defined as 'That which is free from evil, &c.,' and then too wishing to know further particulars with regard to It, the Self was directly shown them as being the 'person that is seen in the Eye,' and lastly in order to remove all misconception with regard to it, the examples of the 'cup of water' and the ornaments, &c., were brought forward; therefore, from this, it follows
that their capacity for realising discriminative knowledge was hindered by some innate fault of their own. Having concluded this, Prajápati, thinking in his mind of the Self as he wished them to understand, said 'That is the Self, the Immortal, the Fearless that is Brahman'—as before; which is not said with reference to the Self as understood by Indra and Virochana. Prajápati thought: 'These persons have their minds only purified by listening to the definition of the Self, to the declaration with regard to the person in the Eye, and to the argument based upon the reflection in the cup of water; and the hindrance to their understanding will be gradually removed, as they ponder over my assertions; when a due discrimination with regard to the Self will follow of itself; having thought thus, and considering that the imposing on them of a further term of the life of religious studentship, will give them much pain, he did not take any notice of them, even as they were going away. And those too, Indr and Virochana, with satisfied hearts—i.e., happy with the idea of their ends having been fulfilled, went away. 'Sánta' does not mean peaceful, because if they had attained peace, their misconception would have disappeared.

तौ हांवीक्ष्य प्रजापतिर्चाचानुपल्म्याद्धामानमनविविद् क्रज-तौ यतार एतदुस्मिनिदा सतिनिति देवा वाक्सुरा वा ते परामिव-
And Prajapati, looking after them, said: ‘without having perceived and without having known the Self, they both go away; and whoever of the two, the Devas and the Asuras, will hold to this doctrine will be destroyed.’ Now Virochana, with a satisfied heart, went to the Asuras, and preached this doctrine to them: ‘The Self alone is to be worshipped; the Self alone is to be attended upon; and it is only by worshipping the Self and by attending upon the Self, that one gains both worlds, this as well as the next.’ (4).

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

Therefore even now, of one who does not give, who has no faith and who does not perform sacrifices, they say ‘Oh! he is of the Asura’ for such is the doctrine of the Asuras. They deck the body of the dead, with ‘food,’ dresses and ornaments; and by this they think they will gain the next world. (5).
Com.—Therefore, even now, follow the same line of thought: as, in this world, of one who does not give charities, who has no faith in the performing of good actions, and who does not perform sacrifices, the learned people say ‘He is of the Asuras,’ i.e., he has the nature of an Asura, adding ‘Oh’ as evincing regret. For want of faith &c., constitute the doctrine of the Asuras. And being impressed with this doctrine, they deck the body of the dead—i.e., the corpse—with ‘food’—i.e., with perfumes, garlands and articles of food,—‘dresses’—i.e., covering it with pieces of cloth &c.,—and ‘ornaments’—i.e., with flags &c.; and by this decking of the corpse they think they will gain the next world.

Thus ends the Eighth Khandu of Adhyāya VIII.
ADHYÂYA VIII.

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KHANDA IX.

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अथ हेन्द्राश्रेष्ठेष्व देवानेत्तथं ददर्शं यथेव खल्वमसिन्ने
रीरे साध्वव्यक्ते साध्वव्यक्तो भवति सुवसने सुवसनः परिश्वाने
परिश्वानु एवमेवायमसिन्नेवेदनः भवति लामेलामः परिश्वाने
परिश्वानोस्येव शरीरस्य नास्तमड्येष नदयति || १ ||

But Indra, without having got to the Dêvas, saw this difficulty: 'as when the body is adorned, It is adorned; when the body is well dressed, It is well dressed; and when the body is clean, It is clean; in the same manner, when the body is blind, It would be blind; when the body is one-eyed, It would be one-eyed; when the body is crippled, It would be crippled; and when the body perishes,' It would also perish.' (1).

Com.—But Indra, without having reached the Dêvas, being endowed with the divine qualities of charity &c., cogitated over the instruction of the Teacher, and while going along, saw this difficulty, with regard to the theory of the Self he had arrived at. Indra came to understand a portion of the argument with regard to which Prajâpati had brought forth the example of the
“cup of water”; because, he came to see a difficulty in the view of the Self being the shadow. How? Just as when this body is adorned, this shadow—Self is also adorned; when the body is dressed, this is also dressed, when the body is cleaned, this is also clean—*i.e.*, by the shaving of the hair &c., the reflection also appears clean; in the same manner, the nails and hairs &c., also being only parts of the body, when the body becomes blind, by the removal of the eyes, the reflection is also blind, and when this is one-eyed, that is also one-eyed—by the removal of one eye. Or ‘*Srāma*’ may be explained as ‘one whose eyes or the nose, are always flowing.’ When that is ‘crippled’—*i.e.*, with hands and feet destroyed—then the shadow—Self also becomes crippled; and so, also, when the body perishes, that is also destroyed.
‘I see no good in this’; then with fuel in his hand, he came back. Prājāpati said to him: ‘well, Indra, as you went away, with Virochana, satisfied in your heart,—for what purpose have you come back?’ He replied: ‘Sir, as when the body is adorned, this is adorned; when the body is dressed, It is dressed; when the body is cleaned, It is cleaned;—so also, when the body is blind, It would be blind; when the body is one-eyed, It would be one-eyed; when the body is crippled, It would be crippled; and when this body perishes, It would also perish. Therefore I see no good in this.’ (2).

Com.—Therefore I see no good in the philosophy of the Self as the shadow. Having ascertained this discrepancy in the said philosophy, Indra, with fuel in hand, came to Prājāpati to live as a religious student. Prājāpati said to him: ‘well Indra, you went away, with Virochana, satisfied in your heart: for what purpose have you come again?’ Though he knew the reason of Indra’s return, yet he asked him, just to make clear Indra’s real motive; just as ‘let me know what you know already as said by Sanatkumāra to Narada.’ ‘Just as &c.’—as before, to all of which Prājāpati accords his assent. ‘Prājāpati had described to both of them only the Person in the Eye; then how is it that Indra understood the Self to be the shadow, while Virochana took it to be the body?’ In reply to this, some
people reason thus: For the matter of that, *Indra* remembered the declarations of *Prajāpati* with regard to the ‘cup of water,’ and before he reached the *Dévas*, he understood the Self to be of the form of shadow, in accordance with the instructions of the Teacher, and then saw the difficulty in that theory; while *Virochana* understood the body to be the Self, according to the first declaration of *Prajāpati*; nor did he see any difficulty in this. In the same manner, the fact of *Indra* and *Virochana* understanding the Self to be the shadow and the body respectively, must be explained as being due to the difference in degree of the strength of the obstacles to true knowledge in the case of the two persons—the obstacles in the case of *Virochana* being much stronger than those in the case of *Indra*; whence *Indra* took *Prajāpati’s* assertion as to ‘that which is seen in the water,’ literally, having a firm faith in the *Sruti*; while *Virochana* put an indirect interpretation of his own, and taking the shadow to be produced by the body, he understood the body to be the Self; the reasoning in *Virochana’s* mind being that when two pieces of cloth—one blue and the other not blue—are reflected in the mirror, the one which is found to cast a blue shadow is considered more valuable, where the value is attached to the cloth casting the shadow, and not to the shadow; so too, in the present case, it is the
reflected body, and not the reflection, which is meant to be the Self. Even though the words heard were the same, yet the interpretation of the words was in accordance with the excellences or defects of the minds of the listeners; just as in the case of ‘Dāmyata’ (control), ‘Dattu’ (give), and ‘Dyadvam’ (have mercy)—as declared above to be signified by the single letter ‘Du,’ as heard by different persons.Auxilliary causes too appear in accordance with one's own mind.

एनमेवैष भवव्यति होवायतं तैव ते भूयोनुव्यास्यास्यास्यामि
वसापराणि द्रातिः शातं व्यायामिति स हापराणि द्रातिः शातं वर्षण्युत्त्रास तत्स्मै होवाच || ३ ||

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

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

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Thus ends the Ninth Khanda of Adhyāya VIII.

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ADHYĀYA VIII.

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KHANDA X.

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य ऐप स्वस्त्यमहायमानश्वरसस्य आत्मतिः हृद्वाचेतद्मृतस्मभय-मेत्त्रेतोति स ह शान्तििदयः प्रवचनार्जु स हाप्राप्तेवेव देवानेत्तंयं
ददस तथच्छर्क पद्धतिः शरीरमन्ध मवत्यन्न्धः स मवति यदि स्वाम-मलामो न्वेशोस्त्य देषण दुष्यति ||

‘He who moves about, attended upon, in dreams, that is the Self;’ and he said ‘this, the Immortal, the Fearless, this is Brahmān’. He went away, satisfied in his heart; but before he reached the Dévas, he saw this difficulty: ‘though this is not blind when the body is blind; not one-eyed when the body is one-eyed; nor is it affected by the faults of the body.’ (1).
Com.—The 'Self free from evil', which was described as the 'person in the eye,' is that which moves about in dreams, attended upon by women &c.,—i.e., one who experiences the various kinds of pleasures in dreams. 'That is the Self—said he' &c., &c., as before. Being told this, Indra went away satisfied in his heart; but before he reached the Gods, he saw a difficulty as before in this also. How? Though it is true that when the body is blind, the dream-Self is not blind; when the body is one-eyed, It is not one-eyed: nor is the dream-Self affected by the discrepancies of the body.

न वधेनाय हन्यते नास्य स्माम्येण स्मामो श्नति त्वेवेनं विच्छादयंतीवः प्रियवेत्तेवं भवल्पि रोदितीवं नाहमत्र भोग्यं पप्पवामीति || २ ||

स समित्याणं: पुनरेयाय तस्ं ह प्रजापतिःवाच मववन्यच्छान्तहदयः प्रात्राजी: किमिच्छान्यनरागम इति स होवाच तथजापीदं भगव: शरीरस्मतं भवस्यन्यः स मति यदि स्मामम्बामो नेवेन-पेःस्य देशेषण हुष्यति || ३ ||

न वधेनाय हन्यते नास्य स्माम्येण स्मामो श्नति त्वेवेनं विच्छादयंतीवः प्रियवेत्तेवं भवल्पि रोदितीवं नाहमत्र भोग्यं पप्पवामी-लेखवमेत्वेश मववल्पिति होवाचेतं त्वेव ते भूयावक्तुवाह्यात्मामि
Nor is it killed by the killing of the body; nor one-eyed when the body is one-eyed,—yet they kill it, as it were, and chase it, as it were; it comes to be conscious of pain, as it were, and sheds tears; I do not see any good in this.'

With fuel in his hand, he came back again; and Prajāpati said to him, 'Indra! you went away, satisfied in your heart; for what purpose do you come again?.' He said: 'Though this is not blind when the body is blind; nor one-eyed when the body is one-eyed nor is it affected by the discrepancies of the body; (3), nor is it killed when the body is killed; nor made one-eyed, when the body is one-eyed,—yet they kill it, as it were; chase it, as it were; and it becomes conscious of pain, as it were; and sheds tears; I do not see any good in this.' Prajāpati said: 'So it is, Indra! I shall explain this to you, further; dwell here for another thirty-two-years.' He dwelt there for another thirty-two years; then he said to him.

Com.—It is not killed by the killing of the body, as the shadow-Self is; nor is the dream-Self one-eyed, when the body is one-eyed. That, which, in the beginning of the said Adhyāya, was simply declared, on
authority not to become old by the old age of the body &c., is here introduced, with a view to have...the same declarations proved by reasoning. This dream-Self is not affected by the discrepancies of the body, as the shadow-Self is; but they kill it as it were. 'Eva' means 'iva,' the meaning being 'some people kill it, as it were, not that they really kill it; especially as the following verbs are followed by 'iva.' If it be urged that 'since it has been specified that it is not killed by the killing of the body, the meaning should be that it is really killed;'—we deny this; because, inasmuch as he has recourse to the authority of Prajápati, he could not possibly impute a falsehood to him. How could Indra, taking his stand upon Prajápati's authority, falsify the declaration of Prajápati that 'It is the Immortal &c.' (by contradicting it and saying that it is really killed)? "But with regard to the shadow-Self, though there was a similar declaration by Prajápati of its immortality, yet Indra did say 'this perishes when the body perishes'; in the same manner, 'he could do the same thing in the present instance also.' Not so. 'Why?' Because, in the former case, Indra thinks that by the person in the eye, Prajápati does not mean the shadow-Self. Because, when he had asked about 'the Self free from evil &c.' if he had thought that Prajápati really meant, the shadow-Self, how could he have gone,
with fuel in hand, for further explanations, to Prājāpati, taking his stand, as he does; on Prājāpati's authority? But he did go to him. Therefore, it follows that he did not think that Prājāpati really meant the shadow-Self. As has been explained, 'It is the seer that is seen in the eye &c.' So also, 'they chase it, as it were', and 'It is conscious of pain' as brought about by the death of a son &c., and 'It itself sheds tears'. 'As a matter of fact it is really conscious of pain; why should it be qualified by adding as it were?' This qualification is not unnecessary; because, if it were really conscious of pain, it could not possibly be spoken of as 'the fearless'; and also because of another Sruti, where it is said 'it thinks, as it were'. If it be urged that in that case, there is contradiction of a fact of ordinary sense-perception;—we deny this; because, like the perception of the body as the Self, that perception may be mistaken. Well, let the question rest,—as to whether it is really conscious of pain, or only apparently so; whatever that may be,—'I do not see any good in this'—that is to say, even from the knowledge of the dream-Self, I do not find any good results following. 'So it is'—as you say; because, what is meant is that the Self is immortal and fearless. And because even though I have explained it twice, Indra does not comprehend the
truth, therefore, as before, there is some obstacle in the way of his comprehension; having thought so, with a view to the removal of the obstacle, he directed him to stay there for another thirty-two years, as a religious student. And when he had lived there for that period, and had his fault cleared away, Prajápati, said to him.

Thus ends the Tenth Khanda of Adhyáya VIII.

ADHYÁYA VIII.

KHANDA XI.

तथापैतृतू सुमः समस्तः संप्रसन्नः स्वमं न विजानालेष्य आलेष्य होवाचैतद्वृत्तमभयमेवत्रहृति स ह शान्त्राद्यः प्रवानाज स हाप्राप्येवे देवानेत्तद्यं ददर्श्य नाह खलयमेवः संप्रल्यात्मां जानाल्यमहस्मस्मि नो एवेमानि भूतानि विनाशमेवापीतो स्वति नाहमत्र भोग्यं प्रथमाति || १ ॥

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

*Com.—* As before, having said ‘This indeed &c.,’ the sentence ‘that which is full asleep &c.,’ has been explained. The person that is seen in the eye, he that moves about in dreams duly attended upon,—this, when he is full asleep, and at perfect rest, seeing no dreams, that is the Self, the Immortal, the Fearless, that is *Brahman*, meant by Himself. But *Indra* saw a difficulty in this also. And it was this: In truth, the Self lying in deep sleep, does not rightly know himself, as *this is I*, nor does he know the beings,—as he does during dreams and during the waking state; therefore, he has reached utter annihilation,—to be taken as before. That is to say, during deep sleep, the Self is utterly annihilated, as it were.

स समित्याणि: पुनरेयाय तः ह प्रजापतिःस्वाच्च मचवन्यच्छान्ति
नप्रजापतिः प्राप्तानि: किमिच्छन्नुरागम इति स हृष्टथाच्च नाह खस्त्र्यं भगव एवः संप्रज्ञात्मानं जानाययमहमस्मीति नेन "एवेमानि
भूतानि विनाशमेवापितो भवति नाहमन भोग्यं पश्यामीति ॥२॥

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

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

'एवंभवति भवतिः त्वाचैतं त्वे मूयाक्षुच्यात्यात्यास्यामि ने एवान्यज्ञैत्साध्या पारणी पञ्च वर्णांगिति स हाराणि पञ्च वर्णापिस्ताम तान्येक्षतां संपदेतत्सदास्ततां ह वे वर्णापि मधवनप्रजापती ब्रह्मचर्यमुवास तस्मै होवाच || ॥ ॥

'So it is indeed, O, Indra' said Prajāpati 'this I shall explain to you, further; and nothing other than that; dwell here for another five years'. He dwelt there for another five years. Thus they came to a hundred and one years, and it is with regard to this that they say 'For a hundred and one years did Indra dwell as a religious student, with Prajāpati.' He said to him. (3).

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

Thus ends the Eleventh Khanda of Adhyāya VIII.
ADHYA'YA VIII.

KHANDA XII.

मचवन्मयः वा इदं शरीरस्माच मृत्युना तदस्याभ्रूतस्याशारीर-स्याःस्तमोऽधिश्वाहस्तात्रीवेव स्तारिर: प्रियाप्रियाय्यां न वै सत्यार-रस्य सत: प्रियाप्रियोपपहतिःस्तारिरवाव सत्ते न प्रियाप्रिये स्युश्वतः।।

'Indra! mortal is the body; held by Death. It is the abode of that Immortal incorporeal Self. The corporeal one is held by pleasure and pain. For the corporeal Being, there is no freedom from pleasure and pain. But the Being without the body is not touched by pleasure and pain'. (1)

Com.—'This body is mortal'—i.e., capable of death. You think that the Self, that I have described as located in the eye, and as being of the nature of serene bliss, is beyond destruction. Just listen to the reason for this: This body, that you see, is mortal—perishable. It is always held by Death. If it were said that it dies only at certain times, then the fear of Death would not be so great, as it is when it is said that the body is always
held by Death,—which particular way of saying serves to remove all attachment to the body. Hence, it is said ‘It is held by Death.’ Being free from all attachment to the body, the ego returns to its own pristine purity. The ‘body’ spoken of here is meant to be taken together with the organs of sense, the mind, &c., &c.; and this body belongs to the Immortal serene Being, which is comprehended as located in three places, and which itself is free from death and other such like properties as pertain to the body, the mind and the sense-organs. Though the mere mention of ‘Immortal’ implies the absence of body, yet the separate mention of ‘incorporeal’ is meant to show ‘that It is not partite and corporeal like Air. The body is the substratum of the experiences of the Self; or, it may be said to be the substratum of the Self itself, the Thinker, in the order of—Fire, Water, Food &c. And since the body occupied by the Self is always held by Death, and affected by pleasure and pain, as being brought about by means of virtue and vice,—therefore the corporeal Self, occupying it, comes to be affected by these. The fact of the Self being corporeal consists in its mistaken identification of itself with the body; hence ‘the corporeal Self is held by pleasure and pain.’ It is a well-known fact that for the Being that is corporeal, there is no freedom from—or removal of—the series of pleasures and pains, as
brought about by connection with, or separation from, the 
external objects of sense,—the Self, all the time, thinking 
of such connection and separation to belong to itself: 
When however the Being is free from the body,—i.e., 
when its false notion of identity with the body is set 
aside by a proper recognition of its own true incorporeal 
character,—pleasure and pain do not touch It. The 
root 'to touch' is to be taken with each member of the 
compound. 'Pleasure does not touch' and 'Pain does 
not touch' being the two sentences contained in the one; 
just as in the passage 'one should not converse with 
the mlechchha, impure and unrighteous people.' Pleasure 
and pain are the effects of virtue and vice; freedom from 
body is the real nature of the Self; and as such, there 
being no possibility of virtue and vice, very much less 
is the chance for any effects of these; hence, 'Pleasure 
and pain do not touch it.' 'If even pleasure do not touch 
the incorporeal Self, then it comes to what Indra had said 
—that 'in that case, it reaches utter annihilation.' This 
does not affect the case; because, what is denied here 
is the existence of such Pleasure and Pain as are brought 
about by virtue and vice—'Pleasure and Pain do not touch 
the incorporeal Self.' Because the word 'touch' is always 
found to be used in connection with such things as are 
liable to appear and disappear; e.g., the cold touch, the 
warm touch &c.; while the warmth and brightness, which,
are inherent in the Fire (and as such not appearing and disappearing), are not referred to by 'touch.' Similarly, the Pleasure, in the shape of Bliss, which naturally belongs to the Self,—like the warmth and brightness of the Sun—is not what is denied here (by the denial of touch); because, of such Srutis as 'Brahman is Consciousness, Bliss,' 'Bliss is Brahman' and so forth; and in this work too, it has been said 'the highest is Bliss.' The highest and pleasure being one and the same;—there being no difference between the two, inasmuch as both are equally uncognisable or cognisable only in their natural forms,—this cannot be what is desired by Indra; because, he has already said that 'then It does not know itself, as this is I, nor does It know these beings; it has reached utter annihilation, and I see no good in this'; which shows that, that which Indra wishes to know is that which knows itself and also the living beings, which is conscious of no pain, and which obtains all worlds and all desires by means of knowledge.' It is true that such is what is desired by Indra, who thinks that 'these beings are separate from myself, all worlds and desires are other than myself, I being the master of all these '; but this is not what will do him any good; what is good for Indra is to be explained by Prajápati. What Prajápati means to explain is that
what is good for Indra is the realisation of the Self, as being incorporeal, like the Ākāsa, and which is the Self of all worlds and all desires, and not as something other than his own Self, like the obtaining of the kingdom by the king. Such being the case, when the Self is one, what could know what as ‘this is I’ or that ‘these are the living beings’? But, in accordance with this theory all the Sruti passages,—which declare the equipment of the ego with ‘women, conveyances’, and the fact of his being ‘desirous of the world of the Fathers &c.,’ and lastly the fact of its being ‘one’ &c., &c.,—would not be explicable. Not so; because there is no contradiction in the fact of the Self of all obtaining all the results; just like the fact of all such substances as the jar &c., belonging to clay. If it be urged that ‘if it be the Self of all, then it would be connected with pain also,’—we deny this; because pain too being the Self, there is no contradiction in this. As a matter of fact however, all pain is imposed upon the Self by the assumption of Ignorance, just as the imposition of the character of the serpent on the rope. And inasmuch as the Ignorance, the cause of pain, is destroyed by means of the cognition of the true nature of Self, there is not the slightest chance of any pain affecting the Self. On the other hand, such desires, as are due to the volition
of pure *sattva*, and are resident in the mind alone, with regard to all objects, have a connection with the body of the Lord. And the theory of the *Vedânta* is that it is the Supreme One, which becomes the enjoyer, through the limitations; and consequently, all usages based upon Ignorance refer to the Supreme Self alone, and to nothing else. 'By speaking of the person that is seen in the eye' what was meant by *Prajâpati* was the shadow-Self, and it was something else that was spoken of in connection with dreams and deep sleep; and none of these three mean the Supreme Self as characterised by freedom from evil &c.,'—such is the view held by some people, who explain, in the following manner, the purpose of the instruction of the Self in the shapes of the shadow &c: 'these are explained in the beginning, with a view to avoid the confusion in the mind of the listener who is addicted to external objects of sense, by the hearing of an extremely subtle object, in the shape of the Supreme Self, which is highly incomprehensible. Just as, on the second day of the month, one who wishes to show the thin crescent of the moon to someone, begins with pointing to the branch of the tree in front of the moon: 'just look here, there is the moon, then he points to another higher object, such as the top of the hill, and going on in this manner, he points out the moon; and then the other person.
sees the moon. In the same manner, it was not the Supreme Self, that was meant by Prajâpati to be expressed by the three expressions, ‘the person in the eye &c’; in the fourth expression, the listener is carried beyond the mortal body, to incorporeality, the form of pure light; in which one becomes the best of men, playing and enjoying the company of women &c. Well, certainly this explanation is very pleasing to the ear; but such cannot be the meaning of the Text. ‘Why?’ Because if such were the meaning, then,—after having begun with the ‘person that is seen in the eye’, whereby the disciples comprehended the Self to be the shadow, Prajâpati thought this to be a miscomprehension on their part, and then with a view to remove this, he brought forward the example of the ‘cup of water’ and questioned them as to what they saw there &c., &c., and then lastly explained them the instance of the ‘adornment’ &c.,—all this would become meaningless, if Prajâpati had wished only to explain the nature of the Self as being that of the shadow,—‘the person seen in the eye.’ And further, when he himself would have declared a fact, a reason would have to be given, as to why he wished to set aside that declaration; and it would be necessary for himself to bring forward reasons for the removal of the conceptions of the Self, as the Self in dream and
in deep sleep. But no such reasons are given; thence, we conclude that Prajápati did not mean to teach them the form of the Self to be the shadow in the eye. Secondly, if the declaration were in the form that 'it is the seer that is seen in the eye', then the said interpretation would have been right, because having mentioned 'this itself', what Prajápati declares is the seer. If it be urged that 'it is not the seer that has been mentioned in connection with the dream',—we deny this; because the sentences that follow are qualified by 'as it were'—in 'sheds tears as it were', and 'is conscious of pain, as it were'; and it can be none other than the seer that moves about; in a dream, attended upon; because, this fact is established by reasoning, in another Sruti passage: 'Therein, is the Purusha self-luminous.' Though during a dream, the person is conscious, yet that consciousness does not serve as an organ for the perception of the dream experiences; this consciousness being itself only perceptible, as the substratum of the impressions left by the waking state, just like a coloured piece of cloth; and this does not go against the self-luminosity of the seer. Thirdly, both during the waking and the dreaming states, one knows the living beings and himself—as 'these are living beings' and 'this is I'; and it is only when there is the chance of a thing, that there can be any denial of it,—such as
it knows not, &c.' Similarly, it is only for a conscious being, who has a body, that there is no freedom from pleasure and pain due to Ignorance; having said this, it is added that for the same conscious Being, when without a body, just as knowledge appears, the contact of pleasure and pain is denied,—the denial being only of such pleasure and pain as there was a chance of—by the sentence 'the incorporeal Being, Pleasure and Pain do not touch.' And it is proved in another Sruti that 'one and the same Self moves along untouched, in both the waking and the dreaming states, just like a large fish.' It has been said that 'the Serene Being rising from the body, enters into something else, rejoicing with women &c.,—and this something else, is apart from the Serene Being spoken of as its substratum, and this is the best Purusha.' But this is not true; because, even in the fourth explanation, it is explained as 'This it is.' If something else were meant, then Prajāpati could never have expressed it as before, and thus told a lie: and further the charge of falsehood would also apply to the declaration 'That thou art,' which has been addressed to one, who has entered into the body, which is a modification of his Self, after such entrance has been explained as belonging to Pure Being, the Creator, who is something other than Fire, Water and Food. For, the proper form of
declaration would have been—'In that, wilt thou be rejoicing with women &c.,'—if the best Purusha were something other than the serene and blissful Being. And again if the 'Highest' were something other than the human Self, then the instructions could never have concluded with 'all this is the Self alone,' after having taught that 'It is I that am in the Highest.' And also we have another Sruti passage declaring—'There is no seer other than this &c., &c.' Nor could the word 'Self' be used in all Srutis, with regard to the Supreme Being, if the counter-Self (ego) of all creatures were not the Supreme Being itself. Therefore it is established that the Self, treated of here, is one only. Nor does worldliness belong to the Self; because, the world is simply imposed upon the Self, by Ignorance. Just as the misconceptions of serpent, silver and dirtiness with regard to the rope, the mother-o-pearl and the sky, cannot be said to belong to these latter. By this has been explained the sentence that 'for the bodied being, there is no freedom from pleasure and pain.' And it has also been established, as mentioned above, that it becomes 'conscious of pain, as it were' and not that it really becomes conscious of pain. It is only because such is the explanation, that in the case of all the four explanations, Prajápati adds: 'this is the Self, the Immortal &c.;' even if 'Prajápati' be taken as a
hidden name of the Sruti, then too the declaration could not but be true; and it is not proper to assert this to be false, on the ground of some false reasonings; because there is no authority higher than the Sruti. If it be urged that 'it is an unmistakeable fact of perception that the Self is really conscious of pain &c',—we deny this; because such consciousness of pain too may be explained as other sense-cognitions, such as 'I am free from old age, I am old, I am born, I am long-lived, I am fair, dark, dead and so forth.' If it be said that 'all these are true',—(we reply) the truth is really very hard to comprehend; so much so that even the king of the gods, though instructed, by means of the instance of the cup of water, as to the imperishable character of the Self yet became confused, and said 'It is really annihilated.' And the greatly intelligent Virochana too, the very son of Prajapati himself, understood the body itself to be the Self. And it is in this ocean of Indra's fear with regard to the perishability of the Self, that the atheists have been drowned. So too, the Sankhyas, even after they have comprehended the Seer to be something apart from the body, leave hold of the authority of the scriptures, and so stay behind in the regions of Death as characterised by other theories. So too, the other philosophers, Kanada and others, have busied themselves with purifying the
substance of the Self as endowed with nine different properties of the Self,—just like the washing of the reddened cloth by means of different salts. So also the sacrificists—mīmāṁsakas—having their minds withdrawn from the worldly objects, though resting upon the authority of the Veda, look upon the Supreme Reality of the unity of Self as annihilation, like Indra, and so keep moving up and down, by means of a pulley as it were. What then is to be said of other insignificant creatures, devoid of wisdom, who, by their very nature, have their minds conquered by the external objects of the world? Therefore the Supreme Reality of the unity of Self can be rightly comprehended only by those Paramahansa—Renunciates, who have renounced all desire for the external world, who have nothing else to fall back upon, who have accepted the highest state of life, who are engaged only with the conception of the Vedanta,—the highly revered ones, following, as they do, the doctrine laid down by Prajāpati in the four aforesaid sections; and hence to-day too, it is only such revered ones, and none others, that teach this doctrine.

अशरीरोवायायुर्चः विखण्टे स्तन्यित्वरशीरायणेश्वानि तथ्येवतन्य- मुष्मादाकाशाशात्स्मुत्थाय परं व्योतिर्प्रसंपथ स्वेन रूपेणाभिनिष्प- चन्ते || २ ||
Unbodied is Air, \( A'kāsa \), Lightning, and Thunder,—all these are without bodies. Now, as these, rising above that \( A'kāsa \), and having reached the highest light, appear in their own form.

\( \text{(2)} \)

Com.—An example is brought forward to show how, after rising above the body, the Self reaches its own form,—the Self being the incorporeal serene Being, being falsely identified through Ignorance with the body, and thus appearing as bodied. The Air is ‘unbodied’—i.e., without a body consisting of the head, hand &c. ‘The \( A'kāsa \), Lightning and Thunder,—all these are without bodies.’ And just as at the end of the purpose of these, in the shape of rain, rising above ‘that \( A'kāsa \)—the \textit{Sruti} on earth speaking in this manner of the \( A'kāsa \) of the heavenly regions,—these—\( A'kāsa \) and the rest—have been reduced to one form, not being recognised in their respective forms of air, &c., as being reduced to the one form of \( A'kāsa \); just as the serene Being, in the state of Ignorance, is reduced to the state of the body; these, \( A'kāsa \) &c., rise above that \( A'kāsa \) of the Heavenly regions, for the purpose of the accomplishment of rain. How is this accomplished? When the winter has passed, they reach the ‘highest light’ of the Sun—i.e., coming in contact with the heat of the summer Sun, they are separated, and thus appear in their own respective
forms of the 'Purovāta' &c., relinquishing their former calmness; the A'kāsa reverting to the state of the earth, the mountain, the elephant &c., the lightning to its own condition of streaks of light, the thunder to its state of thunderings and thunderbolt,—all these appear in their own respective forms, on the approach of the rainy season.

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

Com.—Just as in the example cited, air and the rest are reduced to the form of A'kāsa—so in the same manner, the serene Being, the human Soul, being reduced by Ignorance to identity with Self,—in the way of thinking 'I am the son of that man, I am born, I am old, I
shall die and so forth'—having been awakened to its reality, by such instructions as those imparted by Prajāpati to Indra—as that 'you are not of the body or of the senses, you are That, &c., &c.'—and thereby rising above this body, like Air above Ākāsa, and recognising its own true nature, as lying apart from the body, renounces the notion of the body being his Self, and thereby 'appears in Its own form,' as explained above. 'That is the highest person': the persons in the eye and that cognized in dreams are the manifested, while unmanifested is the person, asleep and at perfect rest, which is free from the body, and fully equipped in its own nature. Among all these, the serene Being, resting in Its own nature, is the best, in comparison with the perishable and the Imperishable, the manifested and the Unmanifested. This serene Being is described in the Bhagavadgītā. That serene Being, resting in its own nature of the universal Self, 'moves about,'—sometimes as Indra &c., 'laughing' or eating all desired foods, high and low, sometimes playing and rejoicing with women &c., only in the mind, these being created in the mind by the mere force of will, these women &c.,—being those of the regions of Brahmān, or of this world; not thinking the body that is born of the connection of man and woman, or that which was born for himself—i.e., into which he was born; as any
thought of the body would only cause pain; as the body abounds in pain. 'If he does not mind that which has perceived, then he ceases to be omniscient.' That does not touch the position; because the mistaken notions, though the body was born, have all been destroyed by knowledge; hence the body is as good as unknown; and as such the not thinking of it does not mean any lessening of his omniscience. For certainly, that which is experienced by the intoxicated person, or by some one under the evil influence of a planet, is not necessarily to be thought of, even after the intoxication or the planetary effects have passed off. In the same manner, in the present case, that which is experienced by worldly persons, under the influence of Ignorance, does not affect the universal Self free from the body; because of the absence of Ignorance, the cause of these. Those true mental desires, covered by untruth, that are experienced by such persons as have washed off all taint of Ignorance, are connected with the aforesaid universal Self, inasmuch as they owe their manifestation to Knowledge; and hence these are pointed out simply with a view to eulogise the Knowledge of Self; hence the explanation given is a very proper one: 'those in the world of Brahman, &c.' which means that wherever they may be, they turn out to be in Brahman alone, because Brahman is the Self of all. 'Being only
one,—not seeing anything else, not hearing anything else, not knowing anything else, that being the highest—and yet rejoicing in seeing the desires of the world of Brahman and also those of this world, is a contradiction; the one not seeing anything else, and at the same time seeing something else.' This is no fault; because this objection has been met and set aside in another Sruti passage: there being no destruction of the sight of the seer, he appears to be seeing; and he is said to 'not see', because of the fact of the non-existence of the desires apart from the Self. Though even in deep sleep, as in the liberated state, the absence of any second is common,—as it has been already declared—'whereby would it see what?' And Prajāpati has also said how the Purusha in the eye appears, being as he is incorporeal and free from evil; &c., &c. And now begins the description of this Purusha as he is directly seen in the eye. Now what is the cause of seeing him in the eye? This is explained by means of an example: just as the horse, or the ox—the word 'Prayogya' meaning that which is yoked,—is attached to the cart—the word 'A'charana' meaning that by means of which one moves along,—for dragging it along; so in this body, which takes the place of the cart, 'Prāna', with its five-fold functions, together with the Mind and
Buddhi,—which means the Conscious Ego, with its Self-covered over by the two faculties of cognition and action—is attached, for the purpose of experiencing, the results of its past deeds. The Prāṇa is appointed to the functions of seeing, hearing and motion by the Lord, just as the general manager is appointed to his functions by the king;—the ideas working in the mind of the Lord, being ‘where shall I go after death, wherein, during rest, shall I rest’ as declared in another Sruti. And it is of this Prāṇa, that the sense of sight, the eye, is a part, being the means of perceiving colour.

अथ यथऽतदाकाशमनुविषण्णं चक्षु: स चाक्षुष: पुरुषो दर्शनाय चक्षुशय: यो वेदेद्व जिज्ञापीति स आत्मा गन्धय श्राणमथ यो वेदेदमृत्थिष्याहराणीति स आत्मा डैिंभियाहराणाय वागथ यो वेदेद-दृश्यविषाणीति स आत्मा श्रवणाय श्रोतम्। ॥ ८ ॥

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

(4).

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

अथ यो वेदेदं मन्वानीति स आत्मा मनोक्षय दैवं चक्षुः स
वा एष एतेन दैवेन चक्षुषा मनसेतान्कामान्यस्यन्यरमते || ९ ||

One who knows 'may I think,' that is the Self; the mind is his divine eye. And it is by means of this divine eye of the mind, that he sees the desires and rejoices.
Com:—One who knows 'may I think this,'—i.e., think with the mind alone, free from any contact with the functions of the sense-organs—, 'he who knows this, that is the Self;' since such is the expression in every case, it follows that Knowledge, or Consciousness is the form of the Self. Just as when it is asserted that 'that which shines in front is the Sun, that which shines to the south, to the west, to the north, and upwards, is the Sun,' it follows that brightness is the nature of the Sun. The organs of sight &c., the eye and the rest, are for fulfilling the functions of seeing and the rest; this fact being inferred from the capability of the Self. While the fact of the Self being an agent of cognition is based upon its mere esse and not as its function; just as brightness of the Sun is based upon its mere existence, and is not a function of it. Mind is the divine eye of the Self—'divine means 'extraordinary,'—unlike the other organs; and 'eye' means that by means of which one sees. All the other senses function only at the present time; hence they are not divine; while the mind is an organ of perception extending over the three periods of time, free from discrepancies, and is the organ for perceiving all subtle and distant objects; and as such, it is called the 'divine eye.' The Liberated One, having reached his own form, freed from the body and organs proceeding from Ignorance,
having reached the state of the universal Self, becoming pure like the Ākāśa, the Lord of all, with the sole limitation of the mind, sees all desires, by means of this Lord of the mind, whose vision extends like the light of the Sun, and thereby rejoices.

"Y ētē brahmālokēṁ tā vā ētē deva brahmānām apātēṁ tasmāchēva-
śarvēṃ ch ṛkṣa ātāṁ: śarvēṃ ch kāma: s sarvēṃśka ṛkṣāna-
prāti śarvēṃś kaṁanaṃsthamālamānaṃśnuvīcchā vijānātātātipah pr-
āpātīśvācaḥ prājanātīśvācaḥ || 6 ||

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

Com.—It is now explained what these ‘desires’ are: Those desires ‘that are in the world of Brahman’—hidden, like golden treasure, beneath the false attachment to external objects,—such are the desires that the Liberated One obtains. And because this Self was explained by Prajāpati to Indra, therefore the gods, having heard of It from Indra, even now, meditate upon that Self. And because they meditate upon It, therefore all worlds and all desires are obtained by them. The
meaning is that the result for which Indra dwelt with Prajapati as a religious student, for a hundred and one years,—that result was obtained by the gods. It may be urged that 'such may be the lot of the lucky gods, but it cannot belong to human beings of the present day, because these latter have short lives, and little understanding;' hence it is added: He obtains all worlds and all desires, even now-a-days,—one who knows that Self, like Indra, &c., and understands It. Thus in general did Prajapati say. Therefore the knowledge ofSelf, and the acquiring of the results thereof, belong equally to all men. The repetition is meant to point out the end of the section.

Thus ends the Twelfth Kanda of Adhyaya VIII.
ADHYA'YA VIII.

KHANDA XIII.

From the Dark, I come to the Variegated; from the Variegated, I come to the Dark; shaking off all evil, as the horse shakes off its hairs,—and as the moon freeing itself from the mouth of Rāhu,—so shaking off the body, and having fulfilled all ends, I obtain the uncreated world of Brahmān;—Yeа, I obtain it.'

Com.—'From the Dark, &c.,' is a sacred mantra put down for repetition, or for meditation. 'Dark' is any deep colour; the Brahmān in the heart, which is dark, as it were, because of its incomprehensibility; and having known this Brahmān in the heart, by meditation, from that 'dark' I come to the 'variegated'—i.e., the world of Brahmān, which is as it were, 'variegated'—the variegation being due to the world of Brahmān mixed with numerous desires, with regard to the forest,
that is I reach this variegated world of Brahman, either in the mind now, or after the falling off of the body. Because from the variegated world of Brahman, with a view to the differentiation of Names and Forms, I am come to the dark state of the Brahman in the heart. That is to say, for this reason, I come to the variegated Self, in its own natural form. It is next explained how 'I reach the variegated world of Brahman': Just as the horse, shaking off its hairs, removes its fatigue and also dust from hairs, and becomes clean,—so, having shaken off all evil in the shape of Virtue and Vice, by means of the Knowledge of Brahman in the heart; and as the Moon, freeing itself from the mouth of Rāhu, becomes bright, in the same manner, having 'shaken off'—given up—the body, the receptacle of all evil, and having, by means of meditation, my ends fulfilled, I reach the 'uncreated'—eternal—world of Brahman. The repetition is for the sake of the closing of the mantra.

Thus ends the Thirteenth Khandal of Adhyāyu VIII.

Thus ends the Thirteenth Khandal of Adhyāyu VIII.
ADHYA'YA VIII.

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KHANDA XIV.

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आकाशो वे नाम नामस्त्रपयोर्नारेश्मिता ते यद्दन्तरा तद्दशा त्र-द्रम्मूत्तंस स आत्मा प्रजापति: सभा वेदम प्रपो यशोदंहृ भवामि ब्राह्मणां यशो राजा यशो विश्वण यशोहमनुप्राप्ति स हां य-हृसां यश: श्येतंदेक्तमद्वत्क श्येतं छिन्दुमधिमां छिन्दु मास-भिगामु ॥ १ ॥

'That which is called A'kāsa is the revealer of Names and Forms; and that within which these are contained that is Brahman, the Immortal, the Self. I come to the assembly of Prajāpati, to the house. I am the glory of the Brāhmaṇas, the glory of kings, and the glory of the vaisyas. I wish to obtain that glory; I am the glory of glories. May I never go to the red and toothless, though devouring, slippery abode,—yea, may I never come to it.'

(1).

Com.—'A'kāsa' is meant to point out the definition of Brahman, for the purposes of meditation. 'That Self, which is called in the Srutis 'A'kāsa',—because like
$A'k\text{\ accents}\$, it is incorporeal and subtle—that is the revealer or manifest, of the Names and Forms that lie latent in It, which are the seeds of the world, and which are like the foam of water. And that Brahman wherein these Names and Forms are located,—that which is within these Names and Forms, untouched by these,—that is Brahman, different from Names and Forms, untouched by Names and Forms, and a revealer of these; such is Brahman. This it is that has been described in the Maitreyi Brâhmana,—the One all-pervading entity being Consciousness alone, It is always in the form of Consciousness. Thus the two sections become reconciled. It is explained how this is understood. 'That is the Self': The Self, of all creatures the counter-consciousness, is self-cognisable; and it is in the form of this Self, that it is comprehended that the incorporeal and all-pervading Self, like $A'k\text{\ accents}$, is Brahman. And that Self-Brâhman is immortal, never capable of death. Then follows a mantra. Prajâpati here is the four-faced Brahma—I come to his assembly, his house prepared by the Lord. And further, I am the glory—i.e., the Self—of the Brâhmanas; since it is the Brâhmanas that particularly meditate upon It, therefore I am their glory; so also of kings and vaisyas. Since these too are entitled to such meditation, therefore I am their Self. 'I wish to obtain that glory.' 'I am the
glory'—Self—'of the glories'—i.e., of the selves, in the shape of the body, the sense-organs, the mind and buddhi. It is explained why I come to this, &c., &c. May I never come to the 'syēla',—in colour resembling the ripe plum, i.e., red, 'adatha'—tooth-less—and yet 'adatha'—devouring, female organ (which devours or destroys the glory, strength, knowledge and virtue of those that are addicted to it)—, 'lindu' slippery,—'syēla,' abode. The repetition is meant to show the extremely undesirable character of the 'abode.' (The meaning of the last sentence being 'may I never be born again'.

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Thus ends the Fourteenth Khanda of Adhyāya VIII.

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This Brahman declared to Prajāpati, Prajāpati to Manu, and Manu to his children, one who has studied the Vėda at the place of a Teacher, according to the prescribed rule, during the time left, after performing the duties to the Teacher, and having obtained his discharge, settled in his house, studying the Vėla in some sacred place, and has begotten virtuous sons, having withdrawn all his senses into the Self, never giving pain to other creatures, except at certain specially ordained places and times,—one who behaves thus throughout his life, reaches the world of Brahman, and does not return,—yea, he returns not.' (1),
Com.—This Philosophy of the Self—with all its accessories—together with the eight-sectioned treatise beginning with an explanation of the syllable ‘Om’ and treating of all its various meditations—Brahman, Hiranyagarbha, or the Supreme Lord, declared to Prajāpati, i.e., to Kasyapa. Kasyapa declared it to Manu, his son, and Manu to his children. Thus then the Philosophy of the Upanishad, having passed through all these sacred traditions has come down to this day. It may be urged that ‘as the science of the Self has been revealed in the 6th, 7th and 8th Adhyāyas, as leading to a desirable result, it would seem that sacrifices have no use’; and with a view to remove all notions of such uselessness, it is added how sacrificial actions, when performed by the learned, bring about exceptionally good results. ‘Having studied the Vēda, together with its meaning, at the place of a Teacher, according to the prescribed rules of study’: With a view to show that attending upon the teacher, is more important than all other duties laid down in the Srutiś, it is added: ‘having studied the Vēda during the time that is left, after the performance of the duties to the teacher.’ The Vēda being thus studied by one, keeping strictly within the limits of prescribed conduct, brings about the result of a Knowledge of sacrifices, which can never be-
obtained by any other means. 'Having been duly discharged'—i.e., having finished all enquiry into the nature of duty, having returned from the Teacher's house,—taking a wife in accordance with proper rules,—and then settling as a house-holder, duly engaged in the performance of all prescribed duties; of all such duties, the study of the Vēda is paramount,—in order to show this, it is added: 'In a sacred place, which is secluded, sitting down properly and studying the Vēda, repeating the Rik, &c., and performing his daily rites, as much as lay in his power, having begotten virtuous sons, and prepared virtuous disciples,—i.e., keeping them controlled within the limits of virtue,—having withdrawn all his senses within the Self,—i.e., the Brahma in the heart,—which also includes the renunciation of Actions,—not giving pain to any creatures, either moving or unmoving, except at specially ordained times and places.' All this belongs equally to all men, in whatever state they may be; other srutis declaring the impropriety of giving pain to any creatures, except at the times and places specially ordained in the scriptures continuing a householder, and being entitled to, and duly performing all these duties, throughout his life,—i.e., one who behaves in the aforesaid manner, all through his life,—reaches the world of Brahma on the death of the body; and he
does not turn to a body again; because such return is distinctly prohibited. That is to say, having reached the world of the caused Brahman by way of the 'Light' &c, he continues to live in that world, so long as that world lasts; and before this he does not return. The repetition is meant to point to the end of the Upa-
nishad-Philosophy.

Thus ends the Fifteenth Khanda of Adhyāya VIII.

Thus ends the Eighth Adhyāya.

Om Tat Sat.

Peace to all Beings.

Thus ends the Chha'ndogya Upanishad.
It has been the solace of my life.
It will be the solace of my death.

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