STUDIES IN THE

SECTARIAN UPANIŠADS

(Metaphysics, Ethics and Rituals)

T. R. Sharma
M.A., Ph.D.

INDOLOGICAL BOOK HOUSE
VARANASI DELHI
1972
Foreword

I have great pleasure in introducing to the world of Scholars the work: *Studies in the Sectarian Upaniṣads* by my pupil, now my colleague, Dr. T. R. Sharma. It basically represents his Ph. D. dissertation under a different title. The original title: *Ethical Teachings in the Sectarian Upaniṣads* did not cover all the points that Dr. Sharma has dealt with in his work. He therefore reworded it to make it more comprehensive.

In the present work Dr. Sharma has taken up for study from the point of view of metaphysics, ethics and ritual the Upaniṣads pertaining to different sects: Śaiva, Vaiṣṇava and Śākta, which are as many as forty one in number. In this he has broken fresh ground. This vast literature had not so far been devoted the attention it so richly deserves that having been monopolised by the non-sectarian Upaniṣads. But as a piece of literature they have their importance for the reconstruction of the social, religious and philosophical history of India in different periods. Some of the Upaniṣads are fairly late, as late as the fifteenth century. They cover between them a period of fifteen hundred years; from the appearance of the earliest of these in the first century A.D. to the latest of them in the fifteenth century A.D. They represent in them the various stages of the development of Indian thought. The present study highlights these stages and thus fulfills a long felt desideratum. In lucid style it brings out the different views of the Upaniṣads on the metaphysical, ethical and ritual aspects, comparing and contrasting them, tracing them to original sources, if possible, and resolving them, if feasible. A number of graphs and tables show the scientific precision that the author has brought to bear on his work. I have every hope the work, the first of its kind, will meet with the approbation of scholars and will be followed by similar other studies by Dr. Sharma.

Surabhi,
3/54, Roop Nagar,
Delhi-7.
26.2.1972

Satya Vrat Shastri
Professor and Head,
Department of Sanskrit
University of Delhi.
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### ABBREVIATIONS

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PREFACE

This work is based on my thesis entitled “Ethical Teachings in the Sectarian Upaniṣads” which was approved for the degree of Doctor of Philosophy by the University of Delhi in 1968. This has been thoroughly revised and its title changed to “Studies in the Sectarian Upaniṣads.”

Śaivism, Vaiṣṇavism and Śaktism are the main dominant sects of the middle ages. These sects have influenced the contemporary literature specially the Purāṇas, the Tantras, the art and the architecture. These sects propounded their doctrines through the Upaniṣadic style. The Sectarian Upaniṣads are not only valuable for their sectarian purposes but are also important from metaphysical, ethical and ritualistic points of view. Moreover, these Upaniṣads furnish valuable information about their attitude towards life. They extol the worship of Śiva, Viṣṇu and Śakti and try to equate them with the Supreme Reality i.e. Brahman of the Principal Upaniṣads. Various aspects of these Upaniṣads have not been critically studied so far. This study mainly deals with their metaphysical, ethical and ritualistic aspects.

I consider it my duty to place on record my deep sense of gratitude to my supervisor Dr. (Mrs.) Sita Krishna Nambiar, M. A., Ph. D (Bonn), Principal Daulat Ram College, University of Delhi, for her valuable guidance and encouragement for its publication.

During the course of my research and when the book was in press I was greatly benefitted by the personal discussions and suggestions made by my friend Dr. D. N. Bhargava M.A., Ph. D. Department of Sanskrit, Ramjas College, to whom my sincere thanks
are due. I also take this opportunity to thank my friend Dr. G. K. Pai, M. A., Ph. D. Director, Sukṛtindra Oriental Research Institute, Cochin, who made a number of suggestions after going through the entire typescript before it was sent to press.

It is a pleasure for me to express here my debt of gratitude to my teacher Dr. Satya Vrat Shastri, M.A., Ph. D. Professor and Head of the Department of Sanskrit, University of Delhi, who has very kindly written foreward to this book.

T. R. Sharma

Department of Sanskrit,
S. G. T. B. Khalsa College,
(University of Delhi)
Delhi.

International Sanskrit Conference
March 26, 1972.
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INTRODUCTION

Since times immemorial it has been man's endeavour to know something about his own self and the Upaniṣads are the chief treatises which can give some satisfactory answer to this fundamental problem. The Upaniṣadic literature is vast and varied. A study of the Upaniṣads on which Śaṅkarācārya commented, is very much prevalent amongst Indian as well as foreign scholars. These Upaniṣads are known as the Principal Upaniṣads. A lot of work has been done on them by scholars like A George Jacob (A Concordance to the (56) Principal Upaniṣads and the Bhagavadgītā), Paul Deussen (The Philosophy of the Upaniṣads) Otto Wecker (Der Gebrauch der Kasus in der alteren Upanisad-Literatur Vergleichen mit der Kasuslehre der indischen Grammatiker), F. Max Müller (History of Ancient Sanskrit Literature), Archibald E. Gough (The Philosophy of the Upaniṣads and Ancient Indian Metaphysics), A.B. Keith (The Religion and Philosophy of the Veda and Upaniṣads), R.E. Hume (The Thirteen Principal Upaniṣads), S. Radhakrishnan (The Principal Upaniṣads), R.D. Ranade (A Constructive Survey of the Upaniṣadic Philosophy); Basant Kumar Chattopadhyaya (The Teachings of the Upaniṣads), M P. Pandit (The Upaniṣads), Suresh Chand Chakravartti (The Philosophy of the Upaniṣads) and Swami Nikhilanana (The Upaniṣads : in four volumes).¹

But there is another class of the Upaniṣads on which Śaṅkarācārya did not comment, though he also profusely quoted from Jābāla, Brahmadindu, Mahānārāyaṇa and Kaivalya Upaniṣads. These Upaniṣads are popularly known as Minor Upaniṣads. The Minor Upaniṣads also have a sub-class, which being devoted to the advocacy of Śaiva, Vaiṣṇava and Śākta cult, can be called as

¹. For a detailed bibliography on the Upaniṣads Cf.: R E. Hume's bibliography in the Thirteen Principal Upaniṣads (Madras, 1902) pp. 461-515.
sectarian. These Sectarian Upanishads have been left unexplored as yet and the metaphysical, ethical and ritualistic contents of these Upanishads have so far remained almost totally neglected.

It has been our endeavour in this book to study these Upanishads from the metaphysical, ethical and ritualistic points of view.


The second chapter gives the metaphysical background of the ethical system of the Sectarian Upaniṣads because the latter cannot be properly comprehended without a discussion of the former. The metaphysical position has been given sect-wise. Such problems as the nature of the individual self and of the universal self and their relationship, the nature of the deities like Śiva, Viṣṇu and Śakti and their unity and the nature of the mind and will power have been spot-lighted.

1. The term ‘Sectarian Upaniṣads’ has been used in this book to denote the Upaniṣads connected with the Śaiva, Vaiṣṇava and Śākta traditions. The Śaiva (1950), Vaiṣṇava (1953) and Śākta (1950) Upaniṣads have been published from Adyar Library Madras and our study is mainly based on these Upaniṣads keeping in view their representative character of the three sects concerned. Some of the Upaniṣads belonging to these sects have also been included in a different series known as “The Un-published Upaniṣads, Adyar Library Madras, 1933 and we have also referred to some of them during the course of our studies.
The third chapter deals with the nature and development of Indian ethics and gives a survey of the history of Indian ethics. While doing so an attempt has been made to compare and contrast the salient features of the ethical systems of different periods with those of the ethical system of the Sectarian Upaniṣads. At the end an attempt has been made to vindicate the ethical systems of the Sectarian Upaniṣads, which being predominated by ritualism, are sometimes labelled as un-ethical. In our discussion of the nature of Indian ethics we have tried to show how it is closely connected with metaphysics and how it aims not at anything mundane but at spiritual emancipation of the seeker.

The fourth chapter is devoted to the study of the moral pre-requisites for self-realisation. In the beginning Yamas and Niyamas have been discussed in the historical perspective. Then is given the tradition of Yamas and Niyamas in the Sectarian Upaniṣads. Then follows a detailed study of the five Yamas individually, viz., Aḥīṃsā (Non-violence), Satya (Truthfulness), Asteya (Non-stealing), Brahmacarya (Celibacy), and Akalkatā (Absence of Crookedness) and five Niyamas viz., Akrodha (Absence of anger), Guruṣuṣṭṛśā (Service to Teacher), Śauca (Purity), Santoṣa (Contentment), and Ārjana Uprightness. At the end other moral virtues of the Sectarian Upaniṣads have been studied and classified under four different heads viz., (i) Knowledge and its corollaries, (ii) Devotional Qualities, (iii) Detachment and qualities connected with it and (iv) Religious observances.

The fifth chapter, which is devoted to the study of the ethico-spiritual qualities of Japa and Dhyāna, gives in detail the importance and procedure of Japa. The formation of the rosary, which is an accessory of Japa, is also discussed in this chapter. The discussion of Dhyāna includes a discussion of the three stages of the self, an understanding of which is of psychological significance for self-realisation.

The sixth chapter deals with the rituals which the Sectarian Upaniṣads prescribe for their followers as their moral duties. A special attempt has been made to bring out the ethical implications of these rituals though it would be too much to expect a modern rational approach to this aspect which belongs to the sacred tradition rather than to the realm of rational thinking.
CHAPTER I

THE SOURCES

The Upaniṣadic literature occupies an important place in Indian religion. A comprehensive study of this literature shows that this was an attempt made for the first time probably to give expression to the philosophical ideas of the Indian people. It may not be an exeggeration to say that for almost all later philosophical systems including Carvaka, Buddhism and Jainism the Upaniṣads provided some kind of basic nucleus. The Upaniṣads provide us today the background under which the Indian mind began to seek a satisfactory solution of problems like the origin of universe, power behind the universe, our cause of ignorance and the ways by which the ignorance can be removed. The Upaniṣads offered some solutions to these problems in their own way, and these problems are agitating our minds in the present-day context also. The Upaniṣads are undoubtedly of great historical value and they are also of great present-day importance. According to Deussen¹ to every Indian Brahmin today the Upaniṣads are what the New Testament is to the Christian.

The word Upaniṣad² consists of root sad (to sit) preceded by prefixes Upa (near) and Ni (down). The very word suggests that a group of pupils used to sit near the preceptor to gain divine knowledge from him. The words like Guhya Vidyā (hidden knowledge), Rahasyam (secret) and Vedānta (end of the Vedas) are also used for Upaniṣad.

There is a big bulk of literature which goes under the title of Upaniṣad. According to the Indian tradition there are one hundred and eight Upaniṣads, but their number, in fact, exceeds over two hundred. The Upaniṣads are further subdivided as Principal and Minor Upaniṣads. The Principal Upaniṣads are said to be eleven.

¹ Deussen, Paul, The Philosophy of the Upaniṣads p. 8.
² Śaṅkara uses this word in the sense of Brahma Vidyā by which the ignorance is destroyed. Cf. Śaṅkara’s commentary on Kaṭhopaniṣad, p. 18.
Studies in the Sectarian Upaniṣads

(Iṣa, Kena, Kaṭha, Praśna, Muṇḍuka, Muṇḍukya, Taittirīya, Altareya, Chandogya, Brhadāraṇyaka and Śvetāśvatara) on which Śaṅkara has commented. The other Upaniṣads are minor Upaniṣads. Some of them belong to Śiva, Viṣṇu and Śakti and thus they are loosely designated as the Sectarian Upaniṣads.

Synopsis of the Śaiva Upaniṣads

The Śaiva Upaniṣads have been published by the Adyar Library Madras, 1950¹. These Upaniṣads are edited by Mahādeva Śastri with a commentary of Śrī Upaniṣadbrahmayogin.

1. Akṣamalikopaniṣad

The Upaniṣad forms part of the Rgveda and deals with the import of the fifty letters of Sanskrit alphabet in connection with an exposition relating to the assemblage of the Rosary of Akṣa beads, its potency, worship and other particulars in the form of discourse between Prajāpati and Guha.

2. Atharvāṣikopaniṣad

The Upaniṣad forms part of the Atharvaveda and is divided into three parts. The first part deals with meditation of Praṇava, its four quarters and its four mātrās. The second part compares it (Praṇava) with Tāraka, Viṣṇu and Brahma. The third part compares the three mātrās of Praṇava to Jāgrot, Svāpna and Śuṣupti. It states that Śiva should be meditated upon. The Upaniṣad comes to an end by mentioning the fruit derived by the study of this Upaniṣad.

3. Atharvaśīra Upaniṣad

The Upaniṣad forms part of the Atharvaveda and is in the form of a talk between Rudra and gods. The Upaniṣad says that Rudra is everything in the world. Rudra is the four directions (east, west, south and north). He is male and female. He is Gaṇatī. He is Sarasvatī etc. The Upaniṣad contains the etymologies of the words Oṁkāra, Praṇava, Sarvavyāpti, Anātā, Tāra, Sūkṣma, Śukla, Vaiḍūya, Pārabrahman, Eka, Ekarudrā, Iṣana, Bhagavān, Mahēśvāra and Mahādeva. This Upaniṣad also deals with the Paśupata Vrata (vow) and the

¹. Except the last one (Śivopaniṣad) which was published in 1933.
attainment of identity with the *Rudraparamātman*. It winds us with a prayer addressed to *Parameśvara*.

4. *Kalāgnirudropaniṣad*

The Upaniṣad forms part of the *Krṣṇa-Yajurveda*. It deals with the *Tripuṇḍra Dhāraṇa* and vow belonging to Śambhu.

5. *Kaivalyopaniṣad*

The Upaniṣad forms part of the *Krṣṇa-Yajurveda*. It deals with three *Vidvās* viz., the *Karma-Vidya*, the *Upanāna Vidya* and the *Brahmavidya*. It also deals with the meditation of *Prāṇava*. The Upaniṣad says that *Paramātman* himself does every action in the world having taken resort to a body. The Upaniṣad says that, “He (*Paramātman*) being deluded by *Māyā* (of the form of ignorance of his own self) all around him (though in reality he is beyond the pale of the influence of *Māyā*), by abiding in the gross and other kinds of body resorts to all kinds of action due to the influence of false pride that everything everywhere is his own and pertains to himself.”¹ The Upaniṣad says, “All things of the phenomenal world of ignorance and its concomitants have had their origin in me (*Sadasiva*) and all things derive their sustenance in and through me (*Sadasiva*) alone. In me alone do all of them attain their dissolution. I am “that” the *Brahman* of such character, peerless, non-dual and eternal existence.”² The Upaniṣad ends giving the rules relating to the *Japa* of the *Śatarudṛṣṭya*.

6. *Gaṇapatyuṣaniṣad*

The Upaniṣad forms part of the *Atharvaveda* and opens with a prayer to *Gaṇapati*. The Upaniṣad gives the *Gaṇapati-gāyatri*.³ It also deals with the *Gaṇeśi-vidya* and *Gaṇapati-māla*.

7. *Jabālyupaniṣad*

The Upaniṣad forms part of the *Sāma Veda* and deals with the *Bhasma-Dhāraṇa* (besmearing of the ashes). The Upaniṣad ends by stating the fruit derived by putting on the ashes.

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1. Kaivalyopaniṣad. 12, p. 52
2. Ibid. 19. p. 54
3. Gaṇapatyuṣaniṣad, p. 61
8. Dakṣīṇāmūrti- upaniṣad

The Upaniṣad forms part of the Kṛṣṇa-Yajurveda. It deals with the Śiva-tattva and gives mantras relating to Śiva (mantras consisting of nine letters, eighteen letters and twelve letters). The Upaniṣad at the end gives the meaning of Niṣṭhā.1

9. Pañcabrahmopaniṣad

The Upaniṣad forms part of the Kṛṣṇa-Yajurveda. The Upaniṣad describes the five facets of Śiva viz., Sadyojāta, Aghora, Vamadeva, Tatpuruṣa and Iśāna, their colours and their forms. The Upaniṣad also gives the manner in which the knowledge of Parabrahman can be acquired. The Upaniṣad ends with the description of sentient and non-dual character of Śiva and the attainment of Śiva in Dahorakāśa.

10. BrhaJJabālopaniṣad

The Upaniṣad forms part of the Atharvaveda and is divided into eight Brāhmaṇas. The first Brāhmaṇa describes the names of the five types of ashes. The second Brāhmaṇa states that the universe has come into existence by the combination of Śiva and Śakti. The third Brāhmaṇa deals with the bath in ashes, the method of preparing the ashes and the way of besmearing the ashes over the body. The fourth Brāhmaṇa tells the time for the bath in ashes, and also deals with the Tripūṇḍra-Dhāraṇā (the way of putting the Tripūṇḍra-mark). The fifth Brāhmaṇa tells the disadvantages of not putting the Tripūṇḍra-mark. The sixth Brāhmaṇa narrates the story of Ahalyā. The seventh Brāhmaṇa gives the fruit of besmearing the ashes, the fruit of bath in ashes and the glory of wearing the Tripūṇḍra mark. The eighth Brāhmaṇa tells the fruit obtained by studying this Upaniṣad.

11. Bhasmajābalopaniṣad

The Upaniṣad forms part of the Atharva Veda and is divided in two chapters. The first chapter deals with the method of besmearing the ashes over the body and the fruit derived thereby. The second

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1. Dakṣīṇāmūrti- upaniṣad, 20, p. 75
chapter deals with the method of Śiva's worship. It gives the special rules for persons who dwell in Kaśi. It describes the Jyotirlinga in Kaśi.

12 Rudrahridayopaniṣad

The Upaniṣad forms part of the Kṛṣṇa Yajurveda. The Upaniṣad lays much stress on the unity of all reality. It explains the oneness of Śiva and Viṣṇu. The Upaniṣad gives the description of Para and Apara Vidyas.

13 Rudrakṣaṇabālopaniṣad

The Upaniṣad forms part of the Śāma Veda. The Upaniṣad gives the origin of Rudrakṣa, the qualities of Rudrakṣas and tells what kinds of Rudrakṣas should be given away. The Upaniṣad gives the number of Rudrakṣa beads to be worn on the different parts of the body such as head and arms etc.

14 Śarabhopaniṣad

The Upaniṣad forms part of the Atharva Veda. The Upaniṣad contains a prayer said by the Gods to Śarabha and the glory of Rudra. According to this Upaniṣad Śiva alone is worthy of being meditated upon.

15 Śvetāsvataraopaniṣad

The Upaniṣad forms part of the Kṛṣṇa Yajurveda and is divided into six chapters. The first chapter opens with the investigation into the cause of the phenomenal world and deals with the Paramātmā as the proximate and efficient cause of all phenomenal existence. The second chapter deals with the Yoga practices along with their parts, the symptoms of successful accomplishment and the final union with Paramātmā. The third chapter says that Paramātmā is the cause of everything. The fourth chapter opens with a prayer upto Īśvara for the acquisition of perfect knowledge and explains the entry of Īśvara into action of all kinds through the influence of his own Maya, the illusory character of the difference between the Jīva and Īśa. The fifth chapter deals with the form of Vidyā and Āvidyā. It also deals with the liberation from the bonds of worldly existence through the knowledge of the identity of the Jīva with the Īśa. The sixth chapter deals with the means of acquiring the knowledge of
Ātman through Prameśvara alone, and states that Paramēśvara is the only means to cross the ocean of worldly existence.

16. Śivopaniṣad

Śivopaniṣad has been published in the series of Unpublished Upaniṣads, Adyar, 1933. The Upaniṣad consists of seven chapters. The first chapter says that all the human beings are Paśus and they can be liberated from the bondages of this world by uttering Śiva’s name. The second chapter gives the detailed description of Śiva-liṅga and also describes the details of constructing a Śiva temple. The third chapter is also devoted to the construction of Śiva temple and to the worship of Śiva-liṅga. The fourth chapter is devoted to the establishment of Śaṅtigraha. The fifth chapter deals with different baths such as Bhasma Snāna, Varuṇa Snāna and Āgneya Snāna. The sixth chapter deals with the fruit obtained by offering different articles in charity to the devotees of Śiva. The seventh chapter is the most important one as it gives the details of the code of behaviour (Śivacāra) of the Śaivas, the necessary qualities of a student, the importance of a spiritual teacher who is no other than Śiva himself. This chapter also refers to the five Yamas and five Niyamas. It also deals with Vairāgya (Detachment) and Aparigraha (Non-convetousness) at length.

Synopsis of the Vaiṣṇava Upaniṣads

1. Avyaktopaniṣad

The Vaiṣṇava Upaniṣads have been published by the Adyar Library Madras, 1953. The Upaniṣads are edited by Mahādeva Śāstrī with a commentary of Śrī Upaniṣadbrahmayogin.

The Upaniṣad forms part of the Śāmaveda and is divided into seven parts. The first part deals with the origin of the Universe. There was nothing in the beginning. There was only light which neither had beginning nor end. That was divided twofold; one was Haritam (green) and the other was Raktam (red). The red became the male’s form and the green was māyā’s form. Both united together. It devolved into Vīrya. It grew in the form of an egg from which the first man was born.

The second part deals with the Ānuṣṭubhīvidyā. It describes
the Nṛsiṁha’s prayer. The third part gives the description of Manifest. Then follows the process of creation of universe by means of meditation. It also describes the importance of Dhyānayajña. The fourth part tells us how man got Universal knowledge by means of meditation. The fifth part explains how the three worlds, the Vasus, the four Varṇas, the day and night, the Vedas, and the mātrās were created. The sixth part deals with the creation of the universe by means of union of man and women. The seventh part mentions the fruits of studying this Upaniṣad.

2. Kalisaṁkartaraṇopaniṣad

The Upaniṣad forms part of the Black Vajurveda. As the name itself indicates the Upaniṣad deals with the question as to how one can cross Kali. The Upaniṣad suggests that by uttering the name of Nārāyaṇa one can cross Kali. The Upaniṣad ends by mentioning the fruits obtained by reciting the name of Nārāyaṇa.

3. Kṛṣṇopaniṣad

The Upaniṣad forms part of the Atharva Veda and gets its name after Kṛṣṇa. The Upaniṣad describes the forms of Kṛṣṇa. The latter portion of the Upaniṣad describes the creation of Saṅkarṣaṇa from Vasudev and from him was born Pradyumna. From him was born Aniruddha known as Ahaṅkara. From him were born the ten Prajāpatis. From them all the human beings are born and ultimately go back to them.

4. Garuḍopaniṣad

The Upaniṣad forms part of the Athara Veda and explains the Garuḍavidyā. Then follow mantras of Garuḍa garland. The Upaniṣad ends with the usual way by mentioning the fruit derived by acquiring such knowledge.

5. Gopālappṁyopaniṣad (Former)

The Upaniṣad is divided into two portions known as Gopālapūrva-ramini (Former) and Gopālottararatapini (Latter). This Upaniṣad forms part of the Atharva Veda. The former is further sub-divided into six Upaniṣads. The first Upaniṣad tells that Kṛṣṇa is the supreme deity. Then the meditation of Gopāla Kṛṣṇa is given. The Upaniṣad also gives the Gopālakṛṣṇa mantra for recitation and ends with a description
of devotional songs of Gopāla Kṛṣṇa. The second Upaniṣad explains the method of worshipping Govinda. The third Upaniṣad deals with a mantra1 (consisting of eighteen letters) by which creation came into existence. The fourth Upaniṣad says that the mantra consisting of eighteen letters is the means to attain the knowledge of self. The fifth Upaniṣad states that the creation of the universe has taken place from the five Pādas of the mantra consisting of eighteen letters of the third Upaniṣad. The sixth Upaniṣad explains the way of Dhyāna, Japa and devotional songs (bhajanās) of Gopālakṛṣṇa.

6. Gopālatapinyupaniṣad (Latter)

The Upaniṣad narrates the story of Kṛṣṇa and Durvāśa when the women of Vraja went to Kṛṣṇa and wanted to go to Durvāśa who lived at the other bank of Yamuna. The river gave way to the women of Vraja at the utterance of Kṛṣṇa’s name who was a celibate. The Upaniṣad calls upon the persons desirous of liberation to recite Gopāla’s name.

7. Tārasāropaniṣad

The Upaniṣad forms part of the White Yajurveda and is divided into three parts. The first part gives the Nārāyanya mantra (Om namo Nārāyaṇa). The second part explains this mantra in more details. The third part states the mantra by which the Supreme Being is pleased. The Upaniṣad ends in the usual way by mentioning the fruit derived by reciting this mantra (Om Namo Nārāyaṇa).

8. Tripādvibhutimahānārāyaṇopaniṣad

The Upaniṣad forms part of the Atharvā Veda and is divided into eight chapters. The first chapter starts with a desire to know the form of the Supreme Reality. The preceptor explains the form of Brahma to the disciple. The second chapter starts with a query into the nature of manifested Brahma. The manifested form of Brahma is said to be of two types: i.e., one having the attributes and the other devoid of attributes. The second chapter describes the different forms of Brahma. The third

1. The Mantra consisting of eighteen letters is:

बली कृष्णाय गोविन्दाय गोपीजनवल्लभय स्माहि।
chapter begins with a description of the Prapañca of ignorance and the form of Great illusion (Mahāmāya). This chapter also tells us how Brahman seeks resort into Mahāviṣṇu, Mahāviṣṇu into the primeval Man, the primeval Man into the primeval Nārāyaṇa. The fourth chapter opens with the elaborate description of Caitanya consisting of three quarters (Pādas). The Unmeṣa (opening of the eye) of primeval Nārāyaṇa and Nimeṣa (closing of the eye) of primeval Nārāyaṇa are also described in this chapter. The chapter ends with the description of the Mahāmāya and the way of escaping from it. (Here ends the former Kaṇḍa). The first four chapters form the former Kaṇḍa while the latter four chapters form the latter Kaṇḍa. The fifth chapter says that the lost knowledge can be regained. It is said here that the interior of the human being is purified by the company of good persons. In the end of the fifth chapter the state of a liberated man is described. The sixth chapter describes the Sudarśana-pūra and Sudarśana-mahācakra. It also gives the form of Vyāṣṭiyantra and Mahāyantra Mahima. The eighth one describes the Supreme Liberation. It lays more emphasis on devotion (Bhakti) and says that Bhaktiyoga is devoid of all obstacles. It says that the knowledge of Brahman cannot arise without devotion. This chapter gives the definition of a Guru and says that the primeval Nārāyaṇa is the Guru.

9. Dattātreyonāpiṣad

The Upaniṣad forms part of the Atharva Veda and is divided into three parts. The first part starts with meditation of Dattātreya, then the Dattātreya mantras of one syllable, six syllables, eight syllables, twelve syllables, sixteen syllables are given. The second part deals with the mantras of Dattātreya-garland. The third part deals with the fruit derived from the knowledge of Dattātreya,

10. Nārāyanopāniṣad

The Upaniṣad forms part of the black Yajurveda and is divided into four parts. The first part describes the creation of universe from Nārāyaṇa. The second part says that everything is Nārāyaṇa. The third part deals with the Nārāyaṇa mantra consisting of eight syllables (Om Namo Nārāyaṇaḥ). The fourth part compares Nārāyaṇa with Om.
11. **Nṛsiṁhatapinypupanisad (Former)**

The Upaniṣad forms part of the Atharvaveda and is divided into two portions viz., Pürvatapinypupanisad and Uttaratapinypupanisad. The Pürva (Former) is further subdivided into five Upaniṣads. The first Upaniṣad says that the whole universe has come into existence from the Anuṣṭubh mantra. The mantra is divided into four parts. The second Upaniṣad gives the derivations of Vīra, Ugra, Viṣṇu, Jvalantam, Sārvatomukham, Nṛsiṁha, Bhīṣaṇa, Bhadra, Mṛtyu, Namāmi, and Aham. The third Upaniṣad describes the power of Nṛsiṁha and its Bṛja. The fourth Upaniṣad starts with the description of Om. Om is present, past and future. Then the four divisions of the word ‘Om’ are given; which are Jagrat, Svan, Susupti and Tunīya. The fifth Upaniṣad starts with the description of the Mahācakra having six spokes and many other cakras are also described in this Upaniṣad. The Upaniṣad ends with the fruit derived from studying this mantra.

12. **Nṛsiṁhatapinypupanisad (Latter)**

The Upaniṣad is divided into nine parts (upaniṣads). The first Upaniṣad starts with the description of the unity of Brahman and the self. The self is further divided into four parts viz., Jagrat, Svan, Susupti and Tunīya. The second Upaniṣad states that the self can be known in the fourth stage i.e., Tunīya. The self is further identified with the four syllables of the word ‘Om’. The third Upaniṣad gives the meditation of Om (having the four parts) with four corresponding parts of the self. The fourth Upaniṣad gives the unity of all Reality. The fifth Upaniṣad gives the identification of A, U, and M with the Anuṣṭubh mantra. The sixth Upaniṣad states how one can get the supreme position by meditating upon Prāṇava. The seventh Upaniṣad says that Brahman is Sat, Cit and Ānanda. The eighth Upaniṣad describes the Tunīya stage. The ninth Upaniṣad deals with Māya, its functions, its form, the distinction between Jīva and Tīra and the Upaniṣad ends with the description of unity of Brahman and self.

13. **Rāmatapinypupanisad (Former)**

The Upaniṣad forms part of the Atharva Veda and is divided into portions known as Pürva (Former) and Uttara (Latter). The former is further sub-divided into five Upaniṣads. The first Upaniṣad starts with the meaning of the word Rāma. The second Upaniṣad is only of three verses and explains that the letter ‘Ra’ stands for Brahman, the letter
'A' stands for Viṣṇu and the letter 'Ma' stands for Śiva. The third Upaniṣad, which is only of one verse, recommends the worship of Rāma and Śiva. The fourth Upaniṣad starts with the Rāma mantra consisting of six syllables. The Upaniṣad also gives the method of writing the yantra of Rāma. The fifth Upaniṣad ends by saying that whoever meditates on Rāma gets liberation.

14. Rāmatāpīnyupiṇiṣad (Latter)

The Upaniṣad is divided into five parts. The first part contains the worship of Avimukta. The second part starts with Rāma and Tāraka (who protects). What is Tāraka; that one who protects from conception, birth, old age, the world and the great fear, is Tāraka. It also gives the fruit derived by muttering the name of Rāma. The third part contains the Rāmatārakopadeśa and the derivations of Varṣa (that which removes the evils done by knowledge and action) and Nāst (that which removes that evils done by the sense organs). The fourth part deals with the mantras which can directly give the glimpse of Rāma. The fifth part deals with the glory of the Rāma mantra consisting of six syllables.

15. Rāmarahasyopaniṣad

The Upaniṣad forms part of the Atharva Veda and is divided into five chapters. The first chapter states that all the sins can be removed by muttering the name of Rāma. The second chapter is mainly devoted to the mantras consisting of one syllable, two syllables, three syllables and of five syllables. This chapter also contains Rāma Gāyatrī, Rāmaśilāmantra, Śrīmantra, Lakṣaṇamāntra, Bharaṭamantra, Śatruṅghnamantra and Hūmān mantra. The third chapter gives some mantras and yantras relating to Rāma. The fourth chapter gives the qualities of a devotee of Rāma. The last (fifth) chapter explains the meaning of the word Rāma.

16. Vāsudevopaniṣad

The Upaniṣad forms part of the Sūma Veda and deals with the Gopicandana, Tripuṇḍra Dhāraṇa and meditation on Vāsudeva.

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2. Ibid. pp. 332-33.
3. Ibid., p. 332.
17. Hayagrīvopaniṣad
The Upaniṣad forms part of the Atharva Veda. It deals with the Hayagrīva mantra. It also gives the fruit derived by the knowledge of this mantra.

Synopsis of the Śākta Upaniṣads

The Śākta Upaniṣads which are eight in number have been published by the Adyar Library Madras, 1950. These Upaniṣads are edited by Mahādeva Śastri with a commentary of Śri Upaniṣadbrohmayogin.

1. Tripuropaniṣad
The Upaniṣad forms part of the Atharvaveda and states that Sarva is the Originator, Preserver and the Destroyer of the world.

2. Tripuratāpinyupaniṣad
The Upaniṣad forms part of the Atharvaveda and is further divided into five Upanisads. The first Upaniṣad describes the forms of Tripura. It states that the worlds, the Vedas, the Purāṇas, the Dharmas, the science of medicine and the science of astrology were originated by the combination of Śiva and Śakti. The second Upaniṣad describes Mahāvidyāsvārūpāvidyā, Sarvarakṣakartāvidyā, Tripurāṃbavidyā and Tripurasintāvidyā. The third Upaniṣad describes the different Mudrās (postures). The fourth Upaniṣad contains the derivation of the hymn R.V. 7.59.12. The fifth Upaniṣad contains the definition of Paramātman. The Upaniṣad also defines the Supreme Status (Paramārthata). It also gives a vivid description of the self. It states that one self is to be seen in all the different human beings, just like the image of moon, though one

1. Tripuropaniṣad : 15, p.9
2. Tripuratāpinyupaniṣad : (First Upaniṣad), p. 13
3. Jñānaṁ bhavante yeShaḥ Bhūmatā svarūpāvidyā manṇā yadā śāstir tatra samādhye
4. Tripuratāpinyupaniṣad. 5.13, p.59
appears to be manifold when reflected in water. The Upanishad says in the end that the sky is the resort of all things.

3. Devyupanishad

The Upanishad forms part of the Atharvaveda. All the gods go to the goddess and ask her: “What is your form?” Then she describes to them her own form. The Upanishad describes the *Mahācañḍanavākṣara-vidyā*.

4. Bahvrcopanishad

The Upanishad forms part of the Rgveda. In the beginning of the Upanishad it is said that there was a goddess who created the egg of world, from her were born *Brahma, Viṣṇu, Rudra*, all the groups of *Maruts*, the *Gandharvas* and *Apsarās* (*Nymphaeae*).

5. Bhāvanopanishad

The Upanishad forms part of the Atharvaveda. The Upanishad defines *Śakti* as: ‘ब्रह्माः परमकार्यायूता शक्तिः’ The Upanishad lays more emphasis on will (*Bhāvanya*). It says that Will is supreme.

6. Sarasvatirahasypanishad

The Upanishad forms part of the Black *Yajurveda*. The Upanishad describes six types of *Samādhis*.

7. Śtōpanishad

The Upanishad forms part of the Atharvaveda. The Upanishad gives the derivation of *Śtōra*. A question is put to *Prajāpati*: “Who is *Śtōra*? What is her form?” *Prajāpati* says, “*Śtōra* is the Nature on account of her being the absolute cause. She is said to be so on account of her having the nature of *Om*. *Śtōra* is divided into three powers: Will

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1. Tripurātāpīnyupanishad 15 p.49
2. Ibid. 5.26, p.51
3. Bhāvanopanishad, p.68
4. Ibid., p.73
5. Śtōpanishad. 2, p. 89
Power (Iccha Śakti), Power of Action (Kriya Śakti) and Power Manifest (Sakṣat Śakti).

8. Saubhāgyalaksmyupaniṣad

The Upaniṣad forms part of the Rgveda. It is divided into three parts. The first part contains the meditation of Saubhāgyalaksmya, Saubhāgyalaksmyaśānti, and Ekākṣārtacakra. The second part deals with Yoga and Samādhi. It also gives the characteristics of Samādhi. The third part deals with the different cakras: such as Ādityācakra, Svadhiṣṭhānacakra, Nābhicakra, Hṛdaya-cakra, Kaṇṭhacakra, Taḥācakra, Bhūcakra, Brahmarshaṇacakra and Akāśacakra.

The Date of the Sectarian Upaniṣads

In Sanskrit literature it is a very difficult problem to assign a date to a particular work. This difficulty is felt everywhere whether it is a religious work or a literary work. The Sectarian Upaniṣads are confronted with the same difficulty. In considering the date of the Sectarian Upaniṣads we shall only try to fix their upper limit.

The Śvetāsvatāropaniṣad which is a Śaiva Upaniṣad is regarded as the first among the Sectarian Upaniṣads. Weber\(^1\) classifies this Upaniṣad among the Sectarian Upaniṣads and says that this Upaniṣad has been wrongly attached with the Black Yajurveda. E.W. Hopkins\(^2\) classifies this Upaniṣad among the secondary Upaniṣads. As far as the date of the Śvetāsvatāropaniṣad is concerned, there are various views about it. This Upaniṣad is a post-Buddhistic Upaniṣad because it is familiar with the technical terms of Sāṅkhya and Yoga philosophies\(^3\). R.G. Bhandarkar\(^4\) suggests that this Upaniṣad stands at the door of Bhākta school. E.W. Hopkins\(^5\) suggests 400 B.C. as the date of the

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1. Weber, Albrecht : The History of Indian Literature, p. 155
The Sources

Śvetāsvatara Upaniṣad. The date as suggested by Hopkins is challenged by Keith1 who says that there are no cogent reasons for accepting such an upper date of this Upaniṣad and Keith himself does not assign any particular date to it. The casual way in which the Śvetāsvatara Upaniṣad2 refers to Bhakti which finds a definite place in the scheme of Gita goes to show that it was most probably composed before the Gita which being a part of the Mahābhārata, must have been composed near about third century A.D. Allowing roughly two hundred years for this development we can ascribe the Śvetāsvatara Upaniṣad to first century A.D. As it has been already said above that this is the first Sectarian Upaniṣad, we may say that the upper limit of these Sectarian Upaniṣads is somewhere near about 100 A.D. (c).

Moreover, names like Śūlapāṇi3, Umapati,4 Vṛṣadhvaja5, Śankara,6 Śarva7, Paśupati8, Nīlagrīva9, Mahādeva10 and Tryambaka11 are given to Śiva in the Mahābhārata. The Pāśupata Sūtras12, Liṅga Purāṇa13, Agni-

2. Śvetāsvatara Upaniṣad, 6.23
3. Mahābhārata, Udyoga Parva :177.7
4. Ibid. 177.7
5. Ibid. 177.11
6. Ibid. 178.15
7. Ibid., Droṇa Parva, 74.52.
8. Ibid., 74.52
9. Ibid., 74.53
10. Ibid., 74.54
11. Mahābhārata: Droṇa Parva, 74.54
12. Pāśupata Sūtras: (a) 1.40 p.52 mentions Sadyojāta
(b) 2.22 p.72 " Vāmadeva
(c) 3.21 p.89 " Aghora
(d) 4.22 p.107 " Taṭpuruṣa
and (e) 5.42 p.144 " Īśāna
13. Liṅga Purāṇa: (a) Chapter XI describes Sadyojāta
(b) " XII " Vāmadeva
(c) " XIII " Taṭpuruṣa
(d) " XIV & XV describe Aghora
and (e) " XVI describes Īśāna
Studies in the Sectarian Upaniṣads

Purāṇa, Brhadājālopaniṣad and Pañcabrahmopaniṣad mention Śiva’s five epithets, viz., Śaṭiyā ātā Vāmadeva, Aghora, Taipuruṣa and Īśāna. But of all these five epithets of Śiva the Mahābhārata is conversant with only one epithet, i.e. Īśāna. It is probable that during the time of the Mahābhārata only one epithet of Śiva i.e. Īśāna had developed and the rest four viz., Sadyojāta, Vāmadeva, Aghora and Taipuruṣa had not developed.

The Mahābhārata assumed its present form near about fourth century A.D. Thus we see that some of the Śaiva Upaniṣads were composed after the Mahābhārata assumed its present form i.e. 4th century A.D. As we find in many of the Śaiva Upaniṣads, Śiva is identified with Viṣṇu and such an idea of identity of Śiva and Viṣṇu is seen in the Sangloil Copperplate inscription of 545 A.D. We may conclude that some of these Upaniṣads in which we find an identity of Śiva with Viṣṇu might have been composed near about 500 A.D. According to P.E.

1. Agni Purāṇa: 86.4 mentions five epithets of Śiva viz., Sadyojāta, Vāmadeva Taipuruṣa, Aghora and Vāmadeva.
2. Brhadājālopaniṣad: 1.10-14 pp. 89-90 mentions Śiva’s five epithets.
4. Mahābhārata: (a) Droṇa Parva: 74.54
   (b) Karna Parva: 24.70
   (c) Sauptika Parva: 7.2
6 (i) Rudraḥdayopaniṣad 5, 6, 10. p. 149
   (ii) Śarabhoopaniṣad: 25 and 26, p. 174
7. Epigraphica Indica I. XIV. p.166
   (Quoted in Śaiva Mata of Dr. Yaduvansi, p. 315)

जयतिथ्रथुस्वादेन्द्रुजितामुक्तमहकल:
भनान्तिनिधनंत्र शात्रुविशेषं ज्ञातं पति:
बिज्जयव्यवहित्यां स्वामिमहासेनधामसंज्ञायामाभिविवत...
नमो हृतिहरिहरण्यामेंम्यो...
The Sources

Dumout\(^1\) *Nyśīṁhatapīṇyūpaniṣad*, a *Vaishnava Upaniṣad* was commented upon by Gaṇḍāpāda and Śaṅkara and consequently it was composed before seventh century A.D. *Rāmatapīṇyūpaniṣad* seems to be influenced by Kāṇāṇuja and can be placed near about eleventh century A.D. \(^2\) J.N. Farquhar\(^3\) gives eleventh century A.D. as the date of some of the Śrāktā *Upaniṣads*. S.N. Das Gupta\(^4\) goes as late as fourteenth or fifteenth century while giving the date of some of the later *Upaniṣads*. Thus we can tentatively place these *Sectarian Upaniṣads* between first century A.D. and sixth century A.D. though some of them can be ascribed to as late a period as fifteenth century A.D.

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2. Weber, Albrecht : *The History of Indian Literature*, p. 168
CHAPTER II

METAPHYSICS

Having given a bird’s eye view of our source books, we proceed to examine the metaphysical concepts of the Sectarian Upaniṣads so as to provide a background for the discussion of ethical principles which we propose to discuss in the following chapters.

Many of the Sectarian Upaniṣads are quite conscious of the importance of metaphysical problems. The Śvetāsvatara Upaniṣad for example which is the first Sectarian Upaniṣad, opens with a metaphysical enquiry: “Is Brahman the cause? Whence are we born? By what do we live? Where do we dwell at the end? Under whose guidance we abide, whether in pleasure or in pain.” As we discuss the metaphysics of the Sectarian Upaniṣads we shall see that though they agree with the Principal Upaniṣads on the major points yet they show certain peculiarities of their own. Being composed in post-Buddhistic period they are familiar with the technical terms of such developed philosophical systems as the Sāṅkhya and the Yoga. Their reference to the three guṇas of Sāṅkhya philosophy may also be mentioned as one of their peculiarities. The central theme of these Upaniṣads is the same as that of the Principal Upaniṣads viz., unity of the souls and yet they have a greater emphasis on the theistic trends where the devotee is supposed to have separate identity from the deity. It is this theistic trend which is responsible for the frequent use of epithets like Hara, Rudra, Śiva, Viṣṇu, Nārāyana, Nṛsiṁha, Kṛṣṇa, Vasudeva and Rāma denoting the personal aspect of God. Another important point to be noted is that these Sectarian Upaniṣads in addition to knowledge, lay more stress on Ṣaṅkṭi (devotion). As we discuss the metaphysical principles of these Upaniṣads sectwise, we shall have more occasions to notice such peculiarities.

1. Śvetāsvatara Upaniṣad, 1.1.
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Śaiva Upaniṣads

As the Śvetāśvatara Upaniṣad is the oldest of all the Śaiva Upaniṣads and carries a great importance amongst the Sectarian Upaniṣads, it will be proper to review its metaphysical contents from ethical points of view and then to proceed with other Śaiva Upaniṣads.

Threesfold Brahman

The Śvetāśvatara Upaniṣad describes Brahman as threesfold. He is said to be the enjoier, enjoyed and the power which brings about the enjoyment.¹ The Upaniṣad uses the three terms for Brahman viz., Bhokta, Bhogym and Preritram. This triad is Brahman. All the three are seated in the cavity of the heart. This fact can be realised only by the true Yogins and by none else and not by them who run into the diverse directions. The persons who are spiritually blind cannot realise such Reality. The Supreme Reality is the innermost self of all beings.

Brahman as all pervading

Brahman is represented in the Śvetāśvatara Upaniṣad as all pervading. He is described as the Lord who pervades in all the regions. He was the first to be born and it is He, who dwells in the womb. It is He again, who is born (as a child) and he will be born again in the future. He stands behind all persons and His face is everywhere.² That Lord is also in the waters. He has entered into the whole world. He is in plants. He is also in trees.³ This all pervading nature of Brahman shows that the whole nature is Brahman. Brahman is seen in the trees and in the waters as well. He is not different from the nature. The very nature is a part of His;

Brahman as Isā

As it has been already pointed out, Brahman has been represented as a Personal God in this Upaniṣad, He is said to be Isā. Brahman is said to be Jālavān (possessing Māya) in this Upaniṣad and he rules

1. Śvetāśvatara Upaniṣad, 1.12.
2. Ibid. 2.16.
3. Ibid. 2. 17.
the whole Universe by his powers.\footnote{I. Śvetāsvatataropaniṣad. 3.1.} He rules all the worlds during their manifestation and continued existence. The word Jāla in this context, refers to Māyā, or the creative energy of Brahman, by which the Universe is projected, sustained and ultimately withdrawn into Brahman. Māyā belongs to Brahman, as the thread from which the spider's web is made belongs to the spider. Through creating and preserving the Universe Brahman, or Pure consciousness, remains untouched by this action. Brahman is often described as the Lord of Māyā. Māyā becomes a sinister influence when it deludes living beings and makes them forget their identity with Brahman. The Śvetāsvatataropaniṣad says that there is only one Rudra and no second, who rules all the worlds by His powers. He dwells as the inner-self of every living being. After having created all the worlds, He, their Protector, takes them back into Himself at the end of time.\footnote{2. Ibid. 3.2.} Here the word Rudra refers to Brahman, destroyer of ignorance and he effects sorrow and suffering. The Upaniṣad further says, “His eyes are everywhere, his faces are everywhere, His arms everywhere, everywhere His feet. He it is who endows men with arms, birds with feet and wings and men likewise with feet. Having produced heaven and earth He remains as their non-dual manifestor.”\footnote{3. Ibid. 3.3.} This verse also shows the omniscience of Brahman as he is present everywhere. This Upaniṣad represents Brahman as the creator of gods, bestower of their powers and He is the support of the whole universe; “He, the omniscient Rudra, the creator of Gods and the bestower of their powers, the support of universe, He, who in the beginning, gave birth to Hiranyagarbha—may He endow us with clear intellect.”\footnote{4. Ibid. 3.4.} The last sentence is very significant as it asks for a clear understanding by which one can realise Brahman. When one is able to realise one's own self one realises the highest reality of life and that is why it is prayed that Rudra may impart a clear intellect by which one may realise Brahman. The all pervading nature of Brahman is explained in another verse also. The Upaniṣad says, “The Puruṣa with a
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thousand heads, a thousand eyes and thousand feet, encompasses the earth on all sides and extends beyond it by ten fingers’ breadth.”
Likewise it is said, “His hands and feet are everywhere, His eyes, hands and feet are everywhere. His ears are everywhere. He exists encompassing all.” Brahman is said to be without hands and even then he has a grasping power. He sees when he has no eyes. He hears when He has no ears.

The different Epithets used for Brahman in the Śvetāsvatara Upaniṣad

It has already been said above that Brahman has been spoken of as a Personal God in this Upaniṣad. The epithets used for Him are given below so as to show His nature:

1. Hara — God
2. Bhokta — Enjoyer
3. Bhogam — Enjoyed
4. Prerita — The Power which brings about the enjoyment
5. Aja — Unborn
6. Dhūva — Eternal
7. Jālavān — Having Māyā as His character
8. Rudra — Rudra
9. Mahārṣi — The Great Seer
10. Vaśt — Ruler
11. Puruṣa — Puruṣa

1. Śvetāsvatara Upaniṣad : 3.14.
2. Ibid. 3.17.
3. Ibid. 3.19.
4. Ibid. 1.10
5. Ibid. 1.12.
6. Ibid. 1.12.
7. Ibid. 1.12.
8. Ibid. 2.15.
9. Ibid. 3.1.
10. Ibid. 3.2; 3.4; 4.12, 4.21, 4.22.
11. Ibid. 3.4; 4.12.
12. Ibid. 3.18.
13. Ibid. 1.3; 3.19.
12. Nīla — The Dark Blue
13. Patangā — Butterfly
14. Harita — Green Parrot
15. Lohitākṣa — With red eyes
16. Māyā — Having Māyā as his characteristic
17. Parīvēṣṭa — Who encompasses the Universe
18. Bhūvanasya Gopī — The Protector of the Universe
19. Viśva-Karmā — The Creator of the Universe
20. Deva — The self illuminating
21. Mahātma — The all pervading soul
22. Phalakarma Karṇa — Who does work for the sake of the fruits
23. Kalāsargakara — Maker of creation and its parts
24. Bhāvagrāhya — To be apprehended by intuition
25. Bhāvābhāvavakarasiva — The creator (Śiva) of both life and matter
26. Dharmaṇava — The source of virtue
27. Bhageśa — The source of good qualities.
28. Prāpanuḍa — The Destroyer of sin
29. Karṇadhipadhipa — The Ruler of the master of the organs of sense
30. Karmadhyakṣa — Who presides over all actions
31. Sākṣi — The witness
32. Haṁsa — Haṁsa

1. Śvetāsvatara Upaniṣad. 4.4
2. Ibid. 4.9.
3. Ibid. 4.14.
4. Ibid. 4.15.
5. Ibid. 4.57.
6. Ibid. 4.17.
7. Ibid. 4.17.
8. Ibid. 5.7.
9. Ibid. 5.14.
10. Ibid. 6.6.
11. Ibid. 6.11.
12. Ibid. 6.9.
13. Ibid. 6.11.
14. Ibid. 6.15.
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33. Kalakala — The Destroyer of Time¹
34. Pradhanaksatrajñapati — The controller of Matter and spirit²
35. Guțeṣa — The Lord of Guṇas (Sattva, Rajas and Tamas)³
36. Saṁsāramokṣa-sthitibandhahaṭu — The cause of liberation from world and of bondage which results in its continuance⁴
37. Niśkala — Without parts⁵
38. Niśkriya — Without activity)
39. Śanta — Tranquil)
40. Niravadya — Faultless)
41. Niraṅjana — Unstained)
42. Amṛtasya Param — The supreme Bridge to immortality.
Setu

The Śvetāsvataropaniṣad⁶ uses at least 42 epithets for Brahmaṇ mentioned above. All these epithets may be classified under the three hands viz., (i) Personal, (ii) Descriptive and (iii) Philosophical. Personal epithets are those epithets which describe Brahmaṇ as a person. Descriptive epithets are those epithets which give a particular description of Brahmaṇ and finally the Philosophical epithets are those epithets which explain Brahmaṇ on philosophical lines. All the 42 epithets are classified under these three heads:

Personal: 1, 2, 3, 4, 8, 9, 10, 11, 17, 18, 19, 20, 21, 31 and 32.

Descriptive: 12, 13, 14 and 15.

Philosophical: 5, 6, 7, 16, 22, 23, 24, 25, 26, 27, 28, 29, 30, 33, 34, 35, 36, 37, 38, 40, 41 and 42.

¹ Śvetāsvataropaniṣad. 6.16
² Ibid. 6.16.
³ Ibid. 6.16.
⁴ Ibid. 6.16.
⁵ Ibid. 6.16.
Other Śāiva Upaniṣads

Self-realisation as the highest virtue

It will be discussed in the following chapter that in Indian religion metaphysics and ethics are interlinked very closely. When a man has realised his own self, he realises the Supreme Reality. In this connection amongst the Principal Upaniṣads, the Isopaniṣad dwelling on the virtue of self-realisation says, “The wise man who perceives all beings as not different from his own self at all, and his own self as the self of every being, by virtue of that perception hates none. What delusion, what sorrow is there for the wise man, who sees the unity of existence and perceives all beings as his own self?”¹ Amongst the Sectarian Upaniṣads the study of Kaivalyopaniṣad is important in this respect. Referring to the man who has realised the Supreme Reality, the Upaniṣad says that he (the sage who has attained Brahman) is Brahman; he is Śiva; he is Indra; he is imperishable; he is the Supreme Being; he alone is Viṣṇu; he is Prajāpa; he is Kāla; the god of death; he is fires and he is the moon. In short he alone is all; whatever has been; whatever is yet to be and whatever is ancient. Having known Him one transcends even death. There is no other royal road to liberation. A man, who sees his own self seated in the selves of all human beings and all human beings seated in one’s own self, attains the Supreme Brahman.²

Nature of self

Giving the nature of the Self (Jīva) and its relationship with the Supreme Self the Kaivalyopaniṣad says that He (Paramātman) being deluded by Māyā all around him, and having taken a body, resorts to all kinds of action due to the influence of false pride. He alone derives the satisfaction incidental to the waking state of enjoyments of various kinds; such as woman, food, drink and the like. While in the dreaming state, he as the Jīva, is enjoyer of pleasure and pain in a world created by his own mind under the influence of Māyā. Again, owing to the operation of the influence of Karman of his previous incarnations, he reverts to his dreams and is roused to his waking state.

1. Isopaniṣad : 6 and 7
2. Kaivalyopaniṣad. 8, 9, and 10, p.50
from Jiva alone which sportively plays in the three cities (viz., waking, dreaming and sleeping), the whole phenomenal world has come into existence. He is the substratum of all, the form of unsurpassed bliss and is the indivisible one. From Him (Brahman) the Prāṇa is born, from Him is born the mind, all the sense-organs, ether, air, fire, water, earth—the prop of the universe.\(^1\)

Unity of individual self with the Universal Self

As in the Principal Upaniṣads in the Sectarian Upaniṣads also there is no distinction between the Ātman and the Paramātman. It is said in the Kaivalyopaniṣad “That which is the Supreme Brahman, and the self of every body, that which is the substratum of the entire Universe, that which is subtler than the subtlest and which is eternal, “Thou art that.”\(^2\) The Upaniṣad makes it clear that there is no distinction between the Supreme Reality and the human self. When one is able to realise, “I alone am the Brahman”; one is liberated from all the bonds resulting from the delusion relating to the existence of things apart from the Brahman.\(^3\)

Jiva and Tāṣa

The Rudraḥdayopaniṣad holds that there is no difference between Jiva and Tāṣa. The only difference is that the Jiva enjoys the fruits of actions, done by it, while Tāṣa does not enjoy the fruit of the actions. Both, the Jiva and Tāṣa reside in the body. The Rudraḥdayopaniṣad says, “There are two birds placed together in this body of ours, known as the Jiva and Tāṣa; of the two, the Jiva eats the fruits of all actions but the great Ṭīvra does not.”\(^4\) The Maheśvara, in the form of Tāṣa remains in the body as a witness without enjoying the worldly pleasures. The difference between the two is created by Māyā. The Upaniṣad says, “The Maheśvara is stationed in the body merely as a witness not partaking of the enjoyment, and manifests himself

\(^{1}\) Kaivalyopaniṣad 12-15. p.52.
\(^{2}\) Ibid. 16. p. 53.
Cf. also Śarabhopaniṣad. 25 and 26. p. 171.
\(^{3}\) Ibid. 17. p.53.
\(^{4}\) Rudraḥdayopaniṣad. 41. p. 153.
Cf. (i) Śvetāṭivataropaniṣad. 4.6.
Cf. (ii) Munḍakopaniṣad. 3.1.1.
of his own accord. Difference between the two has been artificially created by Māyā alone. Even as the space (Ākāśa) of the pot and the space of the Maṭha are being artificially treated as different from the vast expanse of space, similarly the parts of the same Paramātman (the transcendent Brahman) are artificially differentiated in the form of Jīva and Śiva.  

A man who realises identity between Jīva and Iṣṭa does not grieve and attains the non-dual, auspicious state of unsurpassed bliss (Ānanda) in the form of Śiva. The Upaniṣad says that only these persons in whom all blemishes have been worn away, can see in their own bodies the real form of the self-manifest radiance (Jyotis), that is the all-witness (Sarvasākṣin), and not others who are invested with Māyā. For a yogin who has visualised the Paramātman in his Samādhi, and who has attained the knowledge of Brahman there is nothing more to be attained. As we see that there is indivisible expanse of ether and it has no resort to go anywhere, similarly a man who has realised his own Ātman to the full has no other place to resort to.

Nature of the Brahman

The Brahman is subtler than the subtest. He is the Viśva (Universe) of the variegated forms. He is the most ancient man. He is Iṣṭa. He is Hiranyākṣa. He is of the form of Śiva. He is devoid of hands and feet still possesses the powers of grasping and locomotion to an incomprehensible extent. He has no eyes yet sees. He is earless yet hears. He knows perfectly well that apart from him, the Brahman, there is naught. He is of the character of eternal sentience. He alone is knowable through the various Vedas and their innumerable śakhas. He alone is the knower of all the Vedas. Religious merit and sin are not for him. Neither dissolution, nor birth, nor the body, nor its limbs, nor the group of organs of perception and action, nor the mind is for him. Neither the earth element, nor waters, nor fire, nor air, nor

2. Ibid. 46. p. 154.
3. Ibid. 48. p. 154.
ether is for him. All things of the phenomenal world of ignorance and its con-comitant have had their origin in him and all things derive their sustenance in and through him. He is “That” the Brahman of such character, the peerless non-dual and eternal existence. All the things have their origin in Brahman and go back to Brahman. In the Śaiva Upaniṣads Śiva has been identified with Brahman and the whole world is deluded by the Maya of Śiva. It is said in the Pañcabrahmopaniṣad, “Deluded by the Maya powers of Śambhu all the Suras (Gods) do not know the world-preceptor, the prime cause of all causes, Mahādeva, the super abundant radiance the Paramapuruṣa that transcends the transcendent and has the entire Viṣṇu as his abode. The form of this radiance does not stand within the range of vision of persons deluded on account of their ignorance of the Parabrahman.”

Five Facets of Śiva

The Pañcabrahmopaniṣad gives the five facets of Śiva. These five facets are Śūdyojāta, Aghora, Vāmadeva, Tatpuruṣa and Iśāna. It is quite probable that during the time of the Sectarian Upaniṣads Śiva took these five different epithets. In the Purāṇas also conception of Śiva having the five faces gained importance.

A study of these five faces of Śiva shows that people worshipped Śiva in all these different forms. In this connection Giuseppi Tucci

   Cf. also Śvetāsvatāropaniṣad. 3.18.
2. (i) Kaivalyopaniṣad. 19. p. 54.
   (ii) Pañcabrahmopaniṣad. 25. p. 84.
   (iii) Bhasmajābālopaniṣad. 2.9. p. 138.
   Cf. (a) Brahma Sūtra 1.1.2.
   (b) Taittirīyopaniṣad. 3.1.
   and (c) Bhāgavata Purāṇa 1.1.1 for a similar idea.
5. Liṅgapurāṇa, XI chapter describes Sadyojāta, XII chapter describes Vāmadeva, XIII chapter describes Tatpuruṣa, XIV and XV chapters describe Aghora and XVI chapter describes Iśāna.
writes, "These five names of Śiva correspond to the five Budhas of Buddhism. It is the same intuition which underlies binding the five layers of bricks in the Vedic altar homologous to Prajāpati and by which the sacrificer recovers his own identity with Prajāpati himself; in the same way the presence in man of the five breaths presided over by the five gods, sun, moon, fire, rain and wind, reproduce in the microcosm the synthesis of the macrocosm."

At another place Tucci writes, "Likewise Paramaśiva, the Supreme Śiva, that is pure consciousness, assumes five faces of different colours; from which derive the five directions, which correspond to the five "families" of Buddhist schools, White Sadyojāta to the West, Yellow Vāmadeva to the North, Black Aghora to the South, Red Tatpuruṣa to the East, all grouped around the central face which is that of the Green Tśāna."

Here are given the descriptions of Sadyojāta, Aghora, Vāmadeva Tatpuruṣa and Tśāna as found in the Pañcabrahmopaniṣad.

Sadyojāta

The form of Sadyojāta is said to be the most secret in the world. Sadyojāta is of the character of earth, the Puṣan (Sun), Rama (the spouse of Viṣṇu), Brahmā (the creator), its colour is yellow, its Śakti (power) is of sentient action and it is capable of bestowing the fruits of all desires.

Aghora

Aghora is of the character of water, the moon, Gaurī (the spouse of Śiva), the second Veda (Yajus) is of the colour of the cloud, is the vowel ('U'), is pleasing and is said to be the Dakṣiṇa fire. He is composed of the fifty letters (of the alphabet), is sustenance conjoint with the powers of desires and action, is possessed of quality of protecting the powers generated by itself, is destructive of the flood of all kinds of sins and is capable of destroying all wicked persons and bestowing the fruits of all kinds of wealth.

2. Ibid. p.50.
Vāmadeva

Vāmadeva is the bestower of the great enlightenment, is of the character of fire, is possessed of the various vidyās and Lokas (worlds), is lustrous with splendour of crores of suns, and is full of grace, is known as Sāmaveda, has a majestic voice, is of a mild temperament, is of the character of the Āhavaniya (fire), unsurpassed in excellence served by the two Śaktis possessed of the powers of knowledge and destruction, is of white colour mixed with black, is of itself fully sentient, and is of the controller of the three abodes (the gross, subtle and causal and the three states of waking, dreaming and sleeping), is the bestower of the fruits of all kinds of Karmans, good and bad alike unto all men, is of the form of the eight syllabled Mantra Om, Namo Mahādevāya) and is firmly established in the interior of the eight petals of the heart-lotus.¹

Tatpuruṣa

Tatpuruṣa is surrounded by the region of air, is conjoint with the five fires, he controls the potency of Mantras, is of the form of Atharvaveda, his body is as vast and indivisible as the macrocosm, is of the blood of red colour, he grants all desires, is of the character of medicine for all kinds of diseases of the mind as well as of the body, is of the prime cause of all created beings, their sustenance and dissolution, he wields all kinds of powers, transcends the three states of waking, dreaming and sleeping and is of the Turiya State, he even transcends Turiya, is designated as the Turiya Brahman worthy of being adorned by Brahma, Viṣṇu and others, is the generator of all and is the transcendent Brahman alone.²

Iśāna

Iśāna is the highest prompter and is the witness of the functioning of the Buddhi, is of the character of Ākāśa, is of the character of the Avyakta (unmanifest), is adorned with Turiyomkāra, has all the gods rolled into one, is thoroughly tranquillized one, is the controller of all sounds commencing from “Akāra”, his body is of Ākāśa (etherial substance), is the director of the five kinds of action (creation,

1. Pañcabrahmopaniṣad 10, 11, 12, 13 and 14. p.81.
2. Ibid. 15, 16, 17 and 18. p.82.
sustenance, destruction, benediction and suddenly vanishing from view), is of the character of the five Brahman (Brahma, Viṣṇu, Rudra, Iśāna and Sadāśiva) and is prodigious.¹

Non-dualistic nature of Śiva

Śiva, who is said to have five different forms, is nondual according to the Upaniṣad (Pañcabrahmopaniṣad). It says, “Differentiation results in falsehood alone everywhere, as the characteristics, qualities, attributes, marks and the like, forming the basis of such differentiation stand undisclosed. Hence the eternal and immutable cause of all things is the one, absolute (Brahman) alone, that is peerless. In this matter the one and only determining factor is that the pure sentence of the Brahman (which is the one real substratum of all this varying and variegated phenomenal existence) is non-dual and absolute alone.”²

Śiva and His realisation in Dharākāśa

Śiva has been said to be “liberator from the bonds of worldly existence” and he can be realised only in the Dharākāśa. The Upaniṣad says, “In the Brahma-śūra (the body which is the city of Brahman, wherein, is the abode of the Brahman of the Microcosm), wherein is the abode of the form of a white lotus (the heart), known as Dāhara, O Sage! in the middle of it is the ether, known as the Dharākāśa. That ether is Śiva, the infinite existence non-dual consciousness and unsurpassed bliss. That Śiva should be sought to be realised by all seekers. This Śiva is the witness established in the hearts of all beings, without any exception, and manifests himself to the seeker, in accord with the strength of vision and degree of spiritual development attained by the seeker. Hence this Śiva is known as the heart of all beings and the liberator form the bonds

¹ Pañcabrahmopaniṣad. 19-21. pp. 82-83.
² Ibid. 39. p. 85.

मंदः सच्च नियमेत्व घमदिरनिलक्षात् ।
शतश्च कारणं नित्यमेकमेबाद्यं खलु ।
शतं कारणमेबं शुद्धतैत्वमेबं हि ॥
of worldly existence." It should be noted here that it has been said that Śiva can be attained in Dāharakūśa.2

Śiva as Sat, Cit and Ānanda

According to the Pañcabrahmopaniṣad3 Śiva is Sat (Being), Cit (Consciousness) and Ānanda (Bliss). He is to be obtained by all the persons who wish to seek liberation from the world. He is said to be seated in the heart as a witness and simultaneously he is also said to be the heart.

Paśus and Paśupati

In the Jābdlyupaniṣad the human beings have been compared with the Paśus and Śiva as Paśupati because he is the master of all Paśus. What are the Paśus? The Upaniṣad says, "Even as the cows and other animals that subsist on grass, that are by themselves devoid of discrimination, that are driven by others, that are employed in agricultural and other operations that put up with all kind of torments, and are capable of being tethered by their masters are the Paśus; even so are the Jīvas (Paśus), even as the masters of such cows and


2. Macdonell gives these meanings of Dahara: Small, subtle, mouse, and musk-rat (A Practical Sanskrit Dictionary). Śabdakalpadruma (Vol. II, p. 698) also gives the meaning as small, rat, brother and boy. Vācaspatyam (Vol. V. p. 3510) gives the meaning as ether (Ākāśa) and Īśvara. The word Dahara is used in the sense of small in Kātyāyana Śrauta Sūtra (14. 5. 3.). The commentator on Kātyāyana Śrauta Sūtra opines that the meaning of Dahara has the sense of smallness. The word Dahara also occurs in the Chāndogyopaniṣad (8.1.1.) where it is used in the sense of smallness. The word Dahara occurs in Brahmasūtra (1.3.14), Taittirīya Samhitā (7.5.3.1), Āpastamba Śrauta Sūtra (1.9.23), Yajñavalkya Smṛti (III. 270, 271) and Lalitavistara (VII-72). The Nighaṇṭu (3.2) enlists Dahara among the words meaning small but it gives the form of the word as Dabhram.

3. Pañcabrahmopaniṣad. 40-41. p.86,
other animals are Paśupatis, even so the omniscient Ṫa is Paśupati. This Paśupati, who is the master of all the Paśus, if he himself is encircled with egoism, is known as the Jīva swirling in worldly existence. According to the Bhasmaśabālopaniṣad the Paśupati is the liberator of the human-beings from the worldly bondages. He is the all-knower (omniscient), he is endowed with the power of accomplishing the five kinds of actions (creation, sustenance, destruction, benediction and vanishing suddenly from view); he is the omnipotent overlord that is immanent in all and is Ṫa.

Rudra: Having the characters of all gods

The Rudraḥdayopaniṣad is unique in its character. It says, "Rudra is of the essence of all gods; all gods are of the essence of Śiva. To the right of Rudra are the sun, Brahma (the creator) and the three fires (Dakṣīna, Gārhapatya and Āhavanīya). To the left side are the three viz., the Goddess Uma, Viṣṇu and Soma. Uma is viṣṇu himself. Viṣṇu verily is the Moon."  

Identity between Viṣṇu and Śiva

The Rudraḥdayopaniṣad establishes the identity between Viṣṇu and Śiva by saying, "Those who worship Govinda verily worship Saṅkara. Those who worship Hari with true devotion verily worship the bull-ensignied god (Śiva)." The hatred that is shown for Śiva is for Viṣṇu because the Upaniṣad comments, "Those who hate Virupākṣa also hate Janārdana. Those who have not realised Rudra have not
likewise realised Keśava.'"¹ In order to realise any of them, both Viṣṇu and Śiva should be realised. The knowledge of one will be incomplete without the knowledge of the other. The Upaniṣad also gives their genealogical relation. It says, "From Rudra is generated the seed. Janārđana is the receptacle of the seed. He, who is Rudra, is himself Brahmā. He, who is Brahmā, is verily Hūtāśana."² The Upaniṣad further says, "Rudra is of the character of Brahmā and Viṣṇu. The (phenomenal) world (that owes its origin to Rudra), is verily of the character of Agniṣṭoma. Every male sex is of the form of Īśana, and every being of female sex is of the form of the lady Uma."³ The Upaniṣad explains the characteristics of all the human beings by saying, "All creatures, inanimate and animate, are of the character of Uma and Rudra. Whatever is manifest (Vyakta), is of the form of Uma, and whatever is unmanifest (Avyakta), is of the form of Mahēśvara. What is the conjunction of Uma with Śaṅkara, that conjunction is known as Viṣṇu, unto him, who is that reputed Viṣṇu, should the seeker make salutation with devotion."⁴ The Śarabhopaniṣad also tries to establish the identity between Viṣṇu and Śiva. It says, "Viṣṇu who is the source of all the microcosm and macrocosm, constituting the universe having originated from a part of myself along with his own progeny originating from his own limbs, sustains the entire universe and attains dissolution (in me, the Kalāgnirudra) at the appointed time. Beyond that everything (apart from me) is false."⁵

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1. Rudraḥdayopaniṣad 6, p. 149
2. Ibid. 7, p. 149
3. Ibid. 8, p. 149
4. Ibid. 9, 10, p. 149
5. Śarabhopaniṣad 25, 26, p. 171
Vaiṣṇava Upaniṣads

The metaphysical contents of the Śaiva Upaniṣads have been discussed in the previous pages. It would not be out of place if the metaphysical contents of the Vaiṣṇava Upaniṣads are also discussed on the same lines.

The Vaiṣṇava Upaniṣads regard Viṣṇu or Narayana as Brahman. The Vaiṣṇava Upaniṣads use all the epithets given to Brahman for Viṣṇu or Narayana.

Kṛṣṇa as the supreme Reality

The Gopālapūrṇatāpīninyupaniṣad says that Kṛṣṇa is the Supreme deity. Death is afraid of him. By his Māyā the whole universe comes into existence. Kṛṣṇa is described in the Gopālatāpīninyupaniṣad as below: One who mentally meditates on Kṛṣṇa is released from the bondage of the world. Kṛṣṇa who has the lotus like eyes, who has the lustre of the clouds, whose clothes shine like the lightning, having the two arms, who has face of knowledge (Jñānamudrā), who is vanamālī, who is Īśvara, who is held by the Jīva, Māyā and cows (Vedas) as their shelter resort, who takes shelter under kalpavrksa, who is endowed with the divine ornaments, who is seated in the jewel-lotus, who is served by the wind softened by the waves of Jamuna.

1. Cf : (i) Tripādāvibhūtīmahānārāyaṇopaniṣad 2.15-16, pp. 101-3
   (ii) Gopālatāpīninyupaniṣad (Uttara), 30, p.69
   (iii) Ibid. 35. p.70
2. Gopālapūrṇatāpīninyupaniṣad p. 42
3. Ibid. p. 42
4. Ibid. p.43
5. Gopālapūrṇatāpīninyupaniṣad 1.8, 9 and 10, p.44

सत्यश्रोकर्णलम् मेघाभ मेघु तांत्रिकः ।
द्विभुजां ज्ञानमुद्राःस्वयं वन्मालिनीश्वरम् ॥
गोपणियोगवार्ति सुरदुरमव्यवस्थम् ।
द्विश्वांकरणोपेति रत्नपक्षमवयगम् ॥
कालिन्दीजलकल्पोलिसंग्रहितसेवितम् ।
चिन्तयन् चेतसं कुष्ठं मुक्तो भवति संस्कृते: ॥
**Krṣṇa**, whose description has been given above, is the means by which his devotees can be liberated from the world. As it is stated in the *Principal Upaniṣads* that by meditating upon Brahman one gets liberation from the bondages of the world; similarly the devotees of Krṣṇa get liberation after meditating upon the name of Krṣṇa. The *Gopālapūrvaṁyupanisaṁ* states, “Krṣṇa, who in the beginning created Brahma, then revealed to him the Vedas and later protected the Vedas, to that god luminous, a man desirous of liberation, should resort to that Krṣṇa.”¹ This Upaniṣad recommends the recitation of the five lettered mantra preceded by Om (Om Krṣṇaṁya Namah) for obtaining the eternal peace to the persons who are desirous of liberation. The persons, who recite this mantra, to them Krṣṇa might show his own self.²

**Krṣṇa : Not an Enjoyer**

There is a mantra in the *Śvetāsvataraṁpōnaṁ* which states, “The two birds of beautiful plumage, who are inseparable friends, reside on the self same tree. Of these, one eats the fruits of the tree with relish, while the other looks on without eating.”³ This mantra has influenced the *Gopālottarapīnaṁpōnaṁ* where Krṣṇa is stated to be not the enjoyer. But here Krṣṇa is said to be the witness. The *Gopālottarapīnaṁpōnaṁ* says, “From Brahman two birds with beautiful plumage come into existence. Out of these two, one who possesses the ego, is the enjoyer. The other (Krṣṇa) is the witness thereof (and is not endowed with ego). Both of them are seated in the universe (which is of the perishable nature i.e. Vṛksadharma). Therefore, one (Jīva) is the enjoyer and other (Krṣṇa) is not enjoyer. The former one is Bhoktr (Enjoyer). One, who is different from him (Jīva), is

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1. *Gopālapūrvaṁyupanisaṁ* 2.22, p.48
   Cf : Tripādāṁbhūtimaṁnarāyaṇapōnaṁ 2.15–16, pp. 101-3 for detailed description of Narāyaṇa as Brahman.
2. Ibid. 2.23, p.48
   बोक्त्रसिद्धतिः ये जपतित गोविन्दस्य पंचययं मनुष्य ।
   तेवापि विद्यादात्मवेव तस्मान्मुक्तरस्वसनिन्यातिथ्यः ||
3. *Śvetāsvataraṁpōnaṁ* 4.6

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Abhoktr; He is Kṛṣṇa.”¹

Nārāyaṇa as the Supreme Reality

The Ānāpyaṇopaniṣad propounds that everything is Nārāyaṇa. It says, “Nārāyaṇa is eternal. Brahmā is Nārāyaṇa. Śiva is Nārāyaṇa. Time is Nārāyaṇa. The directions are Nārāyaṇa. The counterdirections are also Nārāyaṇa. The upward is Nārāyaṇa. The downward is Nārāyaṇa. Inside and outside are Nārāyaṇa. All this is (present) Nārāyaṇa—whatever is past and whatever is yet to come. Nārāyaṇa is stainless, unstained, without alternative (Nirvikalpa), nameless, (Nirākhya) pure, Nārāyaṇa is the only God, there is no second. He who knows this becomes Viṣṇu himself.”²

The Form of Brahman

According to the Avyakta Upaniṣad the Universe has come into existence from the unmanifested form of Brahman.³ He himself is unmanifested and this Universe has come into existence from the unmanifested form of Brahman.

The Tripādvyabhāṣṭiṣeṣāmānānāpyaṇopaniṣad gives the following forms of Brahman: Brahman is devoid of three times i.e. present, past and

1. Gopālottarātāpīṇyopaniṣad 18, p.62

2. Nārāyaṇopaniṣad II. p. 169

3. Avyaktoṇopaniṣad 3.1. p.6
future.\textsuperscript{1} \textit{Brahman} is devoid of all time.\textsuperscript{2} \textit{Brahman} is with attributes and \textit{Brahman} is without attributes. \textit{Brahman} is without beginning, middle and end. All this is \textit{Brahman}. \textit{Brahman} transcends \textit{Māyā} and is beyond any qualities (\textit{Guṇa}). \textit{Brahman} is endless, immeasurable, undivided, pure and complete; \textit{Brahman} is of the nature of one without a second, supreme bliss, purified conscious, liberated, truth, omnipotence, undifferentiated and indivisible.

\textit{Brahman} is \textit{Sat} (Being), \textit{Cit} (Consciousness), \textit{Ānanda} (Bliss) and self-fulgent. \textit{Brahman} cannot be seen by the mind and speech. \textit{Brahman} is beyond all arguments. \textit{Brahman} cannot be realised by the innumerable Upaniṣads. \textit{Brahman} is devoid of place, time and things. \textit{Brahman} is all complete. \textit{Brahman} is non-dual and indescribable. \textit{Brahman} is of the form of \textit{Prāṇava}. \textit{Brahman} is explained by the word \textit{Prāṇava}. All the \textit{mantras} that begin with \textit{Prāṇava} are \textit{Brahman}. \textit{Brahman} is divided into the four quarters.\textsuperscript{3}

\textit{Brahman} is said to be of two kinds: \textit{Sākara} (with attributes) and \textit{Nirākāra} (without attributes). \textit{Sākara} is divided into \textit{Sopādhika} (conditioned) and \textit{Nirupādhika} (unconditioned).

\textit{Brahman} is also said to be \textit{Nirupādhika Sākara} (unconditioned attributes). \textit{Nirupādhika Sākara} (unconditioned attributes) is of three-fold character, i.e. \textit{Brahmavidya Sākara}, \textit{Ānanda Sākara} and

\begin{itemize}
    \item 1. Tripādvibhūtimahānārāyaṇopaniṣad 1.5, p. 89
    \item 2. Ibid.
    \item 3. Tripādvibhūtimahānārāyaṇopaniṣad 1.5, p. 89-90
\end{itemize}
Brahmananda Sakara. This threefold Sakara Brahman is again two-fold i.e., Nitya (Eternal) Sakara and Mukta (Liberated) Sakara. What is Nitya Sakara and what is Mukta Sakara? Nitya Sakara is that which is without beginning and end. Mukta Sakara is for them who have obtained liberation by means of worship. The Tripādvi-bhūtimahānārayānopaniṣad explains the Nirupādhika Sakara in the following way: on account of it being non-dual, undivided, complete, unsurpassed, supreme bliss, purified, conscious, liberated, of the form of truth and on account of its similarity with Brahman, Caitanya; the Nirupādhika Sakara (unconditioned attributes) is proved.  

1. Tripādvi-bhūtimahānārayānopaniṣad 2.6, p.97.
2. Ibid. 2.6. p.97.
3. Ibid. 2.8, p.98.
The chart indicates the different forms of Brahman as shown in the *Tripādvyabhūtimahānārāyaṇopaniṣad*. There are three other forms of Brahman i.e. Vidyāsākāra, Ānandasākāra and Vidyānandasākāra. Brahman is Vidyāsākāra on account of the Vidyā (knowledge) being prominent therein. Brahman is Ānandasākāra on account of Ānanda (Bliss) being prominent therein and Brahman is both Vidyānandasākāra on account of Vidyā (knowledge) and Ānanda (Bliss) being prominent therein.¹

**Two Aspects of Brahman: Sakāra and Nirākāra**

In the chart it has been shown that Brahman is Sakāra (with attributes) and Nirākāra (without attributes) and both of them are of opposite qualities. How is it possible that Brahman is Sakāra and Nirākāra both? The *Tripādvyabhūtimahānārāyaṇopaniṣad* says that as the air is present everywhere and is also Nirākāra, and the lord of air is Sakāra, there is no distinction between the two. (We feel the touch of the air but we cannot see the air but this air is certainly not different from its lord i.e. Vāyu Deva). Similarly there are other things such as the earth which has got its lord in the form of a god. The earth is not different from its god, who has got a body. (There is a close similarity between earth and its lord i.e. Adhīsthāyādeva). Likewise there is no contradiction with regard to the Supreme Brahman who is present everywhere. There is no disparity of the Supreme Brahman of the divergent, strange and infinite powers, on account of its own knowledge² The Upāniṣad

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1. Tripādvyabhūtimahānārāyaṇopaniṣad. 2.10, p.99
2. Tripādvyabhūtimahānārāyaṇopaniṣad. 2.10, p.99.
gives one more cogent argument in order to prove that Sakāra and Nirākāra are the two qualities of Brahman but they are not basically different in nature. It says that if we accept that the complete and the Supreme Brahman is only Nirākāra without being Sakāra; then Brahman will also be inanimate like the other which is Nirākāra. How can it be possible that Brahman may be inanimate? Therefore, the two qualities of the Supreme Brahman i.e. Sakāra and Nirākāra are accepted as such by its very nature.¹

**Discrimination (Vidhiniśedha Viveka) as a means to good conduct**

The Tripādvībhūtīmahānārāyanopanīṣad says that man, being dissatisfied with the false objects, as if in a dream, having enjoyed the sense objects, many in number and varied, difficult to be achieved, always runs after them.² Man enjoys the different sense objects of the world and is never satisfied with them and the result is that he has a constant desire to enjoy them. He never develops a tendency to give them up. What happens is, that, what is necessarily non-desired (Aniṣṭa) appears as desired (Iṣṭa) to a man. All the people, who hanker after their desired objects, develop a tendency which may be called inclination-for-pleasant (Sukhabuddhi); but ultimately it becomes inclination-for-unpleasant (Dukkhabuddhi) for them. What they consider to be Sukha (pleasant) is really Dukkha (unpleasant) for them. They really do not develop a tendency for realising the Supreme Bliss because they have never felt the enjoyment of that knowledge.³ The main reason for this is the excess of ignorance. What leads to the excess of ignorance? The Upaniṣad says, “The absence of inclination towards devotion, knowledge and dispassion

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1. Tripādvībhūtīmahānārāyanopanīṣad 2.13, pp. 99-100
2. Ibid. 5.4., p.115
3. Ibid. 5.4., p.116
leads to ignorance. The absence of inclination (towards devotion, knowledge and dispassion) is caused by the extreme impurity of mind." The company of good persons can remove the impurity of the mind. The company of good persons is achieved through the ripening of the meritorious actions of the highest type which have been practised in various previous births as a result of the knowledge of the secrets of the entire scriptures. By the company of good persons one learns the knowledge of discrimination between action and negation (Vidhiniṣedha Viveka). Then one develops a tendency for good conduct; the good conduct destroys all that is bad and then the heart is very much purified.

Attainment of Turīya through four Quarters

The Turīya position can be attained through the four successive quarters. The Tripāḍvibhūtimahānārāyaṇopaniṣad describes Avidyā as the first quarter, Vidyā as the second quarter, Ānanda (enjoyment) as the third quarter and Turīya as the fourth quarter. These four quarters are the four successive stages of realisation of Brahman. In the normal process of obtaining the supreme bliss the four quarters, that have been described in this Upaniṣad, come in a successive order. In the world we are, first of all, confronted with Avidyā i.e. ignorance; when we are able to overcome Avidyā we attain Vidyā i.e. knowledge; the knowledge of the Supreme Reality. When we attain the knowledge of the Supreme Reality we feel enjoyment and this enjoyment takes us to the Supreme Bliss. In that state a man is free from all the bonds of the world, he is free from sorrow and enjoyment. When a
man obtains the Turiya state, he fears nobody and enjoys in himself. Brahman and Jiva

In reality there is no distinction between Brahman and Jiva. KṚṣṇa or Gopāla is Brahman and the Jiva is not different from Brahman (KṚṣṇa Gopāla). The Gopālatāpinyupaniṣad says, “That which is the Supreme Brahman, having the character of Kṛṣṇa, eternal enjoyment being the form, I am that.” It is further said, “That which is the Supreme truth, undisturbed by anything, I am that. One should bring out a mental combination (thinking that there is no distinction between Kṛṣṇa and Jiva).” One should also think oneself to be Gopāla. As Brahman has been said unmanifest in the Principal Upaniṣads, similarly Gopāla has been said as unmanifest having no end and the eternal. The wise man should worship thinking, “I am Gopāla. I am unborn. I am eternal. I am Rāma. I am Aniruddha.”

Māyā and its characteristics

The Kṛṣṇopaniṣad says that Māyā is of the character of Sattva, Rajas and Tamas. The Upaniṣad refers to Devaki as the daughter of Brahman. Kṛṣṇa and Rāma are the meaning of the Vedas. Kṛṣṇa is worshipped by the Gopikās in Vṛndāvana. All the Gopikās are the cows. Avarice and anger are the demons. The sixteen thousand, one hundred and eight women are the Upaniṣads. The tranquil (Śama) is Kṛṣṇa’s friend in the form of Sudāma. Uddhava is self-restrain (Dama). Kṛṣṇa plays in this world in the form of a child for the

1. Gopālatāpinyupaniṣad . O. p. 69
2. Ibid. 30. p.69
3. Ibid.
4. Ibid.
5. Ibid. 35. p.70
6. Kṛṣṇopaniṣad 1.4 and 5 p.23
destruction of the enemies and for the welfare of the sages.\footnote{Kṛṣṇopaniṣad 1.6, 9, 13, 16 and 18, pp. 23–24}

Śākta Upaniṣads

Having dealt with the metaphysical contents of the Śaiva and Vaiṣṇava Upaniṣads we propose to study the metaphysical contents of the Śākta Upaniṣads.

The Śākta Upaniṣads, like the Śaiva Upaniṣads\footnote{Bṛhadāraṇyaka Upaniṣad 2.8-13, pp. 92–93} regard Śakti\footnote{Bhāvanopaniṣad 1.p. 68 defines Śakti as Śrīgūḍā: परम कारणभूता शक्तिः: ॥} as the creative power of Śiva. She is the mother of the universe. She is the creator of Prakṛti. She is knowledge (Vidyā) and ignorance (Avidyā). She is joy and sorrow. She is of the form of Brahma. She is of the form of five gross elements. She is conscious and unconscious.\footnote{Devyupaniṣad 2-3, p.53} These Śakti: the Originator

Cit Śakti is said to be the originator of all things. Cit Śakti was present in the beginning. She created the world-egg. She is known as Kāma-kalā. She is also known as Śrāngarakaṁ. From her was born Brahma; from her was born Viṣṇu and from her was born Rudra. From her all the Maruts were born. All the Gandharvas were born from her. Everything was born from her. Śakti was born from her. All that which comes out from egg, sweat and earth was born from her. Mobile, immobile and man were born from her.\footnote{Bhavīcārāna Upaniṣad 1-2, pp. 61-62}
is the soul; all the rest is unreal and non-self. She is Brahmadeya (Brahma Samhit), and is free from sense perception and mental perception.\(^1\) She, Mahatipurasundari, of the character of Sat, Cit and Ananda, shines alone.\(^2\)

Cit Śakti\(^3\) is said to be the Parā Śakti. She is the word ‘Om.’ She, of the form of Sat (Being), Cit (conscience) and Ananda (Bliss), is seated in the speech (Vāk). Having pervaded in the three Puras (Jñānata, Svāpna and Suṣupti) and three bodies (Sthūla=gross, Sūkṣma=subtle, Kāraṇa=cause), she shines inside and outside.

Icchā Śakti and Her Different Forms

According to the Sītopaniṣad Sīra has three different forms viz., Icchā Śakti, Kriya Śakti and Sāksāt Śakti.\(^4\) Icchā Śakti is subdivided into Bhadrarūpini, Prabhavarupini, Candrarūpī, Sūryarūpī, and Agnirūpī (in the form of Śreṇī, Bhūmidevi, and Nīladevi).\(^5\) Icchā Śakti is described as Śreṇī, Bhūdevi, Yogaśakti, Bhoga Śaktirūpī and Vīraśaktirūpī.

Icchāśakti in the form of Soma (Moon)

Icchāśakti (in the form of the moon) nourishes the herbs and she is of the form of Kalpavrksa, flower, fruit, creeper, bushes, herbs and medicines. She, in the nectar form of the moon, is the giver of the fruit of the Mahastoma sacrifice to the gods. She satisfied the gods through the nectar, the cattle through the grass and the human beings through the grain.\(^6\)

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1. Cf. Upaniṣad Brahmayogin on Bhavopanisad 5, p.64
2. Bhavopanisad. 5. p.64
3. Cf. Yogavasiṣṭha 3.45.13. says that Cit Śakti is of the form of Jīva.
4. Ibid. 3-4, pp. 62-63
5. Sītopaniṣad 11, p.93
6. Ibid. 12, p.93
7. Icchāśakti is the highest form of Bhūmideva.
8. Ibid. 13, p.93
Icchāśakti in the form of Sūrya (Sun)

Icchāśakti is of the form of Sūrya (Sun) because she causes to shine the Sūryaloka and Candrałoka. She shines through day, night, the period starting from the winking of an eye to the kalas of time, the fortnight (created by the difference of night and day of eight-Prahara), month, season, Ayana and through the imagination of the ages of hundred years of persons by means of distinction of Samvat-sara. The early and late winking of the eye, the wheel of time, just like the wheel of the world, all are the special part of time of the form of light.¹

Icchāśakti in the form of Agni (Fire)

Iccha Śakti, of the form of fire, is present in the human beings, in the form of their hunger and thirst. It nourishes the human beings by giving them the power of digestion. She is present in the gods by way of offering them the oblation. She is present in the herbs of the forest in the form of cold and heat. She is inside the woods, in the form of Nitya (eternal) and she is outside the woods, in the form of Anitya (non eternal).²

Icchāśakti in the form of Śrīdevī

Śrīdevī, having assumed the three forms, (Śrī, Bhūmi and Nīlā), becomes manifested according to the determination of Bhagavan for the welfare of the world. She is manifested, in the form of Śrī and Lakṣm.³

1. Sitopaniṣad 14, p.94
2. Ibid. 15, p.95
3. Ibid. 16, p.95
Icchāśakti in the form of Bhūdevi

Bhūdevi is, of the form of Praṇava in the form of earth, with seven Dwīpas along with waters and, in the form of the base of fourteen Bhuvanās (viz., Bhūloka, Bhuvarloka, Svārloka, Mahaloka, Jana-loka, Tapaloka, Satyaloka, Atala, Vitala, Sutala, Rasātala, Talātala, Mahātala and Pātala).¹

Kriya Śakti

The Śitopaniṣad describes the origin of Naḍa (Sound) from Kriya Śakti, A sound was produced from the mouth of Hari. From that sound Bindu was produced. From Bindu was produced the first sound Praṇava (Om). The mountain known as Rāma Vaikhānasa is beyond Praṇava. The commentator² explains the mountain Rāma-Vaikhānasa as the Supreme Bliss in the form Sat (Being), Cit (Conscience) and Ānanda (Bliss). The commentator further identifies the Rāma-Vaikhānasa mountain with Supreme Being (Paramātman). In order to realise Supreme Being there are many ways, in the form of Karman (Action) and Jñāna (knowledge).³

Sakṣat Śakti

Sakṣat Śakti is the cause of manifest (Vyakta) and unmanifest (Avyakta) as well as cause of creation, stability and destruction of the universe (simply by closing and opening of her eyes). She is endowed with all the powers. She is, of the form of restrain (Nigraha), of the form of favour (Anugraha) to the devotees and of the form of peace and valour.⁴ Sakṣat Śakti is also identified with the divine, knowledge and Cit (Conscience)⁵.

Yoga Śakti in the form of Icchā Śakti

The Yoga Śakti is the power which rests with Gods at the time of destruction for taking rest on the right side of the chest (of God)

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1. Śitopaniṣad. 17, p.95
2. Cf. Upaniṣadbrahmayogin on Śitopaniṣad p.97
3. Ibid. p.97
4. Śitopaniṣad 30, p.101
5. Cf. Upaniṣad brahmayogin on Śitopaniṣad 34, p.101
in the form Śrīvatsa (Vişnu) ¹
Bhoga Śakti in the form of Icchā Śakti

The Bhoga Śakti is of the form of enjoyment.² The Sītopaniṣad gives the detailed physical description of the Bhoga Śakti in the following way. She (Bhoga Śakti) is reposed in Kalpaṅkṣa, Kāmadhenu, Cīntāmanī, Śaṅkha, Padma and nine Nidhis viz., Mahāpadma, Padma, Śaṅkha, Makara, Kaśyapa, Mukunda, Kunda, Nīla and Kharva. She is worshipped by the devotees in order to gain the worldly desires and in her honour they perform the daily and the casual rites and Agnihotra and observe Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhyāna and Samādhi.³

Vira Śakti in the form of Icchā Śakti

Vira Śakti is known as Vira Lākṣmī in the Sītopaniṣad. The Upaniṣad⁴ gives the detailed physical description of Vira Śakti in the following way. The Vira Śakti has four hands. She is the giver of 'fearlessness. She holds lotuses in her hands. She is wearing Kīrti on her head. She is seated in the root of Kalpatree. She is watered by the four white elephants by means of nectar-water pouring from the jewel-studded jars. All the gods worship her. She is endowed with eight powers viz., Anima, Laghima, Prāpti, Prākāmya, Mahima, Iṣṭva, Vaśtvā, and Kāmāvasāyitva. Kāmadhenu is worshipping her. She is praised in the Vedas and Śastraś. She is served by nymphae. She is being illumined by the sun and the moon. Tumburu and Nārada are singing her glory and Purāṇima and Amāvasya are holding umbrella upon her. Āhālinī and Māya are holding choweries over her. She is fanned by Svahā and Svadhā. She is being worshipped by Bhṛgu and Pūnya. She is seated on the divine throne of lotus.

Ātman (Jīva)

According to the Tripurārūpinyuṇaṇiṣad only one self is in three stages viz., Jāgrat (waking), Svapna (Dreaming) and Suṣupti (Dreamless)

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¹. Sītopaniṣad 35, p.101
². Ibid. 36, p.102
³. Ibid. 36, p.102
⁴. Ibid. 37, p.103
and a man who crosses the three stages, has no rebirth. All beings possess the same self. It is only the ephemeral bodies which are different and the basic substratum of all beings is the same. Due to our ignorance we identify the body with the self and thus we are not able to realise the Supreme Reality. The Upaniṣad says, "There is only one self which is present in different beings, as the moon is one, but looks manifold when reflected in waters." The same is true of the self also. As ether is present in a jar and as the jar is taken from place to place and not the ether, the same is the case with the Jīva also. The Jīva is just like the space; as the space is present in numerous jars and yet space is not distinct in all the jars; similarly the Jīva is present in all the human beings but it is the same. Apparently as the jars are different, the space also seems different in the jars; but the space is the same. Jars are of different sizes and vary from one to another; and one does not know their distinction but one knows that they are all jars. As long as there is veil of Māyā, so long man remains in ocean of darkness; when darkness is removed one sees oneness (oneness of the human self and the Supreme self).

1. Tripurārapīnḥaṁīnaḥ 5.14, p.49
   एक एव वातः वेदयो जागरितवस्तुपुरुषविषय |
   स्थानतयतीतस्य पुनर्जन्म न विद्यते ||

2. Ibid. 5.15, p.49
   एक एवं तमां तःत्र तसे तसे वशस्विनिः ||
   एकता बहुव्य स दृष्यते जलचन्द्रवति ||

3. Ibid. 5.16, p.49
   चचत्वृत्तमाकां नीयमाने घटे यथा ||
   घटो नीयते नाकाश तथा जीवो नभोयम: ||

4. Ibid. 17, p.49
   चचत्व्विशाकां नीयमाण गुन: पुनः ||
   तदश्चे च न जानाति स जानाति च निस्त्यतः ||

5. Ibid. 5.18, p.49
   चचत्व्विन्यान्त याच्चतावस्तुपरम पुष्कले ||
   मिले तमसं च चतुर्वेदमकश एवानुशायति ||
Mind: Śuddha (Pure) and Aśuddha (Impure)

The Tripurātipīnuyāpaniṣad classifies mind into two categories viz., Pure (Śuddha) and impure (Aśuddha). Impure is endowed with desire and pure is devoid of desire. Mind is said to be the cause of liberation and bondage. Bondage is due to attachment towards the sense organs and liberation is only possible when mind is devoid of the objects and is concentrated in the heart and when mind attains the state of negation—that is the Supreme state. The Upaniṣad states that the mind should be controlled so long as it is not finally dissolved in the heart; this is knowledge and this is meditation while the rest is only the expansion of the scriptures.

The Ethical aspects of Metaphysics

In the next two chapters we propose to discuss the ethics of the Sectarian Upaniṣads. It will be therefore, not out of place if we examine the ethical implications of the metaphysical principles discussed above.

In fact the metaphysical principles of the Sectarian Upaniṣads are never without their ethical bearings. The Kṛṣṇa Upaniṣad for example while visualising Brahman as Kṛṣṇa says that avarice and anger are the demons, tranquil is Kṛṣṇa’s friend, Sudāma and Uddhava are self-restraint. This type of discussion can be said to be a peculiarity of the Sectarian Upaniṣads; when they deal with the ultimate reality they do not lose sight of the ethical principles as well. The idea that a man may remain in the world and yet be indifferent to it is also brought

1. Tripurātipīnuyāpaniṣad 5.5, p.48
2. Ibid. 5.6, p.48
3. Ibid. 5.7, p.48
4. Ibid. 3.7, p.48
5. Kṛṣṇa Upaniṣad 9 and 16, pp.24-25
out in the *Gopālottaratāpinjupaniṣad.* The self, when it is an enjoyer, becomes individualised, but when it is a mere witness, it attains *Krṣṇahood.* The *Tripādvibhūtimahānārāyanopaniṣad* while, elaborately discussing the nature of *Brahman,* tells in very emphatic terms as to what is desirable (*Iṣṭa*) and what is undesirable (*Aṇiṣṭa*) and how one can obtain the power of discrimination through the study of the Śāstras. The Upaniṣad also tells us how one can develop a tendency for good conduct.

In our metaphysical discussion of the supreme reality as described in the Upaniṣads belonging to different sects we also observe that there is an emphasis on finding out the unity in diversity. *Śiva* and *Viṣṇu,* for example, as we have already seen, are said to be two forms of the self same reality. The trinity of *Brahma,* *Viṣṇu* and *Maheśa* is also said to be fundamentally one. It is an important point to be noted that these Upaniṣads, though being sectarian in nature, never condemn the deity of the other sects. They rather try to identify their own deity with that of the others. It shows that their attitude was that of reconciliation rather than of conflict. From ethical point of view this reconciliatory attitude in that age of bigotism should be greatly appreciated.

The description of the *Sitopaniṣad* of *Icchā Śakti* (will power) in a highly philosophical way explains that this universe is just a manifestation of the will of the Almighty. It modifies the plant-life in the form of *Soma,* brings about the modification in time in the form of *Sūrya* and is responsible for all biological processes in the form of *Agni.* It supports the whole universe. It shall be seen in this context that a large portion of ethical discussion in the west is devoted to the treatment of will power. This emphasis on will in the *Sitopaniṣad* can be compared to the statement of the *Brhadāraṇyakopaniṣad,* ‘Man is made out of will.’ This brings out an important

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1. *Gopālottaratāpinjupaniṣad* 13, p.62
2. *Tripādvibhūtimahānārāyanopaniṣad* 5.4-6, p.116
3. *Sitopaniṣad* 19, p.96
4. *Brhadāraṇyakopaniṣad* 3.9.11

भुवनाधारेििं बिज्ञायते ।
4. *Brhadāraṇyakopaniṣad* 3.9.11
ethical point that man has perfect freedom of will and he is the architect of his fate.

The three-fold discussion of will power viz., Icchā, Kriyā and Sāksāt (Jñāna) points out that ethically will is as important as action but knowledge being named as direct power (Sāksāt Śakti) supersedes them all. Whatever is implied in this metaphysical discussion is supported by its ethical application as given in the Sectorian Upaniṣads. They emphasise devotion and action in the form of various rituals. Knowledge, of course, continues to occupy as in the Principal Upaniṣads the supreme position.

The amalgamation of knowledge and devotion in the Sectorian Upaniṣads referred to above is reflected in their metaphysical thinking also. The Principal Upaniṣads laying more emphasis on knowledge could be more emphatic about Advaitism also. The Sectorian Upaniṣads on the other hand laying more emphasis on devotion had to give place to dualism also to some extent. The Upaniṣads belonging to different sects gave supreme position to the deity of that particular sect and thus the Upaniṣads belonging to one sect differed from those belonging to the other. But there is unity in this diversity also.¹ These Upaniṣads while giving place to devotion to satisfy the emotional urge in man made concession for dualism but as for as their reasoning goes, there is enough evidence to show that they agreed with non-dualism.² It seems that the seeker at the initial stages of his Śadhana worships the deity with a dualistic approach but ultimately his Śadhana culminates in realising the unity of all. As regards the attitude of different cults towards this problem, Dr. Jadunath Sinha says, “The Śaiva Upaniṣads teach idealistic monism or absolute monism. The Śaṅkara Upaniṣads also advocate absolutism (Advaitic). They lay stress on the dynamic nature of the creative power of Brahman. The Vaiṣṇava Upaniṣads are dualistic (Dvaitavādin), and regard the distinction between the supreme self or Brahman and the individual self as real. But they also are not free from a note of monism. Monism is the predominant note of the minor Upaniṣads.”³

   (ii) Rāmatāpīnyopaniṣad (Latter) 3.16-17, p. 380
CHAPTER III

ETHICS : THE HISTORICAL BACKGROUND

The Conception of Ethics and Dharma

The word Ethics is derived from ἕθος meaning, character, and ἔθος is derived from ἔθος, meaning custom or habit. The term 'moral' closely associated with ethics, comes from Latin word 'mores' which primarily stands for 'custom' or habit and secondarily means 'character'.¹ Ethics has been defined as the study of what is right or good in conduct.²

In Indian thinking the word Dharma includes what is considered to be ethics in the west even though the scope of Dharma is wider than that of ethics. When we look at the various definitions of Dharma given by Indian thinkers we find certain facts which are useful for our study. There are three prominent categories of conception of Dharma:

(1) In the first place we find that while defining Dharma the injunctions of scriptures have been given the supreme place³ so much so that no argument is allowed against the injunctions of the scriptures.⁴

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¹. Muirhead John, H. : The Elements of Ethics, p. 4
³. Cf. (a) Mimāmsā Sutra 1.1.1
   चौद्वालक्षणोऽवधम्: ।
   (b) Bhagavadgītā 16. 24.
   तत्सम्यु शास्त्रः प्रमाणं ते कार्याकायं भविष्यति ।
   जात्वा शास्त्रविविधानेकं कर्म कर्तुमिहाहेतुस ।
⁴. Manu Smṛti 2.11
   योस्वमयेते स तु तुर्वास्त्राध्यादि हितं ।
   स साधुभिर्भिन्धिकाऽऽत्निको वेदनिन्दकः ॥
(2) Manu Smṛti emphasises this traditional aspect of Dharma when it says, "The custom handed down in regular succession (since time immemorial) among the (four chief) castes (Varna) and the mixed (races) of that country, is called good conduct." At the same time, however, the code of conduct Sadacāra is also included in Dharma.

(3) The third method of specifying Dharma is to enumerate moral qualities like Fortitude (Dhṛti), Forgiveness (Kṣama), self-restraint (Dama), Non-stealing (Asteya), Purity (Śauca), control of senses (Indriya Nigraha), Intellect (Dhi), Knowledge (Jñāna), Truthfulness (Satya) and Absence of anger (Akrodha) in the general purview of religion.

Integrated Conception of Ethics in the Sectarian Upaniṣads

From what we have said above it can easily be inferred that Dharma includes both the traditional customs as also the ethical values. These two aspects of Dharma go side by side. The Sectarian Upaniṣads on which the present study is based, deal with both these aspects of Dharma. The qualities of non-violence, truthfulness, celibacy, non-stealing and non-courteousness have been fully emphasised; at the same time the traditional customs like Bhasma-Dhāraṇa Tripūḍra-Dhāraṇa and Rudrākṣa-Dhāraṇa, which are considered to be the sacred traditions, carry equal importance. It is in this respect as we shall see further that these Sectarian Upaniṣads differ in their ethical theme from the Principal Upaniṣads which either overlook traditional customs absolutely or give them only secondary place. It may also be pointed out here that traditions have certain moral principles behind them, however vague they might be.

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1. Manu Smṛti 2.18

वर्तमाने देशे या भ्रातारः पारंपर्यक्रमागतः।
वच्चानां सात्तरालानां स सदाचार उच्चाते।

2. Ibid. 2.12

वेदः स्मृतिः सदाचार स्वस्थ च प्रयमायमः।
एतत्तचुबिवं प्राहुः साक्षादमर्मः लक्ष्यामुः।

3. Ibid. 6.92

चूतं क्षमा दमोदस्तेयं शौचमिनित्रयन्त्राः।
प्रौढः सत्यमक्रोधो दशकं चर्मलक्ष्याः।
Kaṇḍinya\(^1\) while commenting upon the *Paśupata Sūtras* for example clearly mentions that smearing of ashes is symbolic of non-couteousness and non-violence. Too much emphasis, however, cannot be laid on this point because the *Sectarian Upaniṣads* themselves generally speak of those traditions in a ritualistic way and seldom speak of their moral implications.

The *Sectarian Upaniṣads* lay down the ethical principles with two objectives in view (i) the spiritual welfare of the individual and (ii) the stability of the society. Meditation for example though highly necessary for the spiritual development of the individual is as much part of morality as non-stealing which is conducive to social welfare. These two again are co-related as the society is made of individuals and the individuals are also influenced by the social set up. This is supported by the *Vaiśeṣika Sūtra* when it gives not only the worldly prosperity but also the spiritual development as the aim of *Dharma*.\(^2\)

*The relation between Ethics and Metaphysics*

The relation between ethics and metaphysics is very important in the *Upaniṣads* studied by us. Prof. Ranade points out that the problem of the relation of metaphysics and morality has been much debated from very ancient times.\(^3\) Realisation of the nature of self, for example, is as much a problem of metaphysics as that of ethics. He, who has realised his own self, is an ideal ethical man. The *Sectarian Upaniṣads* are full of the description of the self, the body, the ultimate reality, *Vidyā, Māyā, Prakṛti* and *Brahman*. Metaphysics and morality are as inseparable from each other in the interest of the highest spiritual development of man, as intellect, will, and emotion are inseparable for his highest psychological development.\(^4\)

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1. Kaṇḍinya on *Paśupata Sūtra* 1.2, p. 8
   ग्रामाण्डिप्नो मैहक्शबद्ध भस्मार्जनं कर्त्तव्यम् । स्नातशयनानुस्तान कृत्यविपुत्वानिधयं—
   रियत्त्वार्थं हस्तवाद् उत्तक्ष्मवेत शुचि प्रभुत ग्राहं साधनत्वाद् ।
2. *Vaiśeṣika Sūtra* 1.1.2
   यतोऽस्मप्रदयनित्यसिद्धोऽस्म: प श्रम: ।
4. Ibid. p. 288
Dr. Radhakrishnan assumes that all the ethical theories are based on metaphysics in a philosophical conception of relation between human conduct and ultimate Reality.¹ Surama Dasgupta remarks that ethical enquiries of Indian system of thought have always been based upon their metaphysical positions. Philosophical speculations are nowhere standing by themselves as abstract thought. They are inextricably mixed up with the problem of life and they shape and mould the destinies of individuals.² The ethics of a philosophy follows its metaphysics and until we are able to grasp the metaphysics of a philosophy, we cannot appreciate its ethics.³

**Ethics: Not an Independent Branch**

In India various branches of knowledge have been studied synthetically rather than analytically. This is true of philosophy and religion as well. Everything was mingled up in religious literature. So, ethics could not develop as a separate branch of study. Logic is the only branch of philosophy that attained independence at a later stage, the other studies like psychology and ethics remained within the general organisation of philosophy and religion. In order to have a systematic study of Indian ethics, therefore, we have to extract the ethical elements from a vast literature ranging from the *Rgveda* to the later philosophical treatises. In the general study of Indian thought ethics is not a subject of independent speculations; and ethical principles are expressed only incidentally in connection with religion and theological expression. Morality is regarded as necessarily religious and religion as necessarily moral.⁴ In the west both religion and morality are independent of each other whereas in India religion and ethics were mixed together.⁵

**The Individualistic character of the Upaniṣadic Ethics**

We have already referred to the two-fold aims of *Dharma*, (i) wordly prosperity and (ii) spiritual development. Here we may

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1. Radhakrishnan, S.: Eastern Religion and Western Thought, p. 80
2. Dasgupta Surama: Development of Moral Philosophy in India, p. 109
3. Chakravarti, Suresh Chand: The Philosophy of the Upaniṣads, p. 212
5. Gerhard, Charles T.: Ethics of Great Religions, p. 8
point out at the very beginning that the Upaniṣads are more particular about spiritual development. It is only by resorting to spiritual discipline and a stern ethical attitude of mind that an individual realises the truth of transcendence. It is in this respect that Indian ethics has assumed an individualistic trend. Dr. Radhakrishnan remarks that the upaniṣadic morality is individualistic for its main aim is self-realisation. A man who has realised his own self has realised the supreme Reality.¹ Indian philosophers emphasised individual ethics over social ethics. Their argument was that since society consisted of individuals, if individuals were virtuous, social welfare would follow as a matter of course.² In the Upaniṣads, it is said, that the realisation of the self leads to the knowledge of everything. In the Brhadāraṇyakopaniṣad Yajñavalkya says, “The self, my dear Maitreyi, should be realised, should be heard of, reflected upon. By the realisation of the self, my dear, through hearing, reflection and meditation, all this is known.”³ The Upaniṣads enjoin upon the individual to realise his self, and an individual is an integral part of the society; hence any emphasis that is laid upon the individual is indirectly intended for the society also.

A Historical Survey of Indian Ethics

Ethical ideas in the Samhitās

The four Samhitās represent the ancient Indian culture and out of the four the Rgveda is the foremost among them. In India everything is traced back to the Vedas and in the case of ethics also we trace its origin in the Samhitās. When we study the four Samhitās, we find that the ethical ideas are not lacking in them. It is only from the Samhitās that we can have a fair account of life, practices and religious beliefs of the Vedic Āryans. Their life was simple and full of vigour. They worshipped the gods whom they held in reverence. They had childlike curiosity for the wonderful phenomena of nature. They thought that the bright and benevolent gods could do a lot of good to them and likewise they might become angry with them. They

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2. Swami Nikhilananda: Hinduism, pp. 82-83
3. Brhadāraṇyakopaniṣad II. 4.5
prayed to gods for giving more progeny, more wealth and more valour. It is out of this general outlook of the Vedic Āryans that their moral ideas spring. In the Vedas the gods and the demons have been broadly classified as bright and dark. A moral element lies in the very recognition of bright, benificent and holy gods as opposed to dark demoniac powers.¹

The Vedic deity embodies the ethical value as much as the aesthetic. In the Rgveda God is said to be Satyadharman, (one for whom truth is the law of being)² and Satya-sara (one for whom truth is the source of power).³ A Goddess is said to be Rītavarūṇ, ‘protectress of Eternal Law’.⁴ The earth, according to the Rgveda is upheld by satya (Truth).⁵ The Rgveda commends that God reveals Himself through Dharman.⁶ According to the Rgveda the deities are the manifestations of truth.⁷ The other important term used in the Rgveda is Rīta. The word Rīta (connected with Latin rectus) stands primarily for the cosmic order in the Veda and its derived meaning is truth, fit, orderly and good. The word is obsolete in modern times, but its negative Anṛta (R.V. 1.105.6) meaning literally disorder or chaos has been used from ancient times as the negation of truth. In its moral aspect Rīta and Satya are spoken of by the Rgveda as being born in the beginning of things out of spiritual ardour.⁸ Rīta when used in its moral aspect, denoted truth, justice and goodness, whereas in its cosmic aspect the word Rīta was used in the sense of cosmic order in the Rgveda.⁹ Dr. Surama Dāsqūpta¹⁰ has also pointed out that the idea of cosmic order can be traced back in the word Rīta. Hopkins¹¹ suggests that the word Rīta also connotes a certain harmony between ideal and practice.

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1. Hopkins, E.W.: Ethics of India, p.1
2. R.V., 8. 62. 12
3. Ibid. 5. 82. 7
4. Ibid. 5. 80. 1
5. Ibid. 10. 85. 1
6. Ibid. 2. 13. 7
7. Ibid. 8. 57. 2
8. Ibid. 10. 110. 1
9. Ibid. 1. 23. 5
10. Dāsqūpta Surama: Development of Moral Philosophy in India, pp. 8-9
11. Hopkins, E.W.: Ethics of India, p. 2
In the times of the *Rgveda* there was a sincere desire on the part of the people to follow the path of righteousness, "May we follow the path of righteousness like the sun and the moon. May we associate again with the liberal, the kind and the knowing." People wanted to listen only to good things with ears and they wanted to see good things with the eyes. In the *Rgveda* Varuṇa is said to be the god of moral order of the people. He is supposed to punish those who break his laws. In one mantra the worshipper says, "Whatever evil, O Varuṇa, we men, do against the folk of the gods, however in thoughtlessness we transgress thy laws; do not O God, punish us for that sin." When the gods are praised, it means that there is something morally good in them. They serve as a moral standard for other human beings and the gods are supposed to have achieved that standard of morality. Gods are declared good to men, which means that they are morally good and they are upholders of righteousness. People wanted to keep themselves away from evil and sin. They prayed to the gods to keep them away from sin, "Agni, son of strength, since thou protestest (thy worshippers), far remove from us all inequity, far (remove from us) sin, far (from us) all evil thoughts, for prosperous is he to whom thou art radiant, by night, promotest the well being". This mantra shows that the Vedic *Āryans* were afraid of sin and evil and they tried to keep away from them. "Lord, in order to make men walk along the straight path of Dharma and to develop man’s faculties harmoniously, thou subjectest the undoubtful to discipline. Let us obey thy laws and commandments; people welcomed the laws of the gods and had a keen desire to follow them. Not only they themselves were afraid of their sins (the punishment incurring therefrom), but they also wished not to be involved in the misdoings committed by their fore-fathers." Sin was

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1. *R.V.* 5. 51. 15. Cf. also *R.V.*, 1. 189. 1
2. Ibid. 1. 89. 8
3. Ibid. 7. 89. 5
4. Ibid. p. 2
5. Ibid. 4. 11. 6
6. Ibid. 1. 51. 9
7. Ibid. 7. 86. 5
generally compared to fetters or to a noose which one could not shake off and prayers were offered to Varuṇa and Aditi for removing these fetters.¹ Sin was thus considered something which brought harmful results. The worshipper felt morally degraded if he was involved in any kind of such sins. Prayers were offered to Aditi for protecting a man.² The course of the rivers and the sun were the peoples' guide-line and they were keen to follow the right path of the gods, “The rivers flow from the right, the sun shines forth from truth...and the path of the ancient gods in heaven is not to be transgressed.”³ People prayed to gods to keep them off the impure thoughts, “Drive away all disease and impure thoughts. Keep for away from us all thought of enmity.”⁴ The rich were kind enough to feed the poor. Wealth was compared to the wheel of a running car.⁵ The idea that, the riches are the cause of the ruins of a person, was very well recognised in the time of the Rgveda.⁶

Thus in the Rgveda we see that the standard of morality was very high. The Vedic Āryan were not aware of the intricacies of the advanced civilisation. They were fully conversant with the notion of appreciation of truth, charity, chastity, condemnation of lies, arrogance, fraud and violence.

When we come to the Yajurveda, we see that it is in no way lacking in moral values. The worshipper wanted to be regarded as a friend by others and he himself regarded every body as a friend. He desired to see everybody with an eye of equality.⁷ The devotee was determined to keep the vow of the duty, “O God, the lord of vows, I will observe the vow. May I have strength for that? Pray, grant me success in the fulfilment of my vow. I take the vow renouncing untruth and embracing truth.”⁸ The worshipper prayed to

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1. R.V. 1. 24. 15
2. Ibid. 1. 41. 2
3. Ibid. 1. 105. 5
4. Ibid. 10. 63. 12
5. Ibid. 10. 117. 5
6. Ibid. 10. 117. 6
7. Y. V. 36. 18
8. Ibid. 1. 5.
Agni to keep himself away from sin, "O God, the Master of all, and the giver of all kinds of happiness, and the knower of all actions and thoughts, lead us to salvation through the path of virtue. Keep us away from all crooked sins. We offer thee most ample obeisance."\(^1\) A request is made to Agni by the worshipper to keep him free from sin and follow righteousness, "O God, dissuade me from sin, and establish me firmly in righteousness. May I enjoy the pleasure of final beatitude by leading a long and virtuous life."\(^2\)

The Atharva Veda is clear proof of how much the society had advanced in those times. It is in this Veda that we find some really great ethical principles. The worshipper says, "We have become guilt-less."\(^3\) There was a keen desire among the persons to love everybody. The worshipper says, "Make thou me dear to the gods, make me dear to the king, dear to everything that sees both to Śūdra and Āryan."\(^4\) People wanted that a son should be obedient to the father; wife to husband and brother should not hate brother. One mantra of Atharva Veda runs, 'Be the son submissive to the father, like-minded with the mother, let the wife to husband speak words (Vāc) full of honey and wealful.'\(^5\) The worshipper prays, "Let not brother hate brother, nor sister sister, becoming accordant of like courses speak, ye words auspiciously."\(^6\) There was a general desire on the part of the people to love everybody, "Having superiors, intentful, be ye, not divided, accomplishing together, moving on with joint labour, come hither speaking what is agreeable to one another, I make you united like minded."\(^7\)

The guest was to be honoured first of all. It is said in the Atharva Veda that both Iṣṭa and Pūrta were destroyed of a man who ate before his guest had eaten.\(^8\) One who eats before feeding his guests

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1. Y.V. 5. 36
2. Ibid. 4. 28
3. A.V. 16. 6. 1
4. Ibid. 19. 62. 1
5. Ibid. 3. 30. 2
6. Ibid. 3. 30. 3
7. Ibid. 3. 30 5
8. Ibid. 9. 6. 31
eats his progeny, "Verily both progeny and the cattle of the house doth he eat who partakes before a guest has eaten." If the householder eats before his guest has taken his meals; he verily eats his own fame. The *Atharva Veda* recommends that whether he is a guest or a Śrotṛiya, the householder should not eat before his guest has eaten. The *Atharvaveda* summarises the ethical principle of the Vedic times when it says that truth, eternal order, (which is great and stern), consecration, austerity, prayer, (Brahmon) and sacrifice uphold the earth. The *Atharvaveda* lays great stress on celibacy (Brahmacarya) and commends that through the spiritual effort (Tapas) of Brahmacarya, the king protects his kingdom, through the spiritual effort of Brahmacarya the teacher loves his pupil, through the spiritual effort of Brahmacarya the girl receives a youthful husband, by the spiritual effort of Brahmacarya the shining ones drove away death from them and Indra brought heavenly lustre to the shining ones by Brahmacarya.

A Resume

We have noted above the salient features of the Vedic ethics. It may be of some interest to compare and contrast the broad features of the ethics of the *Vedas* and with those of the *Sectarian Upaniṣads*.

(i) The *Vedas* teach a philosophy of optimism and robust activity. The *Upaniṣads* on the other hand advocate a life of renunciation.

(ii) It can be seen from the above description that the basic moral qualities like truthfulness, chastity, austerity and charity are as much praised in the *Vedas* as in the Principal and the *Sectarian Upaniṣads*.

(iii) In the Vedic period the ethical ideas flow from the child-like prayers of Āryons whereas in the *Sectarian Upaniṣads* we find that the ethical ideas are derived from a long ethical heritage supported by the *Principal Upaniṣads*.

1. A.V. 9. 6. 34
2. Ibid. 9. 6. 35
3. Ibid. 9. 6. 37
4. Ibid. 12. 1. 1
5. Ibid. 5. 17. 19
(iv) In the Vedic period moral ideas are found in the form of prayers of gods and goddesses generally representing natural forces whereas in the *Sectarian Upaniṣads* rituals gained more importance as an aid to obtaining moral perfection.

(v) The attitude towards life in the *Vedas* is primarily that of extroversion whereas that of the *Sectarian Upaniṣads* is that of introversion.

(vi) The *Vedas* worship and deify the nature whereas the *Sectarian Upaniṣads* worship and deify sometimes personalities like Rāma and Krṣṇa. Gods like Viṣṇu who represented natural force in the Vedic period are given personal colouring in the *Sectarian Upaniṣads*.

**Ethical Ideas in the Brāhmaṇas**

After having a cursory glance on the *Samhitās* with regard to their ethical contents we now propose to examine the ethical contents of the *Brāhmaṇas*. The *Brāhmaṇas* are generally supposed to be the works mainly dealing with the cult of sacrifice but they have also made their contribution towards the development of the ethical ideas. The ethical ideas of the *Brāhmaṇas* are sometimes represented in the interpretations of the Vedic gods and at times they make a direct reference to the ethical elements. The *Brāhmaṇas*, while laying down rules for the ritual, sometimes speak of some ethical values, which are indirectly connected with the instruments of the ritual. The *Śatapatha Brāhmaṇa* says that untruth and impurity can be removed by water and application of the sacred *Darbha* grass.¹

In the *Aitareya Brāhmaṇa*² it is said that gods are days and demons are night. This signifies that knowledge represented by day is praised and ignorance represented by night is condemned. The gods do not accept the oblations from a person who does not observe *Vratas* or moral laws.³ In a highly imaginative passage in the *Aitareya*  

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1. *Śatapatha Brāhmaṇa* 3. 1. 2. 10
2. *Aitareya Brāhmaṇa* 4. 5
Brāhmaṇa all the gods are said to be the different aspects of Agni.\(^1\) The ideal, sublime and helpful attitude of Indra and Aśvins was subsequently established in the sages.\(^2\) In the Śatapatha Brāhmaṇa yajña (sacrifice) is said to be the origin of Rta or cosmic order.\(^3\) The idea of yajña (sacrifice) is based on the conception of debt to the sages, gods and ancestors.\(^4\)

The idea of Vrata is very popular in the Brāhmaṇas. A Vrata meant an attempt to develop divine qualities.\(^5\) Truth is the most important of these qualities.\(^6\) A man who tells a lie becomes impure and has no right to perform a sacrifice.\(^7\) Truth is identified with Dharma.\(^8\) Speaking truth increases one’s lustre.\(^9\) Truth is Brahman.\(^10\) Brahmacarya is very much praised specially during the period of studentship. Liberality is the other moral quality found in the Śatapatha Brāhmaṇa. A Brāhmaṇa is said to be a friend of all and injurious to none.\(^11\) Proud or intoxicated speech is said to be devilish.\(^12\) The gods are said to be in a state of bliss.\(^13\) A man who tells a lie, his grandeur diminishes and he becomes a sinner day by day, therefore man should speak only truth.\(^14\) The demons went defeated on account of their immodesty and telling a lie.\(^15\) Truth removes misery.\(^16\) Sin, if not accepted at the time of sacrifice, puts to trouble the

1. Aitareya Brāhmaṇa 3, 4
2. Śatapatha Brāhmaṇa 7, 3, 2, 6
3. Ibid. 1, 3, 4, 16
4. Ibid. 1, 7, 2, 1
5. Ibid. 1, 1, 1, 4; also 1, 9, 3, 23
6. Ibid. 1, 1, 1, 4; also 12, 8, 2, 4
7. Ibid. 3, 1, 2, 10; also 1, 1, 1, 1; 3, 1, 3, 18
8. Ibid. 14, 4, 2, 26
9. Ibid. 2, 2, 2, 19
10. Ibid. 1, 4, 8, 5, 1
11. Ibid. 11, 5, 7, 1
12. Ibid. 2, 3, 2, 12
13. Aitareya Brāhmaṇa 2, 7
14. Śatapatha Brāhmaṇa 10, 3, 5, 13
15. Ibid. 2, 2, 19
16. Ibid. 3, 4, 2, 8; also 9, 5, 1, 16
Ethics

relatives of a sacrificer.\(^1\) Truth obtained the highest place of worship in the Brāhmaṇas\(^2\).

The performer of a sacrifice is warned against telling a lie, eating meat and approaching a woman.\(^3\) Only R̄ta can lead to heaven according to the Tā偈ya Brāhmaṇa.\(^4\) The Śatapatha Brāhmaṇa compares the three Vedas with truth.\(^5\) A truth teller is invincible.\(^6\) Stealing, robbing and abusing\(^7\) are sins according to the Aitareya Brāhmaṇa. Pride is considered to be the gate-way of downfall in the Śatapatha Brāhmaṇa.\(^8\)

A Resume

It is again interesting to compare and contrast the ethical ideas of the Brāhmaṇas and those of the Sectarian Upaniṣads. The following points may be noted in this connection:

(i) The first and foremost point of similarity between the Brāhmaṇas and the Sectarian Upaniṣads is their emphasis on ritualism. Their ritualism, however, has a point of difference also viz., the Brāhmaṇas lay more emphasis on sacrifice which is a social ritual whereas the rituals of the Sectarian Upaniṣads are more or less individual in nature.

(ii) The Brāhmaṇas link moral virtues like truthfulness with the rituals as the Sectarian Upaniṣads also do. The Sectarian Upaniṣads, however, are not so emphatic on rituals as the Brāhmaṇas; they lay equal emphasis on moral virtues.

(iii) The Brāhmaṇas, older as they are, have no such developed metaphysical system as the Sectarian Upaniṣads with their background of the profound thinking of ages have.

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1. Śatapatha Brāhmaṇa 2. 5. 2. 20
2. Ibid. 2. 2. 2. 20
3. Taittiriya Brāhmaṇa 2. 5. 5. 32
4. Tā偈ya Brāhmaṇa 18. 2. 19
5. Śatapatha Brāhmaṇa 9. 5. 1. 8
6. Ibid. 3. 4. 2. 8
7. Aitareya Brāhmaṇa 7. 27
8. Śatapatha Brāhmaṇa 5.1. 1. 1.
Ethical Ideas in the Principal Upaniṣads

Before we examine the ethical ideas contained in the Principal Upaniṣads we should consider the objections raised against the ethical ideas in them. It would be interesting to consider one remark in this connection made by A.B. Keith who says, "In comparison with the intellextual activity of the Brāhmaṇas the ethical contents of the Upaniṣads must be said to be negligible and valueless."1 This statement of Keith is refuted by Dr. P.V. Kane who does not think it necessary to combat Keith's views.2 Hopkins3 suggests that there is no paucity of moral teachings in the Upaniṣads. The opinion of sages on morality is given there and the Upaniṣads contain much ethical import. According to Ranade4 the Upaniṣads contain a fairly good discussion regarding the ethical problems and the solution given therein may even be useful to a present day moralist, because the solution offered by the Upaniṣads is based upon the eternal truth of self-realisation. According to Radhakrishnan also the ideal of ethics is self-realisation.5 Radhakrishnan in this context further says that from the references in the Upaniṣads to different ways of attaining the highest, Rathitāra's truth, Purusārtha's austerity and Mādhyamik's learning (Taittirīya 1.9), it is clear that the thinkers of the period reflected a good deal on the problems of ethics.6

It is true that the Upaniṣads are primarily metaphysical in nature yet they deal with ethics also. They deal with Ātman, Paramātman and Prakṛti but ethics is also discussed side by side. Here below we propose to examine in a nutshell the ethical ideas of the Principal Upaniṣads.

2. Kane, P.V. : History of Dharma Śāstra, Vol. V (Part II), p. 1627 (In spite of these (noble) Upaniṣadic teaching of Dharma and morality, Prof. Keith (in Religion and Philosophy of the Veda and Upaniṣads vol. II, p. 584, ed. 1925) makes the pontifical but perverse pronouncement that the ethical content of the Upaniṣads is negligible and valueless. It is not necessary to combat his views.)
3. Hopkins, E.W. : Ethics of India, p.64
In the *Kaṭhopaniṣad* a distinction is made between the good (*Śreyas*) and the pleasant (*Preyas*). This concept of good and the pleasant makes a man realise as to which course is good for him and which is bad for him, "Different is the good, and different, indeed, is the pleasant. These two, with different purposes, bind a man. Of these two, it is well for him who takes hold of the good; but he who chooses the pleasant, fails in his aim." Man who aspires to be perfect, should follow the good and should reject the pleasant.

The *Taittirīyopaniṣad* tells us how one should behave in the world. One might have certain doubts with regard to the moral behaviour in the society and he might not be able to decide as to what course is good for him. The *Taittirīyopaniṣad* tells us, "Then, if there is in you any doubt regarding any deeds, any doubt regarding conduct, you should behave yourself in such matters, as the *Brāhmaṇas* there (who are) competent to judge, devoted (to good deeds), not led by others, not harsh, lovers of virtue, would behave in such matters." There are certain persons who can be our moral guide because they have their own experience of full life and it is imperative upon us to follow their course of life. They are, of course, in a position to guide us in our moral code of conduct in our day-to-day life. The society government or the state does not lay down rules of moral conduct. It is only the experienced persons of the society who can guide the other members of the society in matters of moral conduct.

The *Īsopaniṣad* asks us not to be greedy for other's wealth, "All this, whatever moves in this moving world is enveloped by God. Therefore find your enjoyment in renunciation, do not covet what belongs to others." In the *Kaṭhopaniṣad* we are told not to be attracted by the pleasures of the world, "Having approached the undecaying immortality, what decaying mortal on this earth below who (now) knows (and) meditates on the pleasures of beauty and love, will delight in an overlong life?" The *Īsopaniṣad* suggests that man should do actions and should have the knowledge of *Ātman* and *Paramātman*, "Always performing works here one should wish to live

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1. *Kaṭhopaniṣad* 1. 2. 1.
2. *Taittirīyopaniṣad* 1. 11
3. *Īsopaniṣad* 1
4. *Kaṭhopaniṣad* 1. 1. 28
a hundred years. If you live thus as a man, there is no way other
than this by which Karman (or deed) does not adhere to you.” The
Upaniṣadic man did not lead inactive life but believed in active life
performing sacrifice. The Ṭṣopaniṣad strikes a balance between the
sacrificial performance and the knowledge of Ātman and Paramātman,
“Knowledge and non-knowledge, he who knows the two together
crosses death through non-knowledge and attains eternal life through
knowledge.” It should be noted here that the term Vidya and Avidya
have been used in a special sense and not as the words ordinarily
mean. Śaṅkara himself gives the meaning of Vidya as Devasnāna
and of Avidya as Karman. By Avidya or the ritualistic practices, we
overcome death and birth and by Vidya or knowledge we attain immor-
tality. As long as a man is not qualified to have the Brahmacan
one has to do ritualistic actions. At this stage knowledge and action
have to be combined.

In the Upaniṣads the notion of equality prevailed. Every human
being is required to see that all other human beings are not
different from his own self and his own self is not different from the
self of others. The Ṭṣopaniṣad says, “And he who sees all beings in his
own self and his own self in all beings, he does not feel revulsion by
reason of such a view.” Why do we hate a man and love another
man? This question of hatred and love is well answered by the
Ṭṣopaniṣad. We love a man because the man whom we love is certainly
not different from us. The Ṭṣopaniṣad says, “When, to one who knows,
all beings have, verily, become one with his own self, then what
delusion and what sorrow can be to him who has seen the oneness.”
A man who sees oneness in all the human beings will hate none and
will love all. For such a man all the human beings are the same.

The uselessness of wealth is very beautifully shown in the
Bṛhadāraṇyakopaniṣad. Once Yajñavalkya wanted to make partition

1 Ṭṣopaniṣad 2
2 Ibid. 11
3 Śaṅkara’s commentary on Ṭṣopaniṣad 11
4 Ṭṣopaniṣad 6
5 Ibid. 7
of his estate among his to wives viz., Kātyāyani and Maitreyī. Kātyāyani chose the worldly things while Maitreyī rejected them and wanted to know about the self. She said, “If, indeed, Venerable sir, the whole earth filled with wealth, were mine, would I be immortal through that?” “No” replied Yajñavalkya, “Like the life of the rich even so would your life be. Of immortality, however, there is, no hope through wealth.” Then Maitreyī said, “What should I do with that by which I do not become immortal? Tell me indeed, Venerable Sir, of what you know (of the way to immortality).”¹ The oneness of the self is described in the Bhādarāṇyakopaniṣad, “Verily, not for the sake of the husband, is the husband dear, but a husband is dear for the sake of the self. Verily, not for the sake of the wife, is the wife dear but a wife is dear for the sake of the self. Verily, not for the sake of the sons, are the sons dear but the sons are dear for the self.”² A man who has realised such oneness of selves is beyond good and bad; but this sort of realisation of the self is very difficult owing to our association with Māyā. When people are devoid of delusion; only then they are able to realise the oneness of the self. There are repeated calls in the Upaniṣads for the realisation of the self.

The Upaniṣads are in no way lacking in the details of moral way of practical life. The Bhādarāṇyakopaniṣad is the foremost among them. It is said in this Upaniṣad that once men, gods and demons went to Prajāpati to gain knowledge from him. Prajāpati uttered one syllable Da before them thrice and asked them whether they understood what Da meant. Men replied that they had understood Dāmyat (Self-control) by the syllable Da. The gods replied that they had understood Datta (Charity) by the syllable Da. The demons replied that they had understood Dāyadhyam (compassion) by the syllable Da.³ These are the virtues which we should practise in our day-to-day life. Similarly the Chāndogyopaniṣad also tells us to practise austerity, charity, uprightness, harmlessness and truthfulness.⁴ The Chāndogyo-

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1. Bhādarāṇyakopaniṣad II 4. 2-3
2. Ibid. II. 4. 5
3. Ibid. V. 2. 1-3
4. Chāndogyopaniṣad III 17. 4
paniṣad also mentions the five sins which we should not commit. We are told, "He who steals gold, he who drinks wine, he who dishonours the teacher’s bed, he who kills a Brahmaṇa, these four do fall as also the fifth who keeps company with them."1 Finally we find one of the best discourses of the practical ethics in the Taittiriyaopaniṣad which is unparalleled one in all the Principal Upaniṣads. The passage runs thus, "Speak the truth. Practise virtue. Let there be no neglect of your (daily) reading. Having brought to the teacher the wealth that is pleasing (to him), do not cut off the offspring. Let there be no neglect of virtue. Let there be no neglect of welfare. Let there be no neglect of prosperity. Let there be no neglect of study and teaching. Let there be no neglect of the duties to the gods and the fathers. Be one to whom the mother is god. Be one to whom the father is god. Be one to whom the teacher is god. Be one to whom the guest is god. Whatever deeds are blameless, they are to be practised and not others. Whatever good practices there are among us, they are to be adopted by you and not others. Then, if there is in you any doubt regarding any deeds, any doubt regarding conduct, you should behave yourself in such matters, as the Brahmaṇas there (who are) competent to judge, devoted (to good deeds) not led by others, not harsh, lover of virtue would behave in such cases."2

A Resume

The ethics of the Principal Upaniṣads and the Sectarian Upaniṣads when compared and contrasted reveal some interesting factors given below:

(i) The ritualistic tendency generally discarded in the Principal Upaniṣads again obtains support in the Sectarian Upaniṣads.

(ii) In Brahman of the Principal Upaniṣads is equated with Śiva and Viṣṇu. The Sectarian Upaniṣads apply to Śiva and Viṣṇu all the adjectives used for Brahman by the Principal Upaniṣads.

(iii) The Principal Upaniṣads lay much emphasis on Jñāna (knowledge) whereas the Sectarian Upaniṣads advocate a life of moral values based on the sacred rites.

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1 ndogyopanisad V. 10. 9
2 Taittiriyoopanisad 1. 11. 1–4

From what we have said in this chapter it can easily be seen that the ethics of the *Sectarian Upaniṣads* though falling in line with the general tendencies of Indian ethics, has certain characteristics of its own. The first and the foremost point to be noted is their emphasis on different rituals considered to be most sacred. It is this which gives these Upaniṣads a sectarian colouring. However superfluous may these rituals appear to a modern mind who wants rationalisation in everything, but looking at the general tendencies prevailing at the time of composition of the *Sectarian Upaniṣads* we can very well appreciate their emphasis on rituals. It is not that modern scholars have not realised the importance of rituals for moral progress. Aldous Huxley¹ for example says that when rituals are constantly repeated in a spirit of faith and devotion, an enduring effect is produced in the psychic medium and thus the human beings grow in crystallised personalities. It is also true at the same time that many of the modern scholars have relegated rituals to secondary positions. R. G. Bhandarkar² for example says that the sacred customs like *Bhasma Dharmaṇa* are secondary actions and they are intended to help the conduct. Mahadevan remarks that ritual, in the sense of a ceremonial act, is an aid only at the initial stages in inward life. As one progresses in spirituality the need for dependence on external props diminishes.³

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1. Aldous Huxley: The Perennial Philosophy, p. 271
Some points in this connection however may be noted here:

(i) The rituals in the *Sectarian Upaniṣads* are not devoid of moral meaning as we have noted in the case of *Bhasma Dhāraṇa.*\(^1\) We shall have more occasions while dealing with rituals to point out their moral significance.

(ii) The ritual are based on the conception of symbols, which though in modern times might have lost their significance and might seem to be dead mechanical institutions, yet they were living entities sometimes. For a man of faith *Bhasma* is not merely ash but lord Śiva's incarnation.\(^2\) It is in the light of this firm conviction that we must interpret this seemingly mechanisation of worship.

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2. Cf. (i) Bhājāyānī *Upaniṣad* 5. 16. p. 113
CHAPTER IV

MORAL PRE-REQUISITES FOR SELF-REALISATION

Having dealt with the general contents, metaphysics and the historical background of the ethics of the Sectarian Upaniṣads we propose to concentrate on the teachings of such ethical qualities which a seeker of truth must possess. These teachings can be classified under three headings:

(i) The ethical teachings which guide the conduct of a men in society as well as make for his spiritual progress such as truthfulness.¹

(2) Those spiritual practices which are primarily meant for personal Sadhana such as meditation and Japa.

(3) The Sectarian rituals which, though having some moral principal behind them, are mainly to be followed for the reason that they are considered to be sacred by the traditions of the sect concerned.

We shall deal with these three aspects of the ethical teachings of the Sectarian Upaniṣads in the present and the following two chapters respectively.

In the present chapter we shall deal with such moral qualities of the first category which, though having their origin in the Rgvedic period itself, were later on systematically classified under the subheadings of Yamas and Niyamas. Besides, we shall also refer to some other cardinal moral virtues, advocated by the Sectarian Upaniṣads, The Distinction between Yama and Niyama.

There are certain points of distinction between Yamas and Niyamas which we note below:

¹ Cf. Kane, P. V. : History of Dharma Śāstra, V, Part II, p. 1422
(1) *Yamas* represent the great moral rules whereas the *Niyamas* represent the lesser vows subordinate to be *Yamas.* The superiority of the *Yamas* is emphasised in the *Manu Smṛti,* "A wise man should constantly discharge the paramount duties (*Yama*); but not always the minor ones (called *Niyamas*); for he who does not discharge the former, but obeys the latter alone becomes an outcast."² In this stanza *Manu* has rightly said that *Yamas* are the ultimate objects which are to be obtained by means of *Niyamas*.

(2) The *Yamas* are negative in character whereas the *Niyamas* are of a positive character.³

(3) The observance of the *Yamas* is not dependent on external conditions on which the observance of the *Niyamas* depends.⁴

We have seen that the *Yamas,* which are negative in character, are given the primary place; whereas the *Niyamas* which are positive in character are relegated to a secondary position. The positive aspect has been generally given a secondary place. The *Sectarian Upaniṣads* remarkably try to make up for this deficiency by emphasising the ritualistic aspect of morality which is positive in character.

*Yamas and Niyamas: A Historical Perspective*

The *Bṛhadāraṇyakopaniṣad*⁵ is the first to mention the three cardinal virtues viz., (1) *Dama* (Self-restraint), (2) *Dāna* (Charity) and (3) *Daya* (Kindness).

2. *Manu Smṛti* 4. 204
   यमासेवेत सत्तन न नित्य नियमान्वः
   यमान्वत्तकुर्वार्यायो नियमान्वेत्वालाभनन्
4. Cf. (i) Amarakośa 2. 7. 48
   शरीरसाधनपेशः नित्यं यत्कर्मं तथमः
   (ii) Ibid. 2. 7. 49
5. Bṛhadāraṇyakopaniṣad 5. 2. 3.
These three cardinal virtues developed into five in the Chāndogyopanisad which refers to (1) Tapas (Austerities), (2) Ahiṃsā (Non-violence), (3) Satya (Truthfulness), (4) Dāna (Charity) and (5) Ārjava (Uprightness).

A clear demarcation between the cardinal virtues was made by Patañjali who, first of all, refers to Yama and Niyama in his Patañjala-yoga-sūtra. According to the Patañjala-yoga-sūtra the following five are the Yamas: (1) Ahiṃsā (Non-violence), (2) Satya (Truthfulness), (3) Asteya (Non-Stealing), (4) Brahmacarya (Celibacy) and (5) Aparigraha (Non-couteousness).

Patañjali refers to the following five Niyamas: (1) Śauca (Purity), (2) Santosha (Contentment), (3) Tapas (Austerities), (4) Svādhyāya (Self-study) and (5)Īśvaraprajñāna (Dedication of actions to God).

As we have seen above that there were only five Yamas in the times of Patañjali, but the Manu Smṛti refers to a tradition of ten Yamas, viz., (1) Ānṛṣaṁśya (Compassion), (2) Kṣama (Forgiveness), (3) Satya (Truthfulness), (4) Ahiṃsā (Non-violence), (5) Dama (Self-restraint), (6) Asṛṣa (Absence of desire), (7) Dhyāna (Meditation), (8) Prasāda (Lucidity), (9) Mādhurya (Elegance) and (10) Ārjava (Uprightness).

It may be noted that Manu Smṛti refers to one more tradition mentioning only five Yamas: (1) Ahiṃsā (Non-violence), (2) Satya (Truthfulness), (3) Asteya (Non-stealing), (4) Śauca (Purity) and (5) Indriyanigraha (Control of senses.) At another place Śauca (Purity) and Indriyanigraha (Control of senses) are replaced by Brahmacarya

1. Chāndogyopanisad 3. 17. 4.
2. Patañjala-yoga-sūtra 2. 30
3. Ibid. 2. 32
4. Manu Smṛti (Inserted between 4. 204-5).
5. Manu Smṛti 10. 63
(Celibacy) and Akalkata (Absence of crookedness)¹ and they are called Upavrtas.

The Manu Smṛti² mentions the following ten Niyamas: (1) Śauca (Purity), (2) Iśya (Sacrifice), (3) Tapas (Austerities), (4) Dāna (Charity), (5) Svādhyāya (Self-study), (6) Upasthanigraha (Control of senses), (7) Vrata (Vow), (8) Upavāsa (Fast), (9) Mauna (Silence) and (10) Snāna (Bath).

As we have seen above in the case of the Yama that the Manu Smṛti refers to two different traditions of Yamas, here also in the case of Niyamas the Manu Smṛti³ refers to another tradition. According to this tradition the following five constitute the Niyamas: (1) Akrodha (Absence of anger), (2) Gurusvārusa (Service to teacher), (3) Śauca (Purity), Āharagāhava (Light-food) and (5) Apramāda (Carefulness). These are called Upavrtas also.

The Yajñavalkya Smṛti⁴ mentions the following ten Yamas: (1) Brahmacaryā (Celibacy), (2) Dayā (Kindness), (3) Kṣānti (Tolerance), (4) Dana (Charity), (5) Satya (Truthfulness), (6) Akalkata (Absence of crookedness), (7) Ahinśa (Non-violence), (8) Asteya (Non-stealing), (9) Mādhurya (Elegance) and (10) Dama (Self-restraint).

According to the Yajñavalkya Smṛti⁵ the following ten are the

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1. Manu Smṛti (Inserted between 4. 204–5)
2. Ibid. (Inserted between 4. 204-5).
3. Ibid.
4. Yajñavalkya Smṛti 3. 312
5. Ibid. 3. 313
Niyamas: (1) Snāna (Bath), (2) Mauna (Silence), (3) Upavāsa (Fast), (4) Ijya (Sacrifice), (5) Svādhyāya (Self-study), (6) Upasthanigraha (Control of senses), (7) Gurusūṣrūṣa (Service to teacher), (8) Śauca (Purity), (9) Akrodha (Absence of anger) and (10) Apramāda (Carefulness).

In the Mahābhārata,¹ we find that such cardinal virtues like Aiṁśa (Non-violence), Sa'ya (Truthfulness), Akrodha (Absence of anger), Tapas (Austerities), Dāna (Charity), Mati (Intelect), Anasūya (Absence of ill-will or envy), Amātsarya (Non-jealousy), Anirṣya (Non-enviousness) and Śīla (conduct) are included under the general purview of Dharma. It may be noted here that it is only the Mahābhārata which includes such virtues viz., Anasūya (Absence of ill-will), Anirṣya (Non-enviousness), and Amātsarya (Non-jealousy) in Dharma.

The Viṣṇu Purāṇa² mentions the following five Yamas: (1) Brahmacarya (Celibacy), (2) Aiṁśa (Non-violence), (3) Satya (Truthfulness), (4) Asteya (Non-stealing), and (5) Aparigraha (Non-couteousness).

The Viṣṇu Purāṇa³ mentions the following four Niyamas: (1) Svādhyāya (Self-study), (2) Śauca (Purity), (3) Tapas (Austerities), (4) Santōṣa (Contentment).

The Tradition of Yamas and Niyamas in the Sectarian Upaniṣads

The Śiva-Upaniṣad⁴ mentions the following five Yamas: (1) Aiṁśa (Non-violence), (2) Satya (Truthfulness), (3) Asteya (Non-stealing), (4) Brahmacarya (5) Akalkatā (Absence of crookedness). The Śiva-Upaniṣad is indebted to the second tradition of the Yamas of the Manu Smṛti⁵ which includes Akalkatā (Absence of crookedness) in the Yamas.

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1. Mahābhārata Śānti Parva 109. 12-13
2. Viṣṇu Purāṇa 6. 7. 36
3. Ibnd. 6. 7. 37
4. Śiva Upaniṣad (Un-published Upaniṣads) VII. 100-2
5. Manu Smṛti 4. 204.5
The following five are the *Niyamas* according to the *Śiva-Upaniṣad*: (1) *Akrodha* (Absence of anger), (2) *Guruśuṣuṣa* (Service to teacher), (3) *Śauca* (Purity), (4) *Santoṣa* (Contentment) and (5) *Ārjava* (Uprightness).

The *Darśanopaniṣad* follows the second tradition of the *Manu Smṛti* and gives the following the *Yamas*: (1) *Āhīṁśa* (Non-violence), (2) *Satya* (Truthfulness), (3) *Așteya* (Non-stealing), (4) *Brahmacarya* (Celibacy), (5) *Daya* (Kindness), (6) *Ārjava* (Uprightness), (7) *Kṣamā* (Forgiveness), (8) *Dhṛti* (Fortitude), (9) *Mitākāra* (Light diet) and (10) *Śauca* (Purity).

The *Darśanopaniṣad* mentions the following five *Niyamas*: (1) *Āstikya* (Belief in the Scriptures), (2) *Īśvarapranidhāna* (Dedication of action to God), (3) *Siddhānta Šravaṇa* (Listening to the Scriptures), (4) *Hṛti* (Modesty) and *Japa* (Japa).

It would be better to discuss the *Yamas* and *Niyamas* in detail.

**Yamas**

*Aḥīṁśa* (Non-violence) has been included in the *Yamas* by the *Chāndogyopaniṣad*, *Patañjala-yoga-sūtra*, *Manu Smṛti*, *Yajñavalkya Smṛti* and *Śiva Upaniṣad*. The *Gautama Dharma Sūtra* prescribes eight virtues of the self and among them compassion is the first. The *Gautama Dharma Sūtra* prescribes that he who has his forty *Saṁskāras* performed but does not possess the eight virtues cannot attain the

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1. *Śiva-Upaniṣad* (Un-published Upaniṣads) VII. 100-2
2. *Darśanopaniṣad* 1. 6. p. 153
3. Ibid. 2. 1. p. 156
4. *Chāndogyopaniṣad* 3. 17. 4
5. *Patañjala-yoga-sūtra* 2-30
6. *Manu Smṛti* 10-63
7. *Yajñavalkya Smṛti* 3. 312.
8. *Śiva-Upaniṣad* (Un-published Upaniṣads) VII. 100-2.
association and the region of Brahman. In the Mahābhārata Ahimsā is spoken of as the highest Dharma.

In the Sectarian Upaniṣads killing a Brāhmaṇa is highly despised. Similarly killing a teacher, mother and father is frequently condemned. Not only there are injunctions to avoid violence with regard to all the human beings but there are injunctions not to kill animals like cow and horse. Killing a warrior is equally condemned in the Sectarian Upaniṣads. Harm (Apakāra) should not be done to the forefathers, gods and human beings. According to the Darśanapaniṣad any violence, whether physical, mental and by speech should be

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1. Gautama Dharma Sūtra 8. 21-22
2. Mahābhārata (i) Ādi Parva 11. 13-14
   (ii) Śānti Parva 265. 6
   (iii) Śānti parva 329. 18
   (iv) Anuśāsana Parva 115. 25
Similarly the Vāmana Purāṇa (14, 1-2) treats Ahimsā (Non-violence) as a characteristic of Dharma. The Padma Purāṇa (1. 31. 26-24 & 5. 43. 38) says that Ahimsā is far superior to Tapas and Dāna. The Kūrma Purāṇa (11. 13-15) commends that Ahimsā is the highest virtue.
3. Kaivalyopaniṣad 25. p. 56
Also (i) Bhasmajābālopaniṣad 1. 11. p. 133
   (ii) Ibid. 2. 22, p. 142.
   (iii) Rudrākaṣajābālopaniṣad 49. p. 164.
   (iv) Śarabhopaniṣad 39. p. 174
   (vi) Rāmarahasyopaniṣad 1. 12. p. 347
   (vii) Ibid. 5. 18. p. 374
and (viii) Rāmatāpinyupaniṣad (Latter), 3. 14. p. 334
4. Bhasmajābālopaniṣad 1. 11. p. 133
Also Rāmarahasyopaniṣad 1. 12. p. 347
5. Bhasmajābālopaniṣad. 1. 11, p. 133
Also Rāmarahasyopaniṣad 1. 12. p. 347
6. Bhasmajābālopaniṣad 1. 11. p. 133
Also Rāmarahasyopaniṣad 2. 12, p. 347
7. Bhasmajābālopaniṣad 2. 22. p. 143
8. Bhasmajābālopaniṣad 1. 11, p. 133
9. Ibid, 1. 11. p. 133
10. Kalisantarpaniṣad. 3. p. 19
11. Ibid 3. p. 19
12. Darśanopaniṣad 1. 7. p. 153
avoided if it violates the Vedic injunctions.

Satya (Truthfulness)

Satya (Truthfulness) has been held in high esteem since the period of Rgveda, Satapatha Brähmana enjoins that man should speak truth. In the Taittiriyopanisad a distinction is made between Satya and Rta where Satya stands for truth and Rta stands for right. In the same Upanisad the teacher asks the students to speak the truth. The Brhadāraṇyakopanisad remarks that truth and Dharma are in practical life identical. The Vasiṣṭha Dharma Sūtra states that telling a lie is not a sin in a marriage, in sexual intercourse, at the destruction of life, at the occasion of losing all the wealth and for the sake of Brāhmaṇa.

The Darśanopanisad says that expression of what has been seen by the eyes and what has been heard through the ears is truth. Nṛsiṃhatapinyupanisad identifies Satya with Brahma. The Atharva-śiropanisad also refers to truthfulness. The Śivopanisad refers to

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1. Rgveda. 7. 104. 12
2. Satapatha Brāhmaṇa 1. 1. 1. 1. and 1. 1. 1. 5
3. Taittirīyopanisad. 1. 1. 1.
4. Ibid. 1. 11. 1
5. Brhadāraṇyakopanisad 1. 4. 14
6. Vasiṣṭha Dharma Sūtra 16. 36
Cf. also (i) Gautama Dharma Sūtra 23. 29
(iii) Manu Śmṛti 11. 222. enumerates Satya as one of the five Mahāvyākhyātis.
(iii) Mahābhārata, Śānti Parva. 165. 30
(iv) Mahābhārata Śānti Parva: 162. 8-9
speaks of Satya as thirteen fold viz., truthfulness, equality, self-control, absence of jealousy, forgiveness, modesty, tolerance, absence of back-biting, renunciation, meditation, nobility, steadfastness and non-violence.
(v) Mahābhārta, Śānti Parva: 190-5 compares Satya with Dharma and Asteya with Adharma.

7. Darśanopanisad 1. 9, p. 153
8. Nṛsiṃhatapinyupanisad (Latter) 1. 12, p. 183
9. Atharvaśiropanisad 5. p. 121
10. Śivopanisad Un-published Upanisads VIII. 100-102
Satya in the five Yamas. Telling a lie is despised in the Śarabhopaniṣad. Ungratefulness is also condemned in Śarabhopaniṣad.

Asteya (Non-Stealing)

Asteya is listed in the Yamas by the Pāṭaṅjala-yoga-sūtra, Manu-Smṛti, Yājñavalkya Smṛti, Viṣṇu Purāṇa and Śiva-Upaniṣad.

The Darśanopaniṣad defines Asteya as follows, “A mental withdrawal away from someone’s grass, jewel, gold and pearl is Asteya.” In the Sectarian Upaniṣads Asteya is repeatedly referred to with reference to the theft of gold and is held to be very heinous crime.

Brahmacarya (Celibacy)

The Atharvaveda lays great emphasis on Brahmaṇa (Celibacy). According to Vyāsa, the commentator of the Pāṭaṅjala-yoga-sūtra celibacy means the restraint of hidden powers and power of generation. Vācaspati, a commentator on Vyāsa, writes that celibacy does not

1. Śarabhopaniṣad 36, p. 173
2. Ibid. 35, p. 173
3. Pāṭaṅjala-yoga-sūtra 2. 30
4. Manu Smṛti 10. 63
5. Yājñavalkya Smṛti 3. 312
6. Viṣṇu Purāṇa 6. 7. 36
7. Śivopaniṣad VII. 100-102
8. Darśanopaniṣad 1. 11. p. 154

Also (i) Bhasmajābālopaniṣad 1. 11, p. 133
(ii) Ibid. 2. 22, p. 143
(iii) Rudrakṣajābālopaniṣad 49, p. 164
(iv) Śarabhopaniṣad 39, p. 174.
(v) Kalisantaraṇopaniṣad 3. p. 19
and (vi) Rāmarahasyopaniṣad 5. 18. p. 374

10. Manu Smṛti 8. 332 draws a distinction between theft and robbery and says, “An offence, (of this description) which is committed in the presence (of the owner) and with violence will be robbery; if (it is committed) in the absence, it will be theft; likewise if (the possession of) anything is denied after it has been taken.” Manu Smṛti (8. 334) even suggests the cutting of a limb of the body for a theft.
11. A.V. 5. 17. 19
12. Vācaspati on Vyāsa (Pāṭaṅjala-yoga-sūtra. 2. 30)
merely consist in controlling the hidden powers and even the desire of seeing and talking to women and embracing them, is not celibacy.

According to the *Darśanopaniṣad* celibacy consists in giving up woman physically and mentally; and one should keep away from her during her menses. Having intercourse with one's teacher's wife and with an unmarried girl is highly condemned. From the repeated references of the four Āśramas in the *Sectarian Upaniṣads* it can be easily inferred that the quality of *Brahmacarya* holds an important place in their ethical scheme.

*Akalkata* (Absence of Crookedness)

One of the two traditions of *Yamas* of Manu *Smṛti* already mentioned, replaces *Aparigraha* (Non-couteousness) of *Pātañjala-yoga-Sūtra* by *Akalkata*. It is this tradition which is followed by the *Yajñavalkya Smṛti* and the *Śiva-Upaniṣad*. As far the meaning of the word is concerned, different meanings have been assigned by the lexicographers. Macdonell suggests three meanings to the word *Kalka* viz., paste, foulness and baseness. Monier William assigns sinful and wicked to the word *Kalka*. According to Apte the word *Kalka* has two meanings viz., sinful and wicked. According to *Śabda-Kalpadruma* the word means *Pāpātmī* and *Pāpāśaya*. *Vācaspatyam*

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1. *Darśanopaniṣad* 1. 13. p. 154
2. Bhasmajābālopaniṣad 2. 22. p. 143
   Cf. Rudrākṣajābālopaniṣad 49. p. 164
4. Vāsudevopaniṣad 4. p. 376
   Cf. (i) Kālāgnirudropaniṣad 9. p. 43
   (ii) Jābālopaniṣad 22. p. 68
5. Manu Smṛti (Inserted between 4. 204. 205)
6. Pātañjala-yoga-sūtra 2. 30
8. Śiva-Upaniṣad (Unpublished Upaniṣads) VII. 100-102
9. Macdonell's Sanskrit Dictionary, p. 64
10. Monier William's Sanskrit English Dictionary, p. 262
12. Śabada-Kalpadruma Vol. II, p. 63
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gives the meaning of Kalka as Daṁbha. Kṣirataraṅgiṇī also assigns Daṁbha as the meaning of Kalka. On the basis of these meanings it may be said that the word Akalkata means absence of crookedness. There should be complete absence of crookedness on the part of all human beings and knowingly or unknowingly one should not indulge in any act of crookedness.

Niyamas

Uptill now we have been discussing the Yamas and now we shall discuss Niyamas.

Akrodha (Absence of anger)

It goes without saying that anger is one of the most detrimental elements in human life. It causes loss of discrimination and cuts at the very root of all good living. It is, therefore, condemned right from the time of the Rgveda, which includes it in the list of great moral lapses.²

Akrodha has been included in the Niyamas by the Manu Smṛti,³ Yajñavalkya Smṛti⁴ and Śivopaniṣad.⁵ Kṛṣṇopaniṣad⁶ compares Krodha (Anger) with a demon.

Guruśuṣrūṣa (Service to Teacher)

Next in the Niyamas is Guruśuṣrūṣa. In the Śaiva Upaniṣads the teacher has been given the supreme place and his service is highly recommended. The teacher is held in such high esteem that he is supposed to be no other that Lord Śiva himself. It is said that Śiva causes something to be given to the pupil through Guru (Teacher). The teacher should be considered the image of Śiva and he should be worshipped constantly.⁷ The Śiva Upaniṣad enumerates the necessary

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1. Kṣirataraṅgiṇī, Curādigaṇa, 254, p. 313
2. R.V. 7. 86. 6
3. Manu Smṛti (Inserted betweeen 4. 204-5)
4. Yajñavalkya Smṛti 3. 313
5. Śivopaniṣad VII. 100-102
7. Śiva-Upaniṣad 7. 2. (Unpublished Upaniṣads)

शिब: शिबाय भूतानं यस्मादां प्रयज्जवर्ति ।
गुरुहृति: स्वतत्सहस्रां पूजयेद वतं गुहर्म ।
Cf. Mahābhārata, Śānti Parva, 326. 22

न बिना ज्ञानविधाने मोक्षार्थविगमो भवेद ।
न बिना गुर्गुरमः ज्ञानविधिवः स्मृतः: ॥

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qualifications of a student. The Upaniṣad says that the teacher is in no way less than Śiva,” “The teacher is the father, the teacher is the mother and the teacher is Supreme Śiva. He, who has this unflinching belief, his liberation is not far away.” The teacher is the person who can be the standard in matters of food, conduct and Dharma. Whatever he does; the student should do the same thing and should not ask the reason thereof. All the sacrifices and the penances are accomplished only when the orders of the teacher are executed. In attaining liberation the teacher is a great help to a devotee who is sunk in the mire of ignorance. The teacher lifts up (from the mire of ignorance) a man by means of hands in the form of Śiva-knowledge. Whosoever worships the God, seated in the image of the teacher, is liberated from all the sins and attains the highest place. The teacher occupies an important place in the Śaiva Upaniṣads. He should be given his due regard. Not only due regard should be given to him, but he should also be properly served by his devotees. Only then the devotees may be able to attain the true knowledge which will enable them to achieve the highest aim of life i.e., the realisation of the supreme reality.

Śauca (Purity)

Śauca has been listed among the Niyamas by the Patañjala-yoga-sūtra, Manu Smṛti, Yājñavalkya Smṛti, Viṣṇu Purāṇa and the Śivopaniṣad. It is only the Darśanopaniṣad which includes Śauca in

1. Śiva-Upaniṣad 7. 38 (Unpublished Upaniṣads)

2. Ibid. 7. 39
3. Ibid. 7. 40
4. Ibid. 7. 41
5. Ibid. 7. 42
6. Patañjala-yoga-sūtra 2. 32
7. Manu Smṛti 10. 63
8. Yājñavalkya Smṛti 3. 313
9. Viṣṇu Purāṇa 6. 7. 37
10. Śivopaniṣad VII. 100-102
11. Darśanopaniṣad 1. 6. p. 153
the Yamas. Śauca has two aspects outer (Bīhaya) and inner (Ābhyāntara). On Śauca, Vyāsa, the commentator on the Pātañjala-yoga-sūtra says that purity is outer when brought about by earth and water. It is inner when it consists in washing away of impurities of mind.¹ According to Vācaspati,² a commentator on Vyāsa, inner purity consists in removing pride and jealousy. When we come to the period of the Manu Śmṛti, we find that a man, who does not deprive another man of his wealth by unlawful means, should be considered a pure man. Manu Śmṛti³ says, “Of all kinds of Śauca the highest is the one that relates to wealth (one must desire wealth without depriving another of his wealth by improper means); that man is Śuc (Pure) who is pure as to the wealth and not he, who is purified by earth and water.”

Among the Sectarian Upaniṣads the tradition of the Darśanopaniṣad is important because it emphasises on the inner aspect of Śauca by including it in the Yamas. According to the Śivopaniṣad⁴ Śauca is of eight kinds and can be brought about by eight things. (1) Water (Jala), (2) Hymn (Mantra), (3) Kindness (Daya), (4) Charity (Dāna), (5) Truthfulness (Satya), (6) Control of Senses (Indriya-Saṁyama), (7) Knowledge (Jñāna) and (8) Purity of Thought (Bhāvat-

1. Vyāsa on Pātañjala-yoga-sūtra. 2. 32
2. Vācaspati on Vyāsa, Pātañjala-yoga-sūtra. 2. 32
3- Manu Śmṛti 5. 106
4- Śivopaniṣad 5. 44. p. 341

Cf. Viṣṇu Dharma Śūtra (22. 89) has the same verse but reads Anna for Artha in both places. Thus according to Viṣṇu Dharma Śūtra the judgement of purity was Anna.

Cf. Viṣṇu Dharmottara Purāṇa (3. 275. 13) states

Thus Viṣṇu Dharmottara Purāṇa lays greater emphasis on the purity of mind.

3- Manu Śmṛti 5. 106
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4. Śivopaniṣad 5. 44. p. 341
Thus we see that a man is purified by earth and water according to the *Patañjala-yoga-sūtra* and according to the *Manu Smṛti* a man is pure if he earns his livelihood by proper means. But in the opinion of the *Sectarian Upaniṣads* water, earth and money (as stated by *Manu Smṛti* i.e. *Artha Šauca*) are not the only means of judging a man’s purity. According to them if a man observes such moral qualities like *Daya* (Kindness), *Dāna* (Charity), *Satya* (Truthfulness), *Indriyanigraha* (Control of senses), if he has *Jñāna* and if he is pure in thought and the self, such a man is also pure.

*Sāntoṣa* (Contentment)

*Sāntoṣa* has been listed in the *Niyamas* by the *Patañjala-yoga-sūtra¹*, *Viṣṇu Purāṇa²* and *Śivopaniṣad³*. The *Darśanopaniṣad⁴* defines *Sāntoṣa* as the happiness resulting from the acquisition of the desired object. *Sāntoṣa* can be acquired by the absence of desire. The lesser the desires the more the contentment. *Vyāsa⁵* commentator of *Patañjala-yoga-sūtra*, writes that contentment is the absence of desire to secure more luxuries of life than already one possesses. The best way to achieve contentment is to reduce one’s desires. It is the desire which is the root cause of all troubles. Thus contentment may be considered to be the *summon bonum* of life according to the *Sectarian Upaniṣads* and every effort should be made to achieve it in life. R. Martin Poe⁶ considers that contentment is the state of mind which may be regarded as purely ethical product or as a phase of religious experience.

Ārjava (Uprightness)

Ārjava, included by the *Chāṇḍogyanopaniṣad⁷* in the list of the five cardinal moral virtues and included in *Yamas* by *Manu Smṛti⁸* is

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1. *Patañjala-yoga-sūtra* 2. 32.
2. *Viṣṇu Purāṇa* 6. 7. 37
3. *Śivopaniṣad* VII. 100-102
5. *Vyāsa* on *Patañjala-yoga-sūtra* 2. 32
6. R. Martin Poe on ‘Contentment’ in Encyclopaedia of Religion and Ethics Vol. IV, p. 85
7. *Chāṇḍogyanopaniṣad* 3. 17. 4
8. *Manu Smṛti* (Inserted between 4. 204. 5)
Moral Pre-Requisites

included in the Niyamas by the Śivopaniṣad\(^1\) and Darśanopaniṣad.\(^2\) The Darśanopaniṣad\(^3\) defines Ārjava as follows, "A constant state of oneness towards son, friend, wife, enemy and for one's own self is Ārjava (Uprightness)." This is a new addition to the Niyamas in the Sectarian Upaniṣads. The idea behind Ārjava is that all human beings are equal from the point of view of Atman (Self).

Other Moral virtues

Besides Yamas and Niyamas referred to above, there are references to certain other moral virtues also in the Upaniṣads studied by us. These virtues may be roughly classified under the following heads:

1. Knowledge and its corollaries,
2. Devotional qualities,
3. Detachment and qualities connected with it,
4. Religious observances.

1. Knowledge and its corollaries

The Sectarian Upaniṣads give the supreme place to knowledge in their ethical scheme. The Śivopaniṣad\(^4\) says, "A sage who has taken bath with the pure water of knowledge is always clean from dust and is pure like the rays of the sun. Just as, though the sun may partake of anything edible or not with its rays, it is not polluted by its defects, similarly a Jñānī is always pure." Almost every Upaniṣad lays so much emphasis on the study of the scriptures that it ends with a Phalaśruti saying that the study of such and such Upaniṣad yields immeasurably

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1. Śivopaniṣad (Un-published Upaniṣads) VII. 100-102
2. Darśanopaniṣad 1. 6. p. 153
3. Ibid. 1.15. p. 154
4. Śivopaniṣad 5. 41-42. p. 341

ज्ञानमयमलाम्भसा स्नातः सब्जों मुनि: शुभिः ।
निमलसुविधः दृश्यः सुर्यरिम्वतः ॥
मेध्यामेध्यैरसं यद्दिनि बस्स विना करे: ।
मैैॉ निश्तिः तद्नेत्स्तल्दुङ्गानी मूनिमलः ॥
pleasant results.\(^1\) Awakening (Prabodha),\(^2\) Discrimination (Viveka)\(^3\) and Contemplation of Truth (Tattvavicāra)\(^4\), which may be considered as the corollaries of the quality of knowledge, are also praised.

2. Devotional Qualities

Emphasis on devotion is a special characteristic of the Sectarian Upaniṣads. The Principal Upaniṣads declare that there is no liberation without knowledge. The Sectarian Upaniṣads\(^5\) on the other hand declare that there is no knowledge of Brahman without devotion. The path of devotion is praise-worthy in many ways. It is free from obstacles. It leads to knowledge without much efforts and everybody is entitled to follow it.\(^6\) Without devotion to Viṣṇu there is no liberation even in crores of Kalpas.\(^7\)

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1. Rudrākṣajābālopaniṣad 49. p. 164
   Also (i) Atharvasikhapaniṣad 3.5. p. 19
   (ii) Atharvasikhapaniṣad 5. p. 22
   (iii) Ibid. 68. p. 36
   (iv) Kālagnirudropaniṣad 9. p. 44
   (v) Kaivalyopaniṣad 25. p. 56
   (vi) Jābālyupaniṣad 22. p. 68
   (vii) Dakṣināmūrtiyupaniṣad 33. p. 78
   (viii) Brhadājābālopaniṣad 8. 6. p. 125
   (ix) Bhasmājābālopaniṣad 1. 11. p. 134
   (x) Śarbeitopaniṣad 39. p. 173.
   (xi) A vyaktopaniṣad 3. 3. p. 7.
   (xii) Ibid. 7. 1. p. 14
2. Dakṣināmūrtiyupaniṣad 27. p. 76
3. Ibid. 27. p. 76
4. Ibid. 27. p. 76
5. T rīpa dvibhūtimahārādyaṇopaniṣad 8.11. p.154

6. Ibid. 8.11. pp. 153-54
   तस्मात् सवेशामधिकारिग्रामनविकारिग्रामां च भवितयोग एव प्रशास्यते। भवितयोगः
   निष्पद्वः। भवितयोगायुक्तः। भवितमतामायोमानिविरोधः तत्त्वशानां
   भवति।

7. Ibid. 8.12. p.154
   सवेशामधिविना विभुभवश्च कल्पकोटिमोक्षो न विद्यते।
The quality of devotion includes devotion not only to the Lord (Śiva) but also to the teacher. The teacher is himself the Lord incarnation. The Śīvopanisad gives the details of the code of behaviour towards the teacher. It says, “Teacher is verily the father, the mother, the supreme Lord, one who has such a determined belief, liberation is not far away from him.” There is no doubt that all the sacrifices, penances and different observances are accomplished in following the instructions of the teacher.

3. Detachment and Qualities connected with it

Detachment from worldly enjoyments is the first condition for spiritual development. A man tied by the snares of affection to the strong pillar of Moha (infatuation) cannot perform Yogo, attached to wife and children. A man does not realise the summum bonum of life thinking through infatuation, “How these children will live without me.” He does not know that nobody is son or father or mother of anybody. The actions of the previous birth of a man are the real

1. Śvetāsvatārpaniṣad 6. 23
   यस्य देवे परमेवर्गया देवे तथा गुरू |

2. Tripādviḥbhūtimahānāryaṇopanishad 8. 15. p. 155
   साक्षादिनानारायण: गुरूः।

3. Śīvopanishad 7. 5-42. pp. 366-369

4. Ibid. 7. 38. p. 369
   गुहरेव शिला गुहरेव माता गुहरेव परं शिवः।
   यस्यैव निशिचलो भावस्तव्य मुक्तिनीहर्वर्तः।

5. Ibid. 7. 40. p. 369
   यज्ञस्तंति नियमो तानि वै विविधानि च।
   गुहराळे च सर्वाणि संपद्यते न संशयः।

6. Ibid. 7. 103. p. 374
   न विन्दति नरो योगे गुहरायापिंशतः।
   निब्रहः न्येवपशेत मोहस्तम्भवलीयस।

7. Ibid. 7. 105. p. 375
   इदेम बालाः कच्च्य स्थायय जीवित्यति मया बिना।
   मोहार्थेन चन्त्योपेयं परमायो न पश्यति।
father and mother. Nobody can cause pain or pleasure to others. It is the *Karma* of the previous birth that causes these (pleasure and pain) due to the delusion of the world.

Only two things are the cause of bondage and liberation viz., it is mine and it is not mine. One is bound by the idea 'it is mine' and is liberated by the idea 'it is not mine'. One should therefore leave all egoism and think of the means of liberation having abandoned all attachments.

The idea of hard life and austerity goes hand in hand with the life of detachment. The *Avyaktopaniṣad* says that the knowledge of *Brahman* should not be imparted to a person who has not performed *Tapas*. With an attitude of realism the *Śivopaniṣad* comments, "When there is equal trouble in service, animal husbandry, business and agriculture, it is better to undergo troubles for liberation." It is, therefore, recommended to the seeker to reside in some lonely place and meditate on the supreme *Lord Śiva*. They are really deceived by

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1. Śivopaniṣad 7. 109. p. 375
2. Ibid. 7. 111. p. 375
3. Ibid. 7. 114. p. 375
4. Ibid. 7. 116. p. 376
5. Avyaktopaniṣad 7. 2. p. 15
6. Śivopaniṣad 7. 119. p. 376
7. Ibid. 7. 128. p. 377
fate who, renouncing beautiful forests and auspicious waters, enjoy in the cities. The bliss, that one enjoys when he, being discriminate and calm, meditates on Śiva (that bliss) is not available to Mahendra, Brahmā or Keśava.

The Nṛśimhatāpīnyupanisad aptly depicts the supra-ethical life of an ascetic in these words, “These gods having renounced desires for off-spring, wealth and fame together with a desire for the means to attain them, being without abode, renouncing every possession, having no Śīkhā or Yajñopavīta, behaving like blind, deaf, intoxicated, neutralised, dumb, mad, calm, self-controlled, detached, forebearing, concentrated, self-loving, sporting in the self, knowing Prāṇava alone to be the supreme light of Brahman, are absolved therein.”

4. Religious Observances

The Sectarian Upaniṣads prescribe certain religious observances also for the aspirant. These observances imply moral purity. One such observance is the consecration of Śiva-Linga, details of which are given in about thirty one verses in the second chapter of the Śivopaniṣad. Bhasmājābālopaniṣad also gives the significance of worshipping Śivalinga in Kaśi. The Śivopaniṣad gives the detailed procedure of performing sacrifices. Besides this their are many types

1. Śivopaniṣad 7. 129. p. 377
2. Ibid. 7. 130. p. 377
3. Nṛśimhatāpīnyupaniṣad (Later) 6. 4. p. 267
4. Bhasmājābālopaniṣad 2. 18. p. 141
5. Śivopaniṣad 4. 24–67 pp. 333-37
of baths like Āgneyasāna, Bhasmasāna and Vārupasāna, which are recommended for the seeker. Charity, not only to ascetics, but also for a devotee and house-holder is recommended. Similarly taking bath in holy places is repeatedly recommended.

A Resume

It may be noted that besides these four types of moral qualities mentioned above, there are many other moral qualities like Śūṣṭattva (Right-conduct), Dānta (Restraint), Śānti (Peace), Śraddhā (Faith), Tapas (Austerities) Dayā (Kindness), Śama (Tranquility), Dama (Self-restraint), Śreyas (Ultimate good) and Anasūya (Absence of Jealousy).

It may be noted here that the Sectarian Upaniṣads are not dog-

1. Śivopaniṣad 5. 1. p. 3.7.
2. Ibid. 5. 13. p. 338
3. Ibid. 5. 15. p. 338
4. Ibid. 5. 210. p. 359
5. Atharvaśiropaniṣad 68, p. 36
   Also (i) Kālāgnirudropaniṣad 9. p. 44
   (ii) Jābālyupaniṣad 22. p. 68
   (iii) Brāhjābālopapiṣad 7. 14. p. 122
   (iv) Rudrākṣajābālopapiṣad 49. p. 164
   (v) Vāsudevopaniṣad 26. p. 381
   (vi) Avyaktopaniṣad 7. 1. p. 14
   (vii) Kṛṣṇopaniṣad 2. p. 31
6. Śarabhopaniṣad 36. p. 173
7. Ibid. 37. p. 173
   Also (i) Avyaktopaniṣad 7. 2. p. 15
   (ii) Tripādviḥuṭimahānārāyaṇopaniṣad 1. 4. p. 89
8. Ibid. 37. p. 173
   Also (i) Avyaktopaniṣad 7. 2. p. 15
   (ii) Tripādviḥuṭimahānārāyaṇopaniṣad 1. 4. p. 89
9. Avyaktopaniṣad 7. 2. p. 15
   Also Sarasvatīrahasyopaniṣad 40. p. 80
10. Avyaktopaniṣad 7. 2. p. 15
12. Ibid. 16. p. 24
13. Ibid. 16. p. 24
14. Gopālottaratāpin upaniṣad 2. p. 58
matic about their approach to ethical means of spiritual development. The Śivopaniṣad¹ for example, says that all the five, Yogi, Jāti, Tapasvī and Karmayogī attain liberation. At another place it says, “Whatever a knower of Brahmān gets, same is attained by an ascetic also. The same is attained by a Yogi and a person who practises forgiveness.”²

The second point to be noted is the fact that these Upaniṣads emphasise the necessity of Jñāna, Bhakti and Karman all together and not separately.³

The third point to be noted in this connection is that the Sectarian Upaniṣads are lacking in details about moral qualities which they mention just by name occasionally. The details about these qualities, they perhaps left to be given by the Dharma Śāstras and the Purāṇas. They are much more concerned with the attitude towards life in general rather than spelling out their details. That is why their ethical approach is to be derived from their metaphysical discussion with which, it inseparably blended. In fact, all the Upaniṣads presuppose a certain moral standard from the seeker of the ultimate reality to which they are mainly devoted. This is perhaps the reason why they do not dwell upon the necessity of morality in social life. Of course, they do not neglect such moral qualities which are directly concerned with the spiritual development of the individual. We shall be able to realise this while discussing Japa and Dhyāna in the following chapter.

¹ Śivopaniṣad 1. 36. p. 327
² Ibid. 5. 40. p. 340
³ Dakṣiṇāmūrtiupaniṣad 27. 30. pp 76–77
CHAPTER V

MEDITATION

The *Sectarian Upaniṣads* ordain the aspirant to do certain things the ethical nature of which may be questioned from the western point view. In the west ethics has been considered primarily as a subject whose laws are necessarily applicable with reference to the society. A lonely man from this point of view can neither be moral nor immoral but amoral. The Indian view of ethics, as already pointed out, has certain characteristics of its own.\(^1\) In India ethics is not only a secular and social science but also a spiritual science. Therefore, all these practices, which seem to be unconnected with ethics from social point of view, are enjoined upon the aspirant as moral obligations by the scriptures. These practices lead to or are at least supposed to lead to spiritual development and are therefore included under the purview of ethics. The qualities mentioned in the foregoing chapter lead to spiritual progress but they have their impact on the society also. In this chapter we shall deal with two such main practices viz., *Japa* and *Dhyāna*, which have little social impact, but are of the utmost importance for the individual.

*Japa*

*Japa*, included under the *Niyama* (*Śvadhyāya*) by *Patañjali*\(^2\), is of special significance in the ethical scheme of the *Sectarian Upaniṣads*. *Japa* has been defined by the *Pātañjala-yoga-sūtra* as, “Repetition of *Pranava* and reflection upon its meaning is *Japa.*”\(^3\) *Japa* has been classified in three categories in the *Kūrma Purāṇa* viz., *Vacika,*

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1. Supra pp. 72–73
2. Vyāsa on Pātañjala–yoga-sūtra on 2. 32
3. Pātañjala-yoga-sūtra 1. 28

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Meditation

(audibly heard) Upānśu (inaudibly uttered) and Mānasā (mentally resolved). 1 Šābara distinguishes Japa from Stuti (Prayer), the former being simply an utterance or repetition of a mantra or mantras. 2 Dr. P. V. Kane expresses the view that the original idea of Japa was highly spiritual and Japa at the highest level was the contemplation of God and endeavour to attain unity with God. Purity of heart, detachment and placing oneself in the hands of God are very essential for Japa. 3

Importance of Japa in the Manu Smṛti

Manu says, “An offering, consisting of muttered prayers, is ten times more efficacious than a sacrifice (like Darśapuraṇamāsa) performed according to the rules (of the Veda); a (prayer) which is inaudible (to others) surpasses it hundred times and the mental (recitation of sacred texts) a thousand times.” 4 Manu further says, “The four Pākayajñās 5 and those sacrifices which are enjoined by the rules (of the Veda) are all together not equal in value to a sixteenth part of the sacrifice consisting of muttered prayers.” 6 But undoubtedly, a

1. Kūrma Purāṇa 11. 24-26
Cf. The Darśanopaniṣad also gives a similar classification of Japa 2. 12-16. p. 158
2. Šābara on Jaimini. XII. 4. 1 (Quoted by History of Dharma Śāstra of P.V. Kane, Vol. IV, p. 45)

(The original idea of Japa was highly spiritual. Deep knowledge of the Upaniṣads, and other texts would have made the soul pure and enable it to realize the supreme reality and induced in the mind the love of all human beings as sparks of the one Divine Essence. Japa at the highest level was contemplation of God and endeavour to attain unity with God. The habit of repeating the sacred texts should lead to maintaining the soul in the presence and thought of God. Japa demands three things, purity of heart, detachment and placing oneself in the hands of God.)

4. Manu Smṛti 2. 85
5. The five Pākayajñās are Brahmajñā, Pitṛajñā, Bhūtajñā and Nyājñā (Manu Smṛti 3. 70) and the four meant are except Brahmajñā (teaching and studying of the Veda).

6. Manu Smṛti 2. 86
Brāhmaṇa reaches the highest goal by muttering prayers only (whether) he performs other (rites) or neglects them, he who befriends (all creatures) is declared to be a (true) Brāhmaṇa.1

Manu lays special stress on recitation and repetition of certain Vedic hymns, while discussing Japa he says, “A Brāhmaṇa who retains in his memory the Rgveda is not stained by guilt, though he may have destroyed those three worlds, though he may eat the food of anybody. He who, with a concentrated mind, thrice recites theṚksaṁhītra or (that of the) Yajurveda, or (that of the) Śāma Veda Together with the secret texts (the Upaniṣads) is completely freed from all sins.”2 Manu Smṛti prescribes several Vedic hymns or single Vedic hymn, or those passages as specially efficacious for removing sins; for example Manu Smṛti states, “Even a drunker of (the spirituous liquor) Sūra becomes pure if he mutters the hymn (seen) by Kaustava (Rgveda. 1.97), (that seen) by Vaśiṣṭha and Māhitra hymn (Rgveda 10.185) and the verses called Śuddhavatis (Rgveda 8.95.7-9 where the word Śuddha occurs thirteen times in different connections).3 Manu further says, “Even he who has stolen gold, instantly becomes free from guilt, if he mutters (the hymn beginning with the words “Asya Vāmasya Palitasya” (Rgveda 1.164, 1-52) and the Śiva Samkalpa (Vajasneyī Saṁhītra XXXIV. 1-6).”4 The violator of a Guru’s bed is freed (from sin), if he repeatedly recites the Haviśpāntiya hymn (Rgveda 10.88.1-19), the hymn (Rgveda 10.126.1-8), the hymn (Rgveda (10.119), and the hymn addressed to Puruṣa (Rgveda 10.90).5

Japa in the Mahābhārata

The Mahābhārata prescribes as to how a man should perform Japa and where he should sit. “The performer of Japa should sit on the seat made of Kuśa grass. He should have the Kuśa blades in his hands. He should bind Kuśa grass in his tuft, he should sit encircled with Kuśa grass and should be covered with the Kuśa grass in the

1. Manu Smṛti 2. 87
2. Ibid. 11. 261-62
   Cf. also Vaśiṣṭha Dharma Sutra 27, 1-3
3. Ibid. 11. 249
4. Ibid. 11. 250
5. Manu Smṛti 11. 251
middle."¹ The Mahābhārata says, "Japa should be performed without contempt and Japa, if performed with any idea of insult, takes a man to hell."² The Japa, according to the Mahābhārata should be performed without vanity.³ In the opinion of Mahābhārata⁴ Japa should be performed when a resolve has been made thus, "I shall certainly perform Japa; a man who engages himself in Japa, and he neither fully becomes busy in it nor completes it, such a man goes to hell."

The expiatory nature of the Japa should not induce one for licentious life. In this connection the Vaiśiṣṭha Dharma Sūtra⁵ states that one should not become addicted to (or take pleasure in committing) evil deeds relying on the power of the Veda. The effects of actions done through ignorance and negligence are alone consumed and not those other actions done intentionally.

**Importance of Japa in the Sectarian Upaniṣads**

The Rāmarahasyaḥopaniṣad⁶ states that whosoever recites the name of Rāma ninety six times is freed from the sin accruing from:

(i) killing his father,
(ii) killing his mother,
(iii) killing a Brāhmaṇa,
(v) killing a crores of ascetics.

The Kalisantarānaṇopaniṣad⁷ observes that the repetition of sixteen names of Nārāyaṇa is capable of destroying the sins of Kali age. The same Upaniṣad⁸ also says that by repetition of sixteen names of

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¹ Mahābhārata Śānti Parva, 196. 14
² Ibid. 197. 4
³ Ibid. 197. 5
⁴ Ibid. 197. 11
⁵ Vaiśiṣṭha Dharma Sūtra 27. 4
⁶ Rāmarahasyopaniṣad 1. 13, pp. 347-48
⁷ Kalisantarānaṇopaniṣad p. 18
⁸ Ibid. p. 19

Cf: Devī Bhāgavata Purāṇa (11. 5. 29) says that a man gets one lakh thousand fold Puṇya by Japa.
Studies in the Sectarian Upaniṣads

Narāyaṇa three and a half crore times one can be freed from the sin of killing a Brāhmaṇa.

Procedure of Japa

Below we give the procedure of Japa mainly on the basis of Akṣamālikopaniṣad, which deals with the subject in details. When Japa is to be performed, the garland of the rosary beads occupies an important position in the Sectarian Upaniṣads. This Upaniṣad describes in details the formation of the rosary, the form of rosary beads, the threads which pass through the beads and how the beads should be assembled beginning with ‘A’ and ending in ‘Kṣa’ so that fifty one beads may correspond to fifty one letters having their respective mystic imports. The fifty one letters are to be mentally placed on fifty one beads with their respective characteristics of the mantra.

The Rosary of 108 beads

The rosary is always of 108 beads and in the Akṣamālikopaniṣad only 51 beads are mentioned. How this rosary is to be made of 108 beads? In this connection the Upaniṣad’s commentator observes that out of the fifty one letters mentioned above the fifty letters beginning with “A” and ending with “ḌLa” (excluding ‘KṢA’) should be

1. Fifty one letters are given here under:

| Vowels | A, Ā, I, Ī, U, Ī, R, R, L, Ṭ, E, AI
|        | O, AU, AN, AH = 16 |
| Vowels | A, Ā, I, Ī, U, Ī, R, R, L, Ṭ, E, AI
|        | O, AU, AN, AH = 16 |

| Consonants |
| KA, KHA, GA, GHA, īNa = 5 |
| CA, CHA, JA, JHA, īNa = 5 |
| TA, THA, ṬA, DHA, NA = 5 |
| TA, THA, DA, DHA, NA = 5 |
| PA, PHA, BA, BHA, MA = 5 |

| Aspirants |
| YA, RA, LA, VA = 4 |
| Sibilants |
| ŚA, ṢA, SA = 3 |
| HA, ḍLa, KṢA = 3 |

10 = 51

2. For the list of the letters of the alphabet along with their respective mantras see Appendix 1.

3. Upaniṣad-brahma-yogin on Akṣamālikopaniṣad 14, p. 18
doubled, thus the total will be 100. To this number of 100 the following eight letters should be added:

(1) "A"
(2) "KA"
(3) "CA"
(4) "TA"

(5) "TA"
(6) "PA"
(7) "YA"
(8) "SA"

Now the number comes to 108. The letter "KṢA" should be treated separately and this letter serves the purpose of Mukha (apex) of the rosary.

Formation of the Rosary

The rosary should consist of fifty one beads, made of coral, pearl, crystal, conch, silver, gold, sandal wood, Putrajīva, lotus seeds and Rudrākṣa seeds. The rosary of fifty one beads is to be conceived of as having the import of the fifty one letters alongwith their respective mantras. The garland of 108 beads is made of three threads stringing the beads together. The three threads for this purpose, as the Upaniṣad tells us, are made of gold, silver and copper. In this rosary the apex (Sumera) is termed as its mouth and it represents the letter 'Kṣa' of the alphabet. The tail-end i.e. fifty-fourth bead (excluding the Sumera-apex and starting with one that immediately follows) is termed as Puccha, i.e., the tail of the rosary. The movement the rosary is always from left to right (a case similar to that of circumambulation) when we hold a rosary bead between thumb and the middle finger, the side that falls on our right-hand side is the right-hand side of the bead and the other one is left. The Upaniṣad observes that the golden thread should pierce through the bores of the beads, the silver thread should be on the right-hand side

1. Aksamalikopanisad 2. p. 2
2. Ibid. 2. p. 2
3. Upanisad-brahma-yogin on Aksamalikopanisad 14. p. 8
and the copper one on the left-hand side of each bead.\(^1\) When put into practice we find that the internal thread of all the beads of the rosary is golden whereas on the right-hand side is the silver thread, but we must also note that left-hand side of every bead is followed by the right-hand side of the succeeding one. Therefore, the interval between every two beads contains copper and silver, both threads, copper thread being on the left-hand-side of the preceding one and the silver one being on the right-hand side of the following one.

**Symbolic Description of the Components of the Rosary**

The different components of the rosary have been given symbolic meanings. The golden thread that runs through the interior of the beads is to be conceived of as *Brahma*.\(^2\) The silver thread that adorns the right hand side of the beads is to be conceived of as belonging to *Śiva*.\(^3\) The copper thread on the left-hand side is in the same way to be conceived of as belonging to *Viṣṇu*.\(^4\) The *Mukha* (the principal bead) is to be conceived of as belonging to *Sarasvati*.\(^5\) The tail piece is to be conceived of as belonging to *Gāyatrī*.\(^6\) The bores across the beads are to be conceived of as belonging to *Vidya*.\(^7\) The knot between one bead and another is to be conceived of as belonging to *Prakṛti* (Primordial origin of the phenomenal world).\(^8\)

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1. Akṣamālikopaniṣad 2. p. 2
2. Ibid. 3. p. 2
3. *Yadṛcchāntarā sūtraḥ tadāra ṛtraḥ*.
4. Ibid.
5. *Yadrasyāsyaḥ taddṛṣṭaḥ va*.
6. Ibid.
7. *Yadu puccaḥ sa gāyathriḥ*.
8. Ibid.
9. *Yatri sūyākṣeḥ sa pṛthakṣyaḥ*.
The beads representing the sixteen vowels are to be conceived of as bright white (because of the preponderance of Sattva element therein).¹ The beads representing twenty-five consonants of the five groups (Gutturals, Palatals, Cerebrals, Dentals and Labials) are to be conceived of as yellow (because of the mixed character of Sattva and Tamas prepondering in them).² The beads representing the other nine are to be conceived of as of red colour (because of the preponderance of the Rajas (therein)).³ Why the sixteen vowels are called as bright white? The commentator of the Aksamalikopanisad (Bhama Yogin) explains that they are white on account of having Sattva in them.⁴ The Saradatilakam⁵ while giving the qualities of the vowels and the consonants states, “The letter originate from the mouth in order. Among these the vowels are of amiable nature (Saumya) and the consonants giving rise to the auspicious things are the Sauras. All the letters are of Agni origin and are divided according to the deities Soma, the sun and Agni. The vowels are sixteen and consonants are twenty five, in number.” Śriprapañcasāratantram⁶ while enumerating the letters states, “The letters are divided according to Agni and Soma. They are of three fold character, lunar (Soma), Solar (Śūrya) and fiery (Āgneya). The vowels are the sixteen and twenty five consonants (Sparśa) other than Vyāpakas are solar and the latter are fiery.” Both Saradatilakam and Śriprapañcasāratantram agree in holding that the vowels are Saumya (of amiable nature) and the Sparśas are the Saurā and the rest Ya, Ra, La, Va, Śa, Ṣe, Sa, and Ha are Vyāpakas. They have been termed as Vyāpakas in both Saradatilakam and Śriprapañcasāratantram. It is clear that the vowels are said to be

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1. Aksamalikopanisad 3. p.2
2. Ibid.
3. Ibid.
4. Ibid.
5. Saradatilakam 2.2-3. p 37
6. Śriprapañcasāratantram 2.1-2, p.38
white in Akṣamālikopanishad on account of having the Sattva in them. In actual pronunciation the vowels are pronounced without any help. So it is right to call the vowels white. The consonants are pronounced by the help of the vowels and hence are called yellow. The commentator Upanishad-brahma-yogin says that Sparśas are yellow on account of the mixing up of Sattva and Tamas.\(^1\) The rest (Vyāpakas) are of red colour because of the preponderance of Rajas in them.\(^2\) In their actual pronunciation some sort of heat is produced; so it is right to call Vyāpakas as red. It should be noted that the 50 letters of the alphabet correspond to the beads of the rosary. It has already been said that the main thread of the rosary is Brahma and this corresponds to Sattva; on the right side is the silver thread that belongs to Śiva corresponding to Tamas and on the left side there is the copper thread that belongs to Viṣṇu and this corresponds to Rajas. In this way in the rosary all the three deities viz., Brahma, Viṣṇu and Śiva are supposed to be seated when the Japa is performed by this rosary.

The Purification of the Rosary

Then, after conceiving of the beads and other components of the rosary as aforesaid, one should purify the rosary with the milk of five cows\(^3\), again with the five products\(^4\) of cow and bathe it again with curd of the five cows, and with sandal mixed water, thereafter reciting the Praṇava (Om) and then smear with a mixture of the eight fragrant pastes,\(^5\) place it on a sacred spot covered with Jāti (Jasmine) flowers, worship it with wet grains of rice and flowers and conceive of the fifty one letters commencing from “A” and ending with “Kṣa” in each one of the fifty Akṣa beads of the rosary, preparatory to fixing the several letters in the several beads.\(^6\)

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1 Commentry on Akṣamālikopanishad p.3
2 Ibid. p 3
3 Nandā, Bhadrā, Surabhi, Suśilā and Sumanā.
4 Milk, butter—milk, butter, urine and dung.
5 Pastes derived from Takkada, Usāra, sandal—wood, aloe—wood, refined camphor, saffron, valerian root and fragrant grass.
6 Akṣamālikopanishad 4. p.3
Meditation

When the rosary has thus been formed, the votary should utter different mantras for the deities of earth,¹ mid ethereal region,² celestial region,³ for Vidyās,⁴ Brahma, Viṣṇu, Rudra,⁵ for elements of Saṃkhya,⁶ for Śaiva, Śakta, Vaishnava⁷ and for mystic powers.⁸

The votary should lift the rosary conceiving that this has an all embracing nature and he should touch it hundred and eight times.⁹

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1. The mantra is:
   ये देवा: पृथिवीशद्वेयो नमो भगवतोस्नमदत्
   शोभाये धिनोस्नमदत् शोभाये ज्ञानयोगिकाम।
   Akṣamālikopaniṣad. 6. p.6

2. The mantra is:
   ये देवा ग्रहार्श्वद्वेयम् ऊँ नमो भगवतोस्नमदत् शोभाये
   धिनोस्नमदत् शोभाये ज्ञानयोगिकाम।
   Ibid. 7. p.6

3. The mantra is:
   ये देवा विवंधवद्वेयम् नमो भगवतोस्नमदत् शोभाये
   धिनोस्नमदत् शोभाये ज्ञानयोगिकाम।
   Ibid. 8. p.6

4. The Mantra is:
   ये मन्त्र या विवंधवद्वेयम् नमस्ताम्यहवोनमस्तांश्चविद्यम्:
   प्रतिष्ठावयति।
   Ibid. 9. p.6

5. The mantra is:
   ये ब्रह्मविवंधवद्वेयम्: सम्मोहम्: ऊँ नमस्त्रेभ्यंमस्ता:
   प्रतिष्ठावयति।
   Ibid. 10. p.7

6. The mantra is:
   ये सांख्यविवंधवद्वेयम् नमो वर्ततवं वरोऽनुज्वलितमृ।
   Ibid. 11. p.7

7. The Mantra is:
   ये शैवा बेहस्वा: शाक्ता: शातसूहश्वद्वेयम् नमो नमो
   भगवतोस्नमदद्व्यादुर्ग्रुन्तु।
   Ibid. 12. p.7

8. The mantra is:
   गाथ्याग्रृः प्राप्तात्वस्ताम् नमो नमस्ते नैतां मृदूमयुमृदू।
   Ibid. 13. p.7

Worship of the rosary

Then lifting again the rosary from its seat of flowers, after making circumambulation, the votary should worship it.\(^1\)

**Ethical Importance of Japa**

In the previous pages the form of *Japa*, as we find in the *Sectarian Upaniṣads*, has been given. It should be noted that *Japa*, as it has been described in the different *Smṛti* books, is without any external aids; but in the *Sectarian Upaniṣads* *Japa* is to be accompanied by the rosary of *akṣa* beads. It is said in the *Aksamālikopaniṣad* that *mantra*, when recited as *Japa* with the aid of rosary of *Akṣa* beads, becomes efficacious at once.\(^2\) The *Upaniṣad* clearly states that any *mantra*, when it is recited in the manner said above, with the aid of rosary of *akṣa* beads, gives the desired fruit to the votary. The *Upaniṣad* further says that the *Japa*, when performed with the idea of obtaining some desired fruit, gives the fruit at once; but when this *Japa* is performed having no idea of obtaining any desired fruit whatsoever, it, having purified the heart immediately, having made the intellect to listen to *Vedānta* and ultimately, leads one to realise *Brahman*, which is the only reality, which negates everything and which has no rival.\(^3\)

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1. The mantras for the worship are as follows:

The mantras for the worship are as follows:

\[ \text{A}^{\text{n}} \text{m} \text{a} \text{s} \text{a} \text{l} \text{i} \text{k} \text{o} \text{n} \text{a} \text{p} \text{i} \text{ṣ} \text{a} \text{d} 15. \text{p.} \text{8} \]

2. *Aksamālikopaniṣad* 16, p. 9

   एवमकालिकया जपो मन्त्रः सदः सिद्धिकरो भवति।

Meditation

It has already been said above that Japa can be performed from two points of view viz., one from the idea of obtaining some desired fruit and the other from the idea of having no desired fruit. It is obvious that the first category of Japa will lead a man to the bondage while the second category of Japa (when performed without any motive) will loosen the bondage of actions. In the opinion of the Mahabhārata he, who performs the Japa of having a desired object in view and ponders upon the desired fruit goes to hell.\footnote{Mahabhārata Śānti Parva, 197. 6.}

Dhyāna (Meditation)

Meditation, as a means of self-realisation holds the supreme position in Indian philosophy. Dhyāna occupies a very important place in the Śvetāsvataropaniṣad which devotes one full chapter to the process of Dhyāna. The Śvetāsvataropaniṣad\footnote{Śvetāsvataropaniṣad 1. 14.} asks to realise God through the process of meditation. Patañjali, who subsequently made a systematic study of Dhyāna in his Patañjala-yoga-sūtra, says that meditation does not produce any Saṁskārās.\footnote{Patañjala-yoga-sūtra 4.6.} According to Nyāya Sūtra meditation is a means to knowledge.\footnote{Nyāya Sūtra 4. 2. 38} The importance of Dhyāna is also appreciated in Buddhism when Lord Buddha declares, “Those in whom wisdom and meditation meet are not for from salvation.”\footnote{Dhammapada 25. 13} In the Jainism also Dhyāna occupies an important position where it has been said of four categories: (i) Ārta, (ii) Raudra, (iii) Dharmya and (iv) Śukla.\footnote{Tattvārtha Sūtra 9. 28. Cf. Jaina Ethics, D.N. Bhargava for a detailed study of Dhyāna in Jainism}

Dhyāna is very essential for a man who wants to attain moral perfection for himself. Dhyāna, as defined by Patañjali, is, as follows, “Focussedness of the presented idea upon that place is contemplation.”\footnote{Patañjala-yoga-sūtra 3. 2} The Viṣṇu Purāṇa defines Dhyāna as follows, “An
uninterrupted succession of presented ideas single-in-intent upon His
form without desire for anything else, that O King, is contemplation.
It is brought about by the first six aids (to Yoga)."11

Dhyāna in the Sectarian Upaniṣads

Śāndilyopaniṣad divides Dhyāna into two categories viz., Saguna
Dhyāna and Nirguna Dhyāna. Saguna Dhyāna is described in Triṣikhi-
brahmopaniṣad where we are told that one should meditate on Adhoka-
śaja, lustrous-like a thousand suns and dwelling in the lotus of heart;
that one should meditate on infinite Being with innumerable faces,
and innumerable hands, holding various weapons, with eyes everywhere,
eyes dilated and brilliant as thousand of suns. Meditation on Brahman
without attributes is described in the Darśanopaniṣad, where we are
asked to meditate upon Īśana, who is truth, who has the character of
knowledge and who is the enjoyment, who is excessively pure, who is
eternal, who is devoid of beginning and end, who has no body, who
has no space, who cannot be touched, who is without eyes, who is
immeasurable, who has no comparison with anything and who is self
also. The Dhyānbindūpaniṣad on the other hand tells us that God
Vāsudeva or Viṣṇu should be meditated upon. The Gopalatapinypaupaniṣad
says, "One who meditates, takes delight in him (Krṣṇa) and ponders

1. Viṣṇu Purāṇa 6, 7. 91
2. Śāndilyopaniṣad (Yoga Upaniṣads) 1, 10. p. 549
3. Śāndilyopaniṣad (Yoga Upaniṣads), 152-55. P. 148
4. Darśanopaniṣad (Yoga Upaniṣads). 9. 3-5, p. 183
5. Dhyānabindūpaniṣad 26-29, pp. 192-93
upon him, becomes immortal.”

The *Aryakto paniṣad*² treats *Dhyāna* as a *Yajña* and recommends that one should offer one’s own self as an oblation into the fire in the form of *Brahman*. Such a man attains *Brahman* having conquered all the worlds.

*Om and four Mātrās*

*Māndūkyopaniṣad*, amongst the *Principal Upaniṣads* is the first to bring out the importance of the meditation on the mystic syllable *Om*. Among the *Sectarian Upaniṣads* the *Atharvaśīkhopaniṣad* states, “The word ‘*Om*’ should be used in the beginning, and it should be meditated upon. This word (*Om*) is the supreme *Brahman*. Four *Vedas* are its feet and this syllable has four parts and is of form of *Brahman*.³³

1. Gopālapūrvatāpengenyupaniṣad (Former) 1. 5., p. 43
   यो ध्यायति रसति भजति सोऽस्मूलोऽभवतिति 
   Cf. (i) Ibid. 6. 49. p. 57
   तर्मादृश्यं क्षणं एवं परमो देवस्तं ध्यायेत् तं भजेत् 
   (ii) Ibid. (Latter), 49, p. 72
   हिरण्यस्य सोऽस्मूलं द्वन्द्वक्तामयप्रदेमुः 
   ध्यायेत्तत्त्वे मा नित्यं बेजुऽशुंगारं तु वा ।
   (iii) Ibid. (Latter) 60. p. 74
   ध्यायेत्तत्त्वे मा नित्यं स मोक्षमित्वाच्चक्ति स मुक्तोऽभवति 
   तत्र मेस्वात्मानं देवामिई बै ।
   (iv) Gopālapūrvatāpengenyupaniṣad (Former) 1. 8-10, p. 44
   (v) Ibid. (Latter). 4. 5. p. 71
   (vi) Rāmatāpengenyupaniṣad (Former) 5. 8. p. 325
   (vii) Kaivalyopaniṣad 7. p. 49

2. *Aavyakto paniṣad* 3. 2. and 4. 2. pp. 6-8
   Cf. Upaniṣad Brahma Yogin while commenting on *Avyakto paniṣad* 4. 1. p. 8 quotes the following from *Gitā* : 4. 24
   ब्रह्मापरं ब्रह्म हि: ब्रह्मार्गं ब्रह्मार्गं हुतमुः 
   ब्रह्माधिक तेन गन्तव्यं ब्रह्माकमं समाचिना 

3. *Atharvaśīkhopaniṣad* 2, p. 11
The syllable 'Om' is divided into four Mātras by the Atharvaśikho-
paniṣad.1 The first Mātra of the Praṇava is the earth, the syllable ‘A’
which is Ṛgveda, through the Ṛcás constituting the Veda; has Brahmā
its presiding deity and the eight Vasus as its subsidiary deities; the
Gaṇatī as its presiding metre, and the Gaṁhapatya as its fire.2 The
second Mātra is the mid ethereal region, the syllable ‘U’ is the
Yajurveda, through its Yajus; has Viṣṇu as its presiding deity and the
eleven Rudras as its subsidiary deities; the Triṣṭubh as its metre and
the Ḍakṣiṇā as its fire.3 The third Mātra is the celestial region, the
syllable ‘M’ which is Śāmaveda, through the Śāmanas; has Rudra as
its presiding deity and the twelve Ādityas as its subsidiary deities; the
Jagati as its metre, and Āhavanīya as its fire.4 What stands at the
end of the Praṇava is the fourth part, is the Ardhamātra (half syllable)
which is the lunar region, the Turīya Oṁkāra is the Atharvaveda,
through the groups of Atharva mantras; has the Šaṁvaratkāgni
diluvian fire) as its presiding deity and the seven Maruts as its
subsidiary deities; the Virāt as its metre and Ekarṣi as its fire; and is

1. Atharvaśikhopaniṣad 2. p. 11
Cf. Māṇḍūkyopaniṣad. 8 also says, “This is the Self, which is of the nature
of the syllable Om, in regard to its elements. The quarters are the ele-
ments, the elements are the quarters, viz., the letter a, the letter u and the
letter m.”

2. Atharvaśikhopaniṣad 1. 3, p. 11
पूर्वोत्तर मात्रा वृद्धिकार: स अङ्गिः: अङ्गिवेदो ब्रह्मा भास्वो गायत्री गाहिःपत्यः ।
See Māṇḍūkyopaniṣad 9, compares first letter of the Praṇava i.e. “A” with
with the waking state (Jāgarita).

3. Ibid. 1. 4, p. 11
द्वितीयात्तरारिक्ष स उकार: स यजुमित्यजुवेदो विष्णु रात्रिकुम्भकिषाणिः ।
See Māṇḍūkyopaniṣad 10, compares the second letter of the Praṇava i.e.
“U” with the dreaming state (Svapna).

4. Atharvaśikhopaniṣad 1. 5, p. 11
तृतीया बी: स मकार: स सामिः: सामबेदो घर भादिया जगत्याहृतीमः ।
See Māṇḍūkyopaniṣad 11, compares the third letter of the Praṇava i.e.
“M” with the deep sleep (Suṣupti).
Meditation through the Pranava of four Quarters
reputed as the Bhāsvatī (the radiant one) in all systems of Vedānta. An almost similar description of Prāṇava is also to be found in the Dhyānabindupaniṣad and Nṛsimhatāpinīyupaniṣad.

Thus when one meditates on ‘Om’ he simultaneously meditates on all the four Vedas, on Brahmā, Viṣṇu and Rudra the Vasus, and Ādityas. He also meditates on three fires viz., Gārhyaapatya, Daksīṇa and Āhyāntya. This is a comprehensive meditation and so many things are meditated simultaneously.

The Aṭhaṭvaraśikhopaniṣad enumerates the form, colour and deities of Mātrās of Prāṇava. The first Mātrā, (of the form of the syllable “A”) is of the colour, which is mixture of red and yellow and has the great Brahman as its presiding deity. The second Mātrā (of the form of the syllable “M”) is of the colour, which is mixture of the sheen of lightning and Kṛṣṇa (blackish blue), and has Viṣṇu (the all pervading) as its presiding deity. Third Mātrā (of the form of the syllable “M”) is owing to its proximity to the half syllable and the syllable “U”, indicative of prosperity and adversity respectively, is of white colour; has Rudra as its presiding deity. The Mātrā which stands as the fourth at the end, (assuming the form of the Ardha-

1. Atharvaśikhopaniṣad 1.6. p.12
2. Dhyānabindupaniṣad 9.11. p.189
   (ii) Ibid. 3.2–5. pp.247–49
   (iii) Ibid. 5.1–3. pp.259–63
4. Ibid. 1.7. p.12
5. Prāṇama rākṣasātya mānduḥkṣaḥdēvītā ।
6. Ibid. 1.7. p.12
   dhiṣṭopāyā viśnu mānī kṛṣṇa viṣṇu-deivatā ।
7. Ibid. 1.7. p.12
   śrīmāmā śrīmāmāśvātā hṛdayatā ।
Mātra), is of the colour, of the sheen of lightning and has all colours, has Puruṣa, as its deity.\(^1\)

\textit{Meditation and three stages viz., Jāgrat, Svapna and Suṣupti}

In the third part of the Atharvaśikhopaniṣad the three \textit{Mātras} of the word ’\textit{Oṃ}’ are compared with the three stages viz., \textit{Jāgrat}, \textit{Svapna} and \textit{Suṣupti}. The comparison in itself is very significant. The Upaniṣad says, “The first \textit{Mātra} of this \textit{Oṅkāra} known as the syllable “\textit{A}” is \textit{Jāgrat} (the state of waking). The second \textit{Mātra}, known as the syllable “\textit{U}” is the \textit{Svapna} (state of dreaming). The third \textit{Mātra}, known as the syllable “\textit{M}” is the \textit{Suṣupti} (state of sleeping). The fourth \textit{Mātra} known as the \textit{Ardhamātra} is the \textit{Turīya} state which reveals the presence or absence of the experience of walking, dreaming and sleeping states.”\(^2\)

\begin{align*}
A & : \textit{Jāgrat}^6 \\
U & : \textit{Svapna}^4 \\
M & : \textit{Suṣupti}^5 \\
\text{Ardhamātra} & : \textit{Turīya}^6
\end{align*}

\textit{Dhyāna as a means to the Summum Bonum of life}

Thus, we see that the \textit{Sectarian Upaniṣads} have been stressing the need of meditation of the word “\textit{Oṃ}.” When the actual meditation takes place and when we utter the letter “\textit{A}” we are awake and we

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1. Atharvaśikhopaniṣad 1. 8., p. 12
3. Ibid. 3. 1., p. 16
4. पूर्वाःत्त्व भास्वर्णितः जागरितं जागरितं द्वितीयं स्वव्यत्त्व तत्तत्यं सुपुर्वित्वत्त्वं तूरतेः।
5. Cf. The \textit{Māṇḍūkyopaniṣad} (9) also compares the first syllable of \textit{Praṇava} i. e. “\textit{U}” with \textit{Jāgarita} (waking state).
6. Cf. The \textit{Māṇḍūkyopaniṣad} (10) also compares the second syllable of \textit{Praṇava} i. e. “\textit{U}” with \textit{Svapna} (dreaming state).
7. Cf. The \textit{Māṇḍūkyopaniṣad} (11) also compares the third syllable of \textit{Praṇava} i. e. “\textit{M}” with \textit{Suṣupti} (deep sleep).
8. Cf. The \textit{Māṇḍūkyopaniṣad} (12) does not give any name to the fourth syllable and says that fourth is that which has no elements, which cannot be spoken of, into which the world is dissolved, benign and non-dual. Thus the syllable ‘\textit{Oṃ}’ is the very self.
experience the gross form of the quintuplicated great elements. When we utter the second syllable "U", we feel that we are in a state of dream. This process takes place very slowly and thereby we gain the supreme enjoyment; similarly when we utter the second syllable we are in a dreaming state, we experience the subtle form of the non-quintuplicated great elements based on the impressions left by the experience of the great quintuplicated elements during the waking state. When we utter the third syllable "M", we feel that we are in a dreamless state and we experience the gross and the subtle elements in their quintuplicated and non-quintuplicated states, individually and collectively in their potential state lying in a dormant condition. And finally when we utter the *Ardhamātrā*, we feel we are in the supreme state and we enjoy the highest bliss. In that state we feel the negation of of everything and only the presence of the supreme enjoyment This whole process of going from one state to another is accomplished gradually. When we have uttered the first syllable, the first one is dissolved into the second one and likewise the second syllable gets dissolved into the third one; and finally the third one gets dissolved into the *Ardhamātrā*. The *Atharvaśikhopaniṣad* states, "Each of the *Mātras* of the *Pranava* dissolves into each other (the earlier grosser ones merging into the next succeeding subtler ones). The practitioner, through dissolution (of the subdivisions of all the four quarters of the *Pranava*) having become the self-luminous one, becomes the *Brahman* alone. This is the giver of accomplishment. For this reason, this is resorted to for meditation."¹ The knowledge of ‘*Oṅkāra*’ may lead one to become *Īśa* or *Śiva* who is worthy of being meditated upon. The *Atharvaśikhopaniṣad* states, "A man who thus knows ‘*Oṅkāra*’ in this manner becomes the transcendent *Īśa* or *Śiva* who is alone worthy of being meditated upon."² The knowledge of ‘*Oṅkāra*’ may lead one to attain the fruit obtained by the *Yoga* and *Jñāna*. The *Atharvaśikhopaniṣad* further states, "He, who knows this ‘*Oṅkāra*’ in this manner, will attain the fruits resulting from all kinds of meditations and from resorting to *Yoga* and *Jñāna*."³

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1. *Atharvaśikhopaniṣad* 3. 2. p. 17
2. Ibid. 3. 4., p. 18
3. Ibid. 3. 4., p. 18
Japa occupies an important position in the scheme of ethics as a means to concentration of mind on a particular object. It psychologically helps in checking the mind from wandering in a licentious fashion. Moreover, we see that it is only through Dhyāna that the ultimate aim of life can be realised. Every other moral quality discussed under Yama and Niyama in the foregoing chapter is only an aid to this highest moral virtue. This is why Patañjali$^1$ includes the first four of the eight parts of Yoga in external means (Bohiraṅga Śādhanā) whereas Dhyāna together with Dhāraṇā and Samādhi is considered to be the internal means (Antaraṅga Śādhanā). In fact Patañjali goes to the extent of saying that Saṁyama (Restraint) consists of Dhyāna, Dhāraṇā and Samādhi.$^2$ This brings out the major difference between the western and Indian views of ethics.

1. Patañjala-yoga-sūtra 3. 7
2. Ibid. 3. 4.
CHAPTER VI
RITUALS

Though, we have already discussed the moral virtues like non-violence, truthfulness, non-stealing, celibacy, absence of anger etc. and spiritual practices like Japa and Dhyāna, yet an important aspect of the ethical code prescribed by the Sectarian Upaniṣads remains to be discussed. The Sectarian Upaniṣads in addition to moral virtues and spiritual practices also prescribe certain sectarian rituals which are considered to be the most important from religious point of view. It is useless for our purpose to quote such verses from these Upaniṣads, which bring out the importance of these rituals because, such verses are too many in number and exaggerating in nature. But this is clear from their study that they are essentially linked up with the moral duty of a seeker otherwise, how could the Bṛṣajjābālopaniṣad¹ say, “By that Brāhmaṇa, by whom the Tripūṇḍra-mark is worn over the head, will be attained the fruit of having studied all that has to be studied, of hearing all that has to be heard and of practising all that has to be practised. He, who has given up his class by birth (Varṇa), stage in life (Āśrama) and confirmity to the rules of conduct, who has abandoned all austerities enjoined on him by the Veda, even he will become venerable through his wearing even once, three transverse lines of the Tripūṇḍra-mark.” The Devi-Bhāgavata Purāṇa² goes a step further and declares that the study of the Vedas, the sacrifices, charity and austerities are all futile if a person, whether he is well-versed or not, does not wear a Tripūṇḍra-mark.

¹. Bṛṣajjābālopaniṣad 5. 8-9, p. 122
². Devi Bhāgavata Purāṇa 11. 12. 23
To say that one, who puts on a *Tripungra-mark*, has performed all moral duties and that one, who does not put on a *Tripungra-mark*, performed moral duties with no use, shows what importance the *Sectarian Upanisads* attach to religious practices. It seems that with the passage of time these rites continued to assume greater importance because the *Principal Upanisads* hardly make any statement like the above one. This, however, does not mean that in the history of religions rituals are of recent origin. They are rather as old as religion itself. The Encyclopaedia Britannica remarks, “Without some sort of ritual there could be no organised method in religious worship.”

We need not go here in the history of development of rituals, but may only point out that they originate as a simple form of worship and developed into some sort of routine form of observance. In most of the cases these rituals have some moral sense behind them and try to awaken the divine in man by means of what may be called a magico-religious performance. It is also held by most of the scholars that they are capable of symbolical interpretation. Encyclopaedia Britannica in this respect observes, “As regards the symbolical interpretation of ritual, this is usually held to be primitive, and it is doubtless true, that an unreflective age is hardly aware of the difference between “outward sign” and “inward meaning” and thinks as it were by means of its eyes.” As regards the importance of rituals, Aldous Huxley says that when rituals are constantly repeated in a spirit of faith and devotion, an enduring effect is produced in the psychic medium and thus the individuals are fully crystallised into personalities. In this connection Rajbali Pandey remarks that rituals are the lively religious experience of Indians and they are not merely outward practices. Rituals according to him are the gradual steps to spiritual knowledge.

In spite of all this, it must be confessed that these rites have more of sectarian importance rather than an ethical one and we, therefore, propose to deal with the most important of them giving out their symbolical meanings and ethical significance wherever possible.

1. Encyclopaedia Britannica, Vol. 19, p. 323
2. Encyclopaedia Britannica, Vol. 19, p. 324
3. Aldous Huxley: Perennial Philosophy, p. 271
4. Pandey Rajbali: Hindu Samsakāra, p. 39
Rituals

It may also be pointed out that these Sectarian Upaniṣads are not altogether ignorant of the fact that a real performance of a ritual always implies some ethical qualities. Compare the following remarks of the Śivopanīṣad¹ in this connection, “Puruṣa (Man) should be known as Sīhapaka (the performer of the ritual), Satya (Truthfulness) should be considered as Saṁmarjana (brooming), Aḥimsā (Non-violence) is cow-dung, Śanti (Peace) is water, a wise man should perform the Saṁmarjana; Vairāgya (Detachment) should be taken as sandalwood, one should perform worship by means of Dhyāna (Meditation) and white flowers (in the form of Santoṣa (Contentment). Guggulu Dhūpa born out of Prāṇayāma should be offered. Pratyāhāra (withdrawal of senses) is Naivedya and Aṣṭeya (Non-stealing) is Pradaksīṇa (Circumambulation).”

Thus, we see that the rituals play an important part in the ethical scheme of the Sectarian Upaniṣads. Though, there are many such rituals, but we propose to dwell upon the following at some length:

(1) Bhasma-Dhāraṇa,
(2) Tripūra-Dhāraṇa,
(3) Rudrakṣa-Dhāraṇa,
and (4) Worship of Kṛṣṇa-Pītha.

(1) Bhasma-Dhāraṇa : Its Ethical Significance

We propose to discuss Bhasma-Dhāraṇa, which though mentioned at one place in the Vāsudevopanīṣad,² a Vaiṣṇava Upaniṣad, occupies an important place in the Śaiva Upaniṣads. It is but natural that the worshippers of Śiva, who is himself supposed to besmear his body with the ashes of the cremation ground, should have given so much importance to this rite that they wrote a separate Upaniṣad on it.

¹. Śivopanīṣad I. 25-27, p. 326

². Upaniṣad Brahma Yogin on the Vāsudevopanīṣad 24. 25, p. 381
The opening verse of the commentary on the Bhasmajañālopaniṣad gives perhaps the best symbolical significance of this rite. It says, “I am that Brahman alone, which remains after the illusion of the existence of anything except, that the self has been reduced to ashes by the fire, that burns at the time of dawning of right knowledge.”

As already mentioned, the commentary on the Pañupata Sūtras explicitly mentions two ethical significances of this rite (i) Non-violence and (ii) Non-couteousness. One of the mantras of the Bhasmajañālopaniṣad identifies Bhasma with the five elements, the gods and the sages probably indicating the smallness of the universe. It implies an attitude of detachment. The seer speaks partly in poetical and partly in mystical tone when he says, “Bhasma alone is the inner-most self of all.” Here, the sage is trying to establish unity in diversity because everything in its ultimate analysis is reducible to ash. It is also important in this connection that Bṛhajjābala approached Rudra, who is the Fire of Time, to know the significance of Bhasma.

It shows that the Upaniṣad is aware of the fact that the rite of besmearing the asheses has some deep hidden meaning. It is the fire of Time, as it were, which consumes everything reducing them to ashes and therefore, it is the Fire of Time alone, which is capable of giving the full significance of Bhasma. In fact, besmearing one’s body with ashes may be indicative of many things. It gives us the

1. Upaniṣad Brahma Yogin on the Bhasmajañālopaniṣad 1. p. 130
2. Kauṇḍinya on Pañupata Sūtra 1. 2. p. 8
3. Bhasmajañālopaniṣad 5. p. 131
4. Bṛhajjābalo paniṣad 2. 2. p. 91
5. Ibid. 1. 3. p. 88
impression that the world is perishable, that the diversity is only apparent and not real, that the body is just a modification of earth and that one should adopt an attitude of renunciation towards every worldly object. It is in the light of this ethical significance that the following description of Bhasma-Dhāraṇa should be studied.

*Bhasma Dhāraṇa: its procedure*

*Bhasma-Dhāraṇa* is an important Śaiva practice described in the *Brhadājālopaniṣad* and *Bhasmajālopaniṣad*. In this ritual the ashes are to be prepared in a prescribed manner and applied on different parts of the body along with different mantras. This ritual can be analysed and described under these heads:

(i) Method of preparing the ashes,
(ii) Different types of ashes and their substitutes
and (iii) The different parts of the body where the ashes are to be smeared with recitation of different mantras.

(i) **Method of preparing the ashes**

The *Brhadājālopaniṣad* (3.5-31) gives the detailed description of how the ashes are to be prepared, how one should go to the cow for her dung, what types of cows are good for preparing the ashes, how the different balls are to be made and how they are to be burnt into the fire and how one has to store the ashes in one’s house.

(ii) **Different types of ashes and their substitutes**

The *Brhadājālopaniṣad* mentions five types of ashes which can be used for besmearing the body viz., Vibhūti, Bhasita, Bhasma, Kṣara and Rakṣa. The *Brhadājālopaniṣad* says that Vibhūti was born out of dung of Nāndā cow of tawny colour, who came into existence from Nīrvṛti. Similarly, Bhasita was born out of dung of Bhadrā cow of dark colour, who came into existence from Pratiśṭhā. Bhasma was born out of dung of Surabhi cow of red colour, who came into exis-

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1. The Bhasmajālopaniṣad 1.3. (pp 130-131) also gives the method of preparing the ashes; but the method given in the *Brhadājālopaniṣad* (pp. 98-101) is more detailed.
   Cf. Also Padma Purāṇa 108. 30. [Pāṭālakhaṇḍa]
2. *Brhadājālopaniṣad* 1. 10-15, pp. 89-90
3. Ibid. 1. 10-14, pp. 89-90
tence from Vidya. Kṣara was born out of dung of Suṣila cow, of white colour, who came into existence from Śānti. Rakṣa was born out of dung of Sumanā cow, of variegated colour, who came into existence from Śāntyātīta. Below is given a table showing their respective positions:

<table>
<thead>
<tr>
<th>Vibhūti</th>
<th>Nandā</th>
<th>Tawny</th>
<th>Niyrtti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhasita</td>
<td>Bhadrā</td>
<td>Black</td>
<td>Pratiṣṭha</td>
</tr>
<tr>
<td>Bhasma</td>
<td>Surabhi</td>
<td>Red</td>
<td>Vidya</td>
</tr>
<tr>
<td>Kṣara</td>
<td>Suṣila</td>
<td>White</td>
<td>Śānti</td>
</tr>
<tr>
<td>Rakṣa</td>
<td>Sumanā</td>
<td>Variegated</td>
<td>Śāntyātīta</td>
</tr>
</tbody>
</table>

All these five kinds of ashes have their different characteristics. Vibhūti¹ is the cause of immense power and prosperity. Bhasma² eats away all kinds of sins. Bhasita³ shines brightly. Kṣara⁴ removes troubles. Rakṣa⁵ affords protection from evil spirits and demons.

The Brhadālopaniṣad, in addition to these five types of ashes, gives four substitutes for ashes which may also be used for besmearing the body. They are:

(1) Anukalpa
(2) Upakalpa
(3) Upopakalpa
(4) Akalpa

Anukalpa⁶ type of ash is generated from Agnihotra fire. Upakalpa⁷ is to be procured out of the dry cow-dung gathered in a forest. Upopakalpa⁸ ash is to be prepared out of dried cow-dung picked up in wilderness. Akalpa⁹ is the name of that type of ash which is collected from a Śiva-temple.

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1. Brhadālopaniṣad 1. 15, p. 90
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.
6. Ibid. 3. 37. p. 103
7. Ibid.
8. Ibid.
9. Ibid. 3. 37. p. 103
(iii) Different Parts of the body where ashes are to be smeared

Bṛhajjāyabālopāniṣad and Bhasmajāyabālopāniṣad prescribe application of ashes on the different parts of the body. Both of the Upaniṣads prescribe ashes for head¹ and forehead.² Bṛhajjāyabālopāniṣad prescribes application of ashes on thighs,³ private organs⁴ and feet.⁵

Then the Bṛhajjāyabālopāniṣad says that the ashes should be smeared over the body from head to feet only by Praṇava. The remaining parts

1. Bṛhajjāyabālopāniṣad gives the following mantra for head:
   
   T.A. 10. 47, Mahānārāyanopaniṣad. 17. 5

   Bhasmajāyabālopāniṣad gives the following mantra:
   
   A.V. 9. 10. 6

2. Bṛhajjāyabālopāniṣad gives the following mantra for forehead:
   
   R.V. 7. 59. 12

3. The mantra is as follows:
   
   T. A. 10. 45

4. The mantra is as follows:
   
   T.A. 10. 44

5. The mantra is as follows:
   
   T. A. 10. 43
of the body should be besmeared uttering only Praṇava. It should be that this Upaniṣad gives only Praṇava (Om) for besmearing parts of the body without mentioning them. Bhasmajābālapaniṣad on the other hand prescribes application of ashes on neck, right side of neck, cheeks, eyes, ears, mouth, heart, navel, right shoulder, left

1. Bṛhajjābālapaniṣad 3. 34 p. 103
2. The mantra is:
   नीलग्रीवाय नमः।
3. The mantra is:
   च्यायुयस्मि जमदग्नि कदयुषस्य च्यायुषम्।
   च चाणून्तस्य चक्षुर्ष्यन्ती श्रीमायुश्च हृदयकर्मस्य।
   A.V. 5. 28. 7. (a)
4. The mantra is:
   द्वामदेवाय नमो, ज्येष्ठाय नमः, श्रेष्ठाय नमः, कलाय नमः,
   कलविकरणाय नमो, बलविकरणाय नमो, बलप्रसन्नाय नमः, सर्वभूतप्रसन्नाय
   नमो, मनोपनन्याय नमः।
   T. A. 10. 44
5. The mantra is:
   त्रिभुजलयाय नमः।
6. The mantra is:
   अर्द्धश्राम शारदः शत्र प्रब्राहम शारदः शतमदीनायः।
   स्याम शारदः शतर्व ज्योतिः सुन्यं दुःखे।।
   T. A. 4. 42. 5
7. The mantra is:
   मा नो मर्दाः भरा यदि तन्नः प्र दाशुर्ये दात्रे युरि यदु वे।
   नये देश्ये शस्ते प्रसिद्धं त उच्ये प्र ब्राहम वयमिद्र स्तुवतः।।
   R.V. 4. 20. 10
8. The mantra is:
   वृक्षकार न शाशाक कतुः शाशे पादमद् गुरिमः।
   वकार भद्रस्मत्मायमाने शकरं तु सः।।
   A.V. 4. 18. 6
9. The mantra is:
   नामिर्धः र्येणाः नामि: समानाः सूयासम्।
   R.V. 16. 4. 1
10. The mantra is:
    वाय देवाय स्वाहा।
    Hiraṇya Keśin Gṛhyaśāstra 2. 8. 6
shoulder,² right elbow,³ left elbow,⁴ right wrist,⁵ left wrist⁶ back of the right palm,⁷ back of the left palm⁸ and shoulder blades.⁹

When the ashes have been thus besmeared over the different parts of the body, one should make obeisance to Śiva with the mantra.¹⁰

In the end one should drink ash-mixed water with the mantra.¹¹

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1. The mantra is:
   उग्राय देवाय स्वाहा ।
   Hiranāya Keśīn Grhyasūtra 2. 8. 6

2. The mantra is:
   श्रद्धाय देवाय स्वाहा ।
   Ibid.

3. The mantra is:
   प्रेयोगाय नमः ।

4. The mantra is:
   शराय देवाय स्वाहा ।
   Hiranāya Keśīn Grhyasūtra, 2. 8. 6

5. The mantra is:
   दर्शाय नमः ।

6. The mantra is:
   परुप्तपे देवाय स्वाहा ।
   Hiranāya Keśīn Grhyasūtra, 2. 8. 6-

7. The mantra is:
   नमो हृन्दुे च हृन्दीयसे ः नमो ब्रह्मेयो द्रिकिनेयो ।
   T. S. 4. 5. 81

8. The mantra is:
   शंकराय नमः ।

9. The mantra is:
   यान् ब्रह्मविद्या यान्ति दीपकया तपसा सहु ।
   सोमो मा तव नयतु पसः सोमो वधातु ॥
   सोमाय स्वाहा ।
   A.V. 19. 43. 5., V.S. 10. 5

10. The mantra is:
    ग्राप: पुनत्वृष्टिवी गुरवी सुलि पुनातु माम ।
    पुनतु ब्रह्माणस्पति ब्रह्मपूता पुनातु माम ॥

Mahanārāyanopanisad 30. 1
2. Tripūdra-Dhāraṇā: Its ethical significance

There are two traditions of putting Tripūdra, one mentioned by the Vāsudevopaniṣad and the other mentioned by the Śaiva Upaniṣads. The Vaiśṇava Upaniṣads prescribe sandal-wood for applying Tripūdra whereas the Śaiva Upaniṣads prescribe ashes for putting Tripūdra. The Vāsudevopaniṣad also mentions besides Tripūdra, Urdhvapūṇḍra to be applied by a Paramahāṁsa. The Vāsudevopaniṣad says that the three lines of Tripūdra are indicative of the following trinities viz.,

(i) Brahmā, Viṣṇu and Maheśa,
(ii) Bhūr, Bhūvah and Svahah,
(iii) Rk, Śāma and Yajus,
(iv) Gārhapatya, Dakṣināgni and Āhavaniya,
(v) Past, present and future,
(vi) Jāgrat, Svaṇa and Suṣupti,
(vii) Ātman, Antarātman and Paramātman

and (viii) Akāra, Ukāra and Makāra of Praṇava.

The Tripūdra in this way being a symbol of Praṇava embraces all existence. It indicates the three activities of God viz., creation, preservation and destruction. Being symbolic of three fires it represents the Vedic rituals also. It indicates the self in its three stages and its identity with the supreme Self. We have already referred to the significance of three mātrās of Praṇava. The tradition of applying only one line as Urdhvapūṇḍra by a Paramahāṁsa may be said to indicate that he has surpassed all duality and has become one with the Reality.

The Kālāgnirudropaniṣad gives four more trinities which are repre-
resent by the three lines of *Tripuṇḍra*, viz.:

(i) *Rajas, Sattva and Tamas*,
(ii) *Kriya Sakti, Icchā Sakti and Jñana Sakti*,
(iii) *Prāṇa Savana, Madhyandina Savana and Traṭṭya Savana* and
(iv) *Maheśvara, Sadā Śiva and Mahādeva*.

The last trinity of *Maheśvara, Sadāśiva* and *Mahādeva* is replaced
by the trinity of *Prajāpati, Viṣṇu* and *Mahādeva* by the *Jābālyupaniṣad*,
a tradition which is similar to that of the *Vāsudevopaniṣad*. It shows
that the *Jābālyupaniṣad* in this respect is less sectarian in its approach
than the *Kālagnirudropaniṣad* which ascribes the three activities to
three aspects of Śiva himself avoiding mention of Brahma and Viṣṇu
altogether. It may also be mentioned here that the different trinities
mentioned above sometimes seem to be loosely linked with each
other. The third line of the *Tripuṇḍra*, according to the *Kālagnirudro-
paniṣad* for example, indicates *Tamas* as well as *Jñana Sakti* whereas
traditionally *Tamas* is associated with ignorance rather than with
knowledge.

In any case, it is clear from the above description that the
practice of applying *Tripuṇḍra* is not without its hidden metaphysical
and ethical significance. It is an old symbol of trinity popular with
many religions of the world.

**Tripuṇḍra-Dhāraṇa: Its Procedure**

*Tripuṇḍra-Dhāraṇa* is a Śaiva practice described in details by the
*Bṛhajjātakopaniṣad* and *Kālagnirudropaniṣad*. In this rite, three trans-
verse lines are to be drawn on the different parts of the body with
ashes uttering the different mantras. This ritual can be analysed and
described under three heads:

(i) The different types of ashes for different people,
(ii) The different parts of the body where the *Tripuṇḍra-mark*
is to be worn and the mantras used in this connection,
(iii) The tradition of Tripundra-Dhāraṇa in the Vaiśāyava Upaniṣads

and (iv) Expiatory effects of Tripundra-Dhāraṇa.

(i) The different types of ashes for different people

The Brāhmaṇas, Kṣatriyas and Vaiśyas should use the ashes for Tripundra left out from the Agnihotra rite.¹ The householders should use the ashes which are produced out of Agnihotra fire extinguished of its own accord and produced as a result of the performance of the daily rites.² The celibate should use the ashes for Tripundra produced out of Samidhādhana fire.³ The Śūdras should use the ashes for Tripundra generated out of the fire used for cooking purpose in the house of a Śrotriya.⁴ The ascetics and the Ativarṇāśramas should use ashes for Tripundra produced out of the cremation ground.⁵ The Śiva-Yogins should use the ashes for Tripundra kept in a Śiva-temple or produced out of fire, maintained in the sacrificial chamber of Śiva or the ashes smeared over Śivalingas.⁶

(ii) The different parts of the body where Tripundra-mark is to be put on

The Brḥajjābālopaniṣad⁷ gives four different alternatives of number of places where the Tripundra should be put viz., thirty two,⁸ sixteen,⁹ eight¹⁰ and five.¹¹ In the opinion of this Upaniṣad the Tripundra should be worn at least on head, chest, navel and two arms.

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1. Brḥajjābālopaniṣad 5. 3. p. 111
2. Ibid. 5. 4. p. 111
3. Ibid. 5. 5. 112
4. Ibid.
5. Ibid. 5. 6. p. 112
6. Ibid. 5. 7. p. 112
7. Ibid. 4. 14-31. pp. 107-18
8. Thirty two places are: head, fore head, two ears, two eyes, nose, mouth, throat, neck, two shoulders, two elbows, two wrists, chest, two sides, navel, anus, genitals, two thighs, two glutted rounds, two knees, two shanks and two feet.
9. Sixteen places are: Head, forehead, two ears, two thighs, two knees, two feet, two arms, back, nose, chest and navel.
10. Eight places are: head, forehead, two ears, two shoulders, chest and navel.
11. Five places: head, chest, navel and two arms.
The Bhajjabalaopaniṣad says that Tripuṇḍra mark should be worn on forehead, chest, navel, neck, middle of the body, wrists, back, hump, head, below elbows, above elbows and sides. The Bhasma-

1. The mantra is:

Cf. The Bhasmajabalaopaniṣad gives the following mantra for forehead:

2. The mantra is:

3. The mantra is:

4. The mantra is:

5. The mantra is:

6. The mantra is:

7. The mantra is:

8. The mantra is:

9. The mantra is:

Cf. The Bhasmajabalaopaniṣad gives the mantra for head:

10. The mantra is:

11. The mantra is:

12. The mantra is:

R. V. 7. 59. 12.

A. V. 5. 28. 7.
 jabālopaniṣad suggests that Tripūṭhra should be worn on heart\(^2\) and shoulders\(^2\) also.

(iii) Tradition of Tripūṭhra-Dhāraṇa in the Vaiṣṇava Upaniṣads

The tradition of Tripūṭhra-Dhāraṇa is found in the Vaiṣṇava Upaniṣads also. In the Vaiṣṇava tradition the Tripūṭhra is to be worn by means of Gopticandana instead of ashes.

The Vāsudevopaniṣad\(^3\) recommends that a celibate and Vānaprastha should put on the Tripūṭhra mark over the forehead, head, neck and at the origin of arms with the Vaiṣṇava Gāyatrī\(^4\) or uttering the name of Krṣṇa. The householder should put on Tripūṭhra-mark over the forehead and twelve places\(^5\) with the Vaiṣṇava Gāyatrī or uttering the name Krṣṇa.

The ascetics should put on the Tripūṭhra-mark over the head, forehead and heart uttering Praṇava.\(^6\)

---

1. The mantra is:

   जातवेदः सुनवाम सोममराजीयतो नि दहाति वेदः ।
   म न: पर्वदितु दुर्गांगि विभवा नावेव मिन्थु दुर्गितास्यमित्वाँ ।

   R. V. 1. 99. 1

2. The mantra is:

   (i) हिरण्यवर्गी दूरिण्य सुवांग जततवां च नायां हिरण्यवर्गी लक्ष्मीं
   जातवेदां म ग्रा वहु ।

   R.V. 5. 31. 1 (Khila Sukta)

   (ii) पावकः न सरस्वती वाजेभिषिमिनीवती यज्ञं वहुः यिवास्यस्यः ।

   R. V. 1. 3. 10

3. Vāsudevopaniṣad 5-7, pp. 376-77
   Cf. Gopicandanopaniṣad p. 66. (Un-published Upaniṣads)

4. Vaiṣṇava Gāyatrī is:
   नारायणय विद्वाहे वामुदेवाय धीमहि ।
   ततन्त विभवः प्रवोद्यरपु ।

   Vāsudevopaniṣad, p. 376
   Cf. Gopicandanopaniṣad p. 66. (Un-published Upaniṣads)

5. Two eyes, two arms, nose, two arms, two sides, navel, chest and back
   Cf. Īrābavuṇḍropaniṣad p. 64 (Un-published Upaniṣads)

6. Vāsudevopaniṣad 7. p. 377
   Cf. Gopicandanopaniṣad p. 66. (Un-published Upaniṣads)
According to the Devī Bhāgavata Purāṇa the householder, anyāsins, Vanaprasthas and Brahmacārins should put on the Tripūtra-mark with different mantras.

(iv) Expiatory effects of Tripūtra-Dhāraṇā

Why the Tripūtra-mark should be worn over these different places? The Upaniṣad says that by applying the Tripūtra mark over the head, one causes all the sins accumulated through various previous births to perish. Sins committed by parts of the body above the throat will perish by wearing the Tripūtra-mark (over the neck). By wearing the Tripūtra-mark over the ears will perish the diseases of the ears and sins committed by ears. By wearing the Tripūtra mark over the arms the sins committed by arms will perish, by wearing it over the chest, the sins committed by the mind, over the navel the sins committed by the organs of sex, over the back, the sins committed by the anus. And by wearing it over the sides, the sins of the kind such as sin of embracing another’s wife, will perish. Hence one should make the Tripūtra mark with ashes all over the body as aforesaid.

---

1. Devī Bhāgavata Purāṇa 11. 9. 22-23
2. The mantra for householder is:

ॐ त्रयोभक्तं यजामहे सुगम्यं पुष्टिवर्धनम् ।
क्षणात्मकं सव ब्रजवानसुयोग्यकृष्ण माहृतात् ॥

R. V. 7. 59. 12

3. The mantra for Sanyāsins is:

ॐ हृद शुचिष्ठलसुपर्यक्ष्यस्माहृता वेदियक्वियादि रोगस्वस ।
नुष्ठरुतसुपर्योगसद्वजा गोजा अत्रुत्जा ख्रिङ्गा ख्रिनम् ॥

R. V. 4. 40. 5

4. The mantra for Vanaprastha is the same as that for the householder (R. V. 7. 59. 12).

5. The mantra for the Brahmacārins is:

मेघावी दिक्षु मनसा तपस्वी ।

T. B. 3. 7. 6. 3. (C)

7. Ibid. 4. 38. p. 110
8. Ibid. 4. 39. p. 110
9. Ibid. 4. 40. p. 110
3. Rudrakṣa-Dhārāṇa: Its Ethical Significance

As we have seen in the case of Bhasma-Dhārāṇa and Tripūṇḍra Dhārāṇa, Rudrakṣa-dhārāṇa, which, we propose to deal with now, is also not without its ethical significance. The Rudrakṣajābālopaniṣad makes it clear that wearer of Rudrakṣa should lead a pious life. It says, "The man (wearer of the Rudrakṣa) should abstain from spirituous liquor, flesh, garlic; onions, radish, the fruit of the Śleṣmataka tree (tamarisk) and Viśvarāha." From this it is clear that wearer of Rudrakṣa is supposed to lead a pious life as the food prohibited for him is considered to be tāmasik.

Rudrakṣa-Dhārāṇa: Its procedure

Among the Śaiva Upaniṣads there is an important practice of wearing of Rudrakṣa. This rite may be studied under the following heads:

(i) Origin and classification of Rudrakṣas,
(ii) The number of Rudrakṣas for different parts and (iii) The fruit obtained by wearing the Rudrakṣas.

(i) Origin and Classification of Rudrakṣas

The origin of Rudrakṣa is given in the Kālagnirudropaniṣad. It says that once Kālagni closed his eyes for the destruction of Tripura. Thereupon drops of water fell on earth from his eyes. Those drops became the Rudrakṣas.²

(a) Classification: according to gradation

The Rudrakṣas have been classified into three categories according to the Rudrakṣajābālopaniṣad:

(1) Rudrakṣa, that is of the size of Dhiro fruit (Myrobalan) is the best,
(2) Rudrakṣa, that is of the size of Badari fruit (Jujube) is of middle quality
and (3) Rudrakṣa, that is of the size of chick-pea is of inferior quality.³
(h) Classification: according to castes

The Rudrākṣas are also classified according to the four castes. By the special command of Śiva there were trees of four castes viz., Brahmāṇa, Kṣatriya, Vaiśya and Śūdra. These four trees bore four beads of white, red, tawny and black colours. Thus, the Brahmāṇas should use white beads, the Kṣatriyas should use the red beads, Vaiśyas should use the tawny coloured beads and the Śūdras should use the black ones.¹

What kind of Rudrākṣas are to be worn and what are to be rejected? The Rudrākṣas, that are of uniform size, glossy, hard, large and of a thorny surface, are auspicious (Śubha) and they are worthy of wearing. What are worm-eaten, cut through, broken, devoid of thorns and corroded, should be given up altogether.²

(ii) The Number of Beads to be worn on different parts of the body

Now arises the question as to how many beads should be worn on the different parts of the body? The two Upaniṣads viz., Bhasmajaśālīopaniṣad³ and Rudrākṣajābālopaniṣad⁴ have given the different number for wearing the Rudrākṣa over the different parts of the body. The Devībhāgavataapurāṇa⁵ has also given the different numbers. The following table indicates the number of beads to be worn on the different parts of the body according to the Upaniṣads and the Purāṇa.

---

1. Rudrākṣajābālopaniṣad 8, 9. p. 158
2. Ibid, 13-14, pp. 158-59
Cf. (i) The Devī Bhāgavata Purāṇa (11. 4. 9) mentions even thirty eight types of Rudrākṣa beads and gives a description of the origin of Rudrākṣas, types of Rudrākṣas and the fruit obtained by wearing the Rudrākṣas having different facets.
(ii) The Padma Purāṇa (1. 61. 135-200. Śrīti Khaṇḍa) also gives a similar description of origin of Rudrākṣas, the fruit obtained by wearing the Rudrākṣa having the different facets.

3. Bhasmajaśālīopaniṣad 2. 2. p. 135
4. Rudrākṣajābālopaniṣad 17-22, pp. 159-60
5. Devī Bhāgavata Purāṇa 11. 2. 17
<table>
<thead>
<tr>
<th>Head</th>
<th>Tuft</th>
<th>Ears</th>
<th>Arms</th>
<th>Wrists</th>
<th>Neck</th>
<th>Thumb</th>
<th>Chest</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhasmajabālopāniṣad</td>
<td>40</td>
<td>1</td>
<td>12</td>
<td>16</td>
<td>12</td>
<td>32</td>
<td>6</td>
</tr>
<tr>
<td>each</td>
<td>each</td>
<td>each</td>
<td>each</td>
<td>each</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rudrākṣajabālopāniṣad</td>
<td>300</td>
<td>1</td>
<td></td>
<td>16</td>
<td>12</td>
<td>36</td>
<td></td>
</tr>
<tr>
<td>each</td>
<td>each</td>
<td>each</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Devībhāgavata Purāṇa</td>
<td>40</td>
<td>1</td>
<td></td>
<td>6</td>
<td>16</td>
<td>12</td>
<td>108</td>
</tr>
<tr>
<td>each</td>
<td>each</td>
<td>each</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Rudrākṣajabālopāniṣad: shoulder: 500

(iii) The Fruit obtained by wearing the Rudrākṣas

The Rudrākṣajabālopāniṣad says that wearing of the Rudrākṣa with different number of facets yields different fruits. This is shown below in the form of a table:

<table>
<thead>
<tr>
<th>Number of Facets of the Rudrākṣa</th>
<th>Corresponding Fruit</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>Final repose in the transcendental truth&lt;sup&gt;1&lt;/sup&gt;</td>
</tr>
<tr>
<td>Two</td>
<td>Eternal propitiation of Śiva and Śakti&lt;sup&gt;2&lt;/sup&gt;</td>
</tr>
<tr>
<td>Three</td>
<td>Eternal propitiation of fire&lt;sup&gt;3&lt;/sup&gt;</td>
</tr>
<tr>
<td>Four</td>
<td>Eternal propitiation of Brahmā&lt;sup&gt;4&lt;/sup&gt;</td>
</tr>
<tr>
<td>Five</td>
<td>Identity with the five-faced Śiva and removal of the sin of homicide&lt;sup&gt;5&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

1. Rudrākṣajabālopāniṣad 27. p. 161
2. Ibid. 28. p. 161
3. Ibid. 29. p. 161
4. Ibid. 30. p. 161
5. Ibid. 31. p. 161
Six  Attainment of abundant wealth, good health, clear intellect and perfect wisdom.

Seven  Attainment of abundant wealth, good health, right perception and purity of mind.

Eight  Propitiation of eight Vasus and the Gāṅga.

Nine  Propitiation of nine Šaktis.

Ten  Tranquillity.

Eleven  All-round well-being.

Twelve  Assumption of the form of the twelve Ṛddiyas.

Thirteen  Gratification of all desires.

Fourteen  Removal of all diseases.

4. Gopāla-Yantra: Its Ethical Significance

So far we have dealt with certain rituals which prescribe besmearing of ashes over the different parts of the body and putting on the Tripundra-mark. We have another group of rituals where certain mantras are inscribed on copperplate or on the earth or on a piece of paper. These rituals help us in concentrating our mind on a particular idea through our vision. Modern psychology also teaches us that a visionary effect is deeper than an auditory one. It is because of this that in various sects various Yantras have been prescribed. The ethical significance of these Yantras consists in the meaning of the mantras inscribed therein. It may also be pointed out here that the type of rituals mentioned later are ‘dwelt upon more in the Vaiṣṇava Upaniṣads.

1. Rudrāksajābālopaniṣad 32-33. p.161
2. Ibid 34; p.161
4. Ibid. 37. p.162
5. Ibid. 38. p.162
6. Ibid. 39. p.162
7. Ibid. 40. p.162
8. Ibid. 41. p.162
9. Ibid. 42. p.162
than in the Śaiva and Śākta Upaniṣads. Since the procedure of these Yantras has not much of ethical significance, we shall consider the ethical significance of the meaning of the mantras used in the Gopāla-yantra.

As we discuss this Gopāla-Yantra, we shall see that the mantras utilised in this Yantra are not without their ethical importance. The four mantras used in worshipping the four directions of the Yantra contain homage to Righteousness (Dharma), Knowledge (Jñāna), Detachment (Vairāgya) and Glory (Aiśvarya). Obviously this Aiśvarya cannot mean prosperity in worldly sense, otherwise it will not be in consonance with detachment (Vairāgya). This Aiśvarya can rather be connected with divinity. Therefore, all the four qualities enumerated here have obviously their ethical significance. Similarly the homage to the Self (Ātman), inner Self (Antarātman) and the transcendental Self (Paramātman) points out to the fact that one should concentrate on the Self and identify it with the Supreme Self. It may also be mentioned that the mantras which contain homage to various relatives of Kṛṣṇa like, Yaśoda, Nanda and Subhadra help in creating an atmosphere in which the aspirant feels himself entirely engrossed in the deity and is thereby enabled to assimilate himself with the divinity. This brings about a regeneration and integration of his self. It may also be pointed out here, that this regeneration and integration to be brought about by the sacraments cannot take place, as is repeatedly said, unless, one is purified by performance of moral acts.¹

Gopāla-Yantra : Its formation and worship

Among the Vaiṣṇava Upaniṣads, worship of Gopāla-Yantra is an important religious rite. In this rite a Pīṭha is established and different mantras are inscribed on it, then other necessary details are also inscribed on it. This rite can be analysed under the following heads:

(i) The formation of Gopāla-Yantra,
(ii) Method of worshipping Gopāla-Yantra when this is meant for wearing on the body
and (iii) Method of worshipping this yantra.

¹. Cf. Jābālyupaniṣad 23. p.68
Among the *Vaiṣṇava Upaniṣads* the *Gopālapūrvatāpīṇyupaniṣad* states, “He (*Kṛṣṇa*) is one, he is self-controlled, he is present everywhere, he is worthy of being worshipped. Though he is one, he shines in many-fold ways. Those wise persons, who worship him seated on a *Pīṭha* (seat), to them belongs the eternal perfection and to none else. He (*Kṛṣṇa*) is eternal among the eternals, the intelligence in the intelligent; who though, one fulfils the desires of many; those wise persons, who worship *Kṛṣṇa* seated on a *Pīṭha*, to them belongs the eternal happiness, and to none else.” These two verses of *Gopālapūrvatāpīṇyupaniṣad* are influenced by the two verses of *Kathopaniṣad* where it is said, “*(That) One (Supreme) Ruler, the soul of all beings, who makes this one form manifold, those wise men, who perceive Him existing in their own self, to them belongs eternal happiness, and to none else. He, the eternal among non-eternals, the intelligence among the intelligent who, though One, fulfils the desires of many, those wise men who perceive Him as existing within their own self, to them belongs eternal peace, and to none else.” The *Kathopaniṣad* uses the word *Ātmansansthām* (existing in the self); but the *Gopālapūrvatāpīṇyupaniṣad* substitutes it by the word *Pīṭhayagam* (seated on a *Pīṭha*). The *Kathopaniṣad* uses the word *Anupāgyanti* (perceive) while the *Gopālapūrvatāpīṇyupaniṣad* uses the word *Anubhajanti* (worship). The *Gopālapūrvatāpīṇyupaniṣad* gives the detailed construction of the *Pīṭha* (Gopāla-Yantra) and states that a man who worships this *Gopāla-

1. *Gopālapūrvatāpīṇyupaniṣad* 2. 19-20., p .48

2. *Kathopaniṣad* 2. 2. 12-13
Yantra obtains Dharma, Artha, Kāma and Mokṣa.  
(i) The Formation of Gopāla-Yantra (Pīṭha)

Gopāla-Yantra should be made on the earth pasted by the cow-dung and water. Then a square should be made on that earth which has been purified by water. This square hence onwards indicates the Pīṭha. On that Pīṭha a golden lotus should be made of having the eight petals with the sandalwood, mixed with vermillion or saffron. In the interior of that lotus having the eight petals should be made two triangles facing each other in the opposite directions. Thus, there should be six triangles. In the centre of the lotus should be written the Kāma-bija (Klim). Along with the Kāma-bija (Klim) one should write the mantra. Apart from the six inner triangles, there would be six more outer corners in the circle. Among the six outer corners, the six syllables of the mantra should be inscribed. In the three triangles in directions, Pūrva, Nairṛtya and Vāyavya should be inscribed the word “Śrīm” and likewise in the other three triangles viz., Agnīya, Paścima and Iṣṭana should be inscribed Hṝm (Māyā-bija). Then one should write three syllables each, of Kāma-Gāyatrī (consisting of 24 syllables) in the eight petals of the lotus. Likewise one should write six syllables each of Kāma-Mālā-mantra, consisting of forty-eight letters. Afterwards one should draw an outer circle on the lotus having the eight syllables and on this circle one should write the fifty-one letters of the Devanāgarī script so as to encompass the

1. Gopālapūrva-tāpīṇyupaniṣad 2. 18 p. 48
2. कृष्णाय गोविन्दाय गोपीजनवल्लभाय स्वाहा।
3. करल कृष्णाय नमः।
4. Kāma-Gāyatrī is:

(Commentary on Gopālapūrva-tāpīṇyupaniṣad, p. 49)
5. Kāma-Mālā-Mantra is:

(Commentary on Gopālapūrva-tāpīṇyupaniṣad, p. 49)
6. See Appendix No. 1
lotus of eight petals. One should write "Śrīńī" (Śrī-bīja) in the four
directions i.e. east, west, south and north. In the four corners one
should write "Hṛīnī" (Māyā-bīja). One should put the eight Vajras viz.,
Vajra (Thunderbolt), Śāla (spear), Danda (Staff), Khadga (sword),
Pāśa (Noose), Dhvaja (Banner), Gandā (Mace) and, Śaktī (power) in the
eight directions.

(ii) Method of worshipping Gopāla-Yantra when this Yantra is meant
for wearing on the body

It should be noted that the Gopāla-Yantra is meant for putting
on the body and for worshipping also. When this Yantra is meant
for putting on the body the worshipper should write his name and
that such and such work might be accomplished. The formation of
the Yantra will be same in both the cases, whether it is for putting
on the body, or for worshipping. This Yantra should be put on the
body in the following way.

Before putting this Yantra on the body one should propitiate the
presiding deity of this Yantra (i.e. Viṣṇu) by sixteen Upācāras.¹
Then he should offer one thousand ghee oblations into the fire
reciting the mantra.² The remnant ghee of the oblation should be
poured on the Yantra. When the oblations are complete, one should
do the Marjana³ of the Yantra. Then one should perform Japa of
the eighteen lettered mantra⁴ ten thousand times. One, who wears
this Yantra in the manner given above, gets the pleasures of the three
worlds and he is respected even by the gods.⁵

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1. The sixteen Upācāras are: to offer, Āśā, Svāagta, Arghya, Ācāmana,
   Madhuparka, Snāna, Vatribharaṇa, Vajñopavīta, Candaṇa, Puṣpa, Dhūpa,
   Dīpa, Naivedya, Tāmbula and to do the Parikrama (circumambulation)
   and Vandana.

2. Marjana. (Sprinkling water)

3. Vatribharaṇa.

4. Vatribharaṇa.

5. Gopālapurvakīpoṇypaṇiṣad, p. 50 (Commentary)

6. त्र्योक्ते स्वयमानोति देवरिप स्युविजित: ॥
(iii) The Methods of worshipping Gopāla-Yantra

When the Yantra is made for worshipping, it will be same as it is made for putting on the body. The method of worshipping Gopāla-
yantra is given below.

In the beginning the preceptors should be worshipped in the Vayavya, Nairṛtya, Āgneya and Iṣāna sub-directions. Then one should worship Ādhāra Śakti, Prakṛti, Kamaṭha, Śeṣa, Pṛthyi, Kṣīrasāgara, Śvetādvipa, Rātamāṇḍapa and Kalpavṛkṣa in the pericarp (Karnika) of the eight-petalled lotus.

Then the four legs of the Pitha viz., Dharma, Jñāna, Vairāgya and Aiśvaryya should be worshipped in Āgneya, Nairṛtya, Vayavya and Iṣāna corners (sub-directions) and in east, west, north and south. Afterwards one should worship the twelve pericarps of the lotus with the twelve mantras. Then one should worship the eight petals of the

1. The mantra is:
   ऊँ गुरुर्मयी नमः

2. The mantra is:
   परं गुरुर्मयी नमः

3. The mantra is:
   परातपयुन्मयी नमः

4. The mantra is:
   परेश्वरुन्मयी नमः

5. One should worship each by saying:
   भ्रातारक्षक्षे नमः, प्रक्षेप्य नमः, कमठाय नमः, शेषाय नमः, पूर्वेः नमः, क्षीरशायाय नमः, श्रेष्ठोप्य नमः, रत्नमण्डपाय नमः, कल्पवृक्षाय नमः

6. One should speak
   धर्माय नमः, ज्ञानाय नमः, वैराग्याय नमः, एश्वर्याय नमः

7. East: वैराग्याय नमः, West: ज्ञानाय नमः, North: वैराग्याय नमः, South: एश्वर्याय नमः

8. (१) भ्रातारक्षके नमः, (२) पद्माय नमः, (३) श्र दशकलाव्यात्सूर्यमण्डलात्मने नमः, (४) ऊँ श्रोकलाव्यात्कन्द्रमण्डलात्मने नमः, (५) मं दशकलाव्यात्ब्रह्माद्यमण्डलात्मने नमः, (६) सं सत्त्वाय नमः, (७) र रजसेः नमः, (८) त कालसेः नमः, (९) श्र भ्रातारके नमः, (१०) श्र अन्नरक्षके नमः, (११) पूर्वारके नमः, (१२) हृद्यान्नरक्षके नमः
lotus with the eight _mantras_. Then the ninth _Śakti_ should be worshipped. Then one should inscribe the _mantra_ over the _Pitha_ and should worship it. Then one should invoke _Śrī Kṛṣṇa_ and after meditating upon him one should worship him with the sixteen _Upacāras_.

After this the _Kṛṣṇa Pitha_ should be worshipped in the eight rounds reciting the different _mantras_ in the different directions and sub-directions as indicated in the table given hereunder:

---

1. (१) विभलाष्य नमः, (२) उश्कर्ष्ण्य नमः, (३) झालाध्य नमः, (४) फ्रियाये नमः, (५) योगाये नमः, (६) प्रह्लाये नमः, (७) सत्याये नमः, (८) ईशानाये नमः।
2. धनुशालाये नमः।
3. ऋ नमः भगवते विद्याये सुरभुतात्मानि वागुदेष्या श्रद्धात्मसदयोगीपिविधायने नमः।
4. The sixteen _Upacāras_ are: to offer _Āsana_, _Śvāgata_, _Arghya_, _Ācamana_, _Madhuparka_, _Shāna_, _Vastraabharaṇa_, _Yajnopavīta_, _Candana_, _Puṣpa_, _Dhūpa_, _Dīpa_, _Naivedya_, _Tumbula_ to do _Parikrama_ (circumambulation) and _Vandana_. Each of the sixteen things enumerated above should be offered to _Śrī Kṛṣṇa_ by saying:

_प्राणान्त सम्पूर्णामि, स्वागत सम्पूर्णामि, प्रभ्य सम्पूर्णामि_ etc.
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Rituals

Some points may be noted with regard to our discussion of the rituals given in the Sectarian Upaniṣads:

(i) Most of them have some ethical significance even though the Sectarian Upaniṣads themselves do not dwell upon that.

(ii) While giving the importance of rituals the Sectarian Upaniṣads show a tendency of exaggerating.

(iii) Every sect derives its rituals from the habits of its main deity. The Śaivas, for example, lay more emphasis on besmearing the body with Bhasma, a habit which Lord Śiva himself mythologically is said to practise. The Vaiṣṇavas on the other hand put more emphasis on applying sandal-wood paste on their body, a habit which is very dear to Lord Viṣṇu.

(iv) These rituals became more superfluous in the hands of those who mechanically performed them throwing to winds all ethical considerations; but at this same time it must be conceded that there always have been faithful followers of these sects, who have really utilised them as a means to ethical development.
CONCLUSION

In the foregoing pages we have studied the *Sectarian Upaniṣads* mainly from metaphysical, ethical and ritualistic points of views. During this, we have, first of all, endeavoured to fix the upper and the lower limit of the Upaniṣads studied by us and we have observed that these Upaniṣads have been compiled during a vast period of roughly five hundred years (beginning from first century A.D. to sixth century A.D., though some of them can be as late as a period of fifteenth century A. D.)

In our metaphysical discussion of the Upaniṣads we find that there is an emphasis on finding out the unity in diversity. Śiva and Viṣṇu, for example, are said to be the two forms of the self-same reality. The trinity of Brahmā, Viṣṇu and Maheśa is also said to be fundamentally one. It is an important point to be noted that these Upaniṣads, though being sectarian in nature, never underrate the deity of the other sects. They rather try to identify their own deity with that of the other sects. It shows that their attitude was that of reconciliation rather than of conflict. From ethical point of view this reconciliatory attitude in that age of biogotism should be greatly appreciated. The amalgamation of knowledge and devotion is reflected in their metaphysical discussion also. The *Principal Upaniṣads* laid more emphasis on knowledge but the *Sectarian Upaniṣads* laid more emphasis on devotion and hence they represent the religion of the masses rather than that of the classes. While discussing the supreme Reality the *Principal Upaniṣads* adopt a path of Advaitavāda but in the *Sectarian Upaniṣads* we find that they tend to adopt an attitude of dualism with regard to the supreme Reality. The Upaniṣads belonging to the different sects give supreme position to the deity of that particular sect and thus the Upaniṣads belonging to one sect differ from those belonging to other. But there is unity in this diversity also.
Conclusion

As far as the ethical ideas of the Sectarian Upaniṣads are concerned; we find that the ethics of these Upaniṣads, though falling in line with the general tendencies of Indian ethics, has certain characteristics of its own. The first and the foremost point to be noted is their emphasis on different rituals considered to be most sacred. It is this which gives these Upaniṣads a sectarian colouring. Moral virtues like Satya (Truthfulness), Ahimsa (Non-violence), Asteya (Non-stealing), Dayā (Kindness), Ārjya (Uprightness) and Akāśkata (Absence of crookedness) have been fully emphasised. It may be noted that the Sectarian Upaniṣads are not dogmatic about their approach to ethical means for spiritual development. It is said that all the five viz., Jāpī, Tapasvī Jñāni, Yogi and Karmaṣṭhāni attain liberation. The Upaniṣads emphasise the necessity of Jñāna, Bhakti and Karman all together and not separately. These Upaniṣads, it is found, are sometimes lacking in details about the moral qualities which they mention just by name occasionally. They are much more concerned with the attitude towards life in general rather than spelling out their details. These Upaniṣads presuppose a certain moral standard from the seeker of the ultimate reality.

Japa and Dhyāna are the two important means advocated by these Upaniṣads for attaining the highest Reality. For Japa these Upaniṣads prescribe the usage of the rosary. Dhyāna (of the Praṇava along with the successive stages of Praṇava) is also described in great details.

The Sectarian Upaniṣads in addition to the moral virtues and spiritual practices also prescribe certain sectarian rituals which are considered to be most important from religious point of view. Most of these rituals have some ethical significance and they try to awaken the divine in man by means of magico-religious performance. It is the tendency of these Upaniṣads to reveal the importance of the rituals in an exaggerating manner. The rituals, mainly derived from the habit of the chief deity of the sect concerned, became superfluous in the hands of those, who mechanically performed them throwing to winds all ethical considerations. But at the same time it must also be conceded that the modern scholars have also realised the importance of rituals for moral progress. However, superfluous may these rituals appear to a modern mind who wants rationalisation in everything, but looking at the general tendencies prevailing at the time of compo-
sition of these Upaniṣads we can very well appreciate their emphasis on rituals. Besides this, the following points may be specially noted:

1. Emphasis is also laid on ascetic qualities like Vairāgya (Detachment), Prabodha (Awakening), Viveka (Discrimination), Tapas (Penance), Śama (Tranquillity), Dama (Self-restraint) and Jñāna (Knowledge).

2. These Upaniṣads advocate a devotional and personal approach to the ultimate Reality. An attitude of self-surrender and ego-less life is highly recommended in these Upaniṣads.

3. These Upaniṣads recommend a supra-ethical life where a man is inwardly detached even though outwardly engrossed in worldly pleasures and thus transcends both, the good and the bad.

4. These Upaniṣads recommend many such religious practices like taking bath in holy places, observances of fasts and worship of Śiva-liṅga. This feature brings them nearer to Purāṇas. Moreover, they supply a socio-religious link between the Principal Upaniṣads and the Purānic literature.

5. The Sectarian Upaniṣads recommend a social life based on the traditional concept of the four Varnas and Āśramas.

6. These Upaniṣads emphasise on the synthetic approach and dwell upon the basic unity in diversity.
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<td>ओऽम्‌कार मूल्यं जय सर्वभ्यापक प्रवेलेश्‌ प्रतितिष्ठ ।</td>
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| 24    | ज     | ओऽमु जाकर क्षत्रीश्विनानकर दुर्योग चुतुविशे्‌ प्रति-

| 25    | ख     | ओऽमु भङ्कार मृत्युसानकर ज्ञातर्वकारेऽप्रतितिष्ठ । |
| 26    | ए     | ओऽमु याकार मय वायुप्रसाद ज्ञातर्वकारेऽप्रतितिष्ठ । |
| 27    | ट     | ओऽमु दङ्कार सर्वाविपथ्य दुम गुरुविशे्‌ प्रतितिष्ठ । |
| 28    | ठ     | ओऽमु ठङ्कार चन्द्रहृताविशे्‌ प्रतितिष्ठ । |
| 29    | ड     | ओऽमु डङ्कार गह्वाराय वपिच्छन जोभानकीत्रोऽविशे्‌ प्रतितिष्ठ । |
30 द धोप ढंगार सर्वसंपत्तद सुभग बिषेषशः प्रतितिष्ठत ।
31 ख धोमू एकार सर्वनिर्मित्रद मोक्षस्वरूपायेऽस्मि प्रतितिष्ठत ।
32 त धोमू तंकार घनाकायार्दिनसंपत्तद प्रसन्न ह्रासिष्ठेऽस्मि प्रतितिष्ठत ।
33 थ धोमू ढंगार धर्मश्राफतिकर निर्मल ज्ञातिशुभेऽस्मि प्रतितिष्ठत ।
34 द धोमू ढंगार पुरुषेश्वरलक्षण कियदशीन चतुर्विशेषोऽस्मि प्रतितिष्ठत ।
35 घ धोमू ढंगार विषयवरसिध स्वनुल वचनिष्ठोऽस्मि प्रतितिष्ठत ।
36 न धोमू नंकार मुक्तमुक्तिप्रद प्राप्त वर्धित्वशुभेऽस्मि प्रतितिष्ठत ।
37 प धोमू पंकार विश्वविधिभक्त भवत्त्वृत्तिधरोऽस्मि प्रतितिष्ठत ।
38 फ धोमू फकारामणिमार्दिसंपत्तद ज्ञोतीरोपायदिष्ठेऽस्मि प्रतितिष्ठत ।
39 ब धोमू बंकार सर्वदेशंहस्त भौमकोणवत्वारिष्ठेऽस्मि प्रतितिष्ठत ।
40 म धोमू मंकार भूतप्रत्यात्मिकर भयानक चतुर्विशेषोऽस्मि प्रतितिष्ठत ।
41 म धोमू मंकार विमिवधांकोणरैवचवारिष्ठेऽस्मि प्रतितिष्ठत ।
42 म धोमू मंकार सर्वायायक पावन विचवारिष्ठेऽस्मि प्रतितिष्ठत ।
43 य धोमू रंकार दाहकर विकृत विचवारिष्ठेऽस्मि प्रतितिष्ठत ।
44 र धोमू लंकार विश्वविशाद भागुर चतुर्विशेषोऽस्मि प्रतितिष्ठत ।
45 ल धोमू वंकार सर्वध्यायनकर निर्मल वचनवारिष्ठेऽस्मि प्रतितिष्ठत ।
46 श धोमू शंकार सर्वकालिक दिक्षत भक्तवारिष्ठेऽस्मि प्रतितिष्ठत ।
47 व धोमू शंकार धर्मवि चक्रम धबल सप्तवारिष्ठेऽस्मि प्रतितिष्ठत ।
48 स धोमू संकार सर्वकाल विश्ववानारिष्ठेऽस्मि प्रतितिष्ठत ।
49 ह धोमू हंकार सर्ववात्माय तिमणिैव नरंसाधारणशुभेऽस्मि प्रतितिष्ठत ।
50 ल धोमू लक्ष्मी सर्वशक्तिप्रद प्राप्त वचनवारिष्ठेऽस्मि प्रतितिष्ठत ।
51 क्ष धोमु क्षणार परास्थत्वज्ञापक परंपराधीप विशिष्टमपुरुणस्मि प्रतितिष्ठत ।

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