UPANISADS
CHAPTER -II

Upaniṣadic thought on the Nature of Mind

The Upaniṣads contain the richest thought on Mind. The chief purpose of the Upaniṣads is the discovery of the Self and the Universal Self. The Upaniṣads use the expression Ātman and Brahman to refer to these. Ordinarily Ātman refers to Self or Individual Mind while Brahman refers to Universal Self or Universal Mind. But Ātman is also referred as the Universal Mind in some passages. In fact, the demarcating line between the two is very thin. Comprehension of one is utilised as a step to the understanding of the other. The relation between Ātman and Brahman is also variously described as 1) Identical ii) Main and subordinate iii) Similarity and dependence etc. The Chief characteristics of the Mind, both Individual and Universal are Sat, Ātman, and Ananda, i.e., Reality, Consciousness and Blissfulness. These three are the fundamental characteristics. While 'Sat' is the only characteristic of matter, the other two, viz consciousness and bliss distinguish the Mind from Matter. The characteristic, blissfulness distinguishes the Indian concept of mind from that of Western and modern concept of Mind.
These three characteristics viz Sat, Cit, and Ananda represent the Ontological, Psychological and Aesthetic dimensions of the Mind. Though these three characteristics are equally fundamental, bliss is given the utmost importance. This adds the dimension of value to the Indian concept of Mind. This characteristic of bliss is not the same as empirical happiness, joy, or pleasure. It is the source of these psychological states and the very essential characteristic of the Mind.

Four approaches to the study of Mind:-

The Upanisads investigate the Mind from four points of view: 1. Ontological 2. Psychological 3. Epistemological and 4. Value point of view. While investigating Ontologically, the questions raised are: What is the source or the first cause of this Universe. Is there a Self or Mind beyond the body, senses, thought, and other Psychological states. What is the impelling force behind our physical and psychological activities, and similar other questions that establish the existence of Mind as an Ontological entity.

In investigating Psychologically, the conditions of waking, dream, and deep sleep states are examined and a fourth state called Turīya is envisaged wherein the Self or Mind beyond these psychological states could be identified. The analysis of these psychological states occur in more than one Upaniṣad, but
The Mandukya Upanishad is especially devoted to this topic.

Epistemologically, while the individual Mind could be ascertained introspectively and intuitively, the Universal Mind needs a higher level of mental concentration and even transcending the very level of mental comprehension. But both are beyond ordinary sense perception and the logic derived from the laws of ordinary experience and facts. Speculative method is also employed. But it is only to analyse the experiences and to go beyond ordinary experiences.

It is the value point of view that is the main concern of Upanishads. For them, the very emergence of the Universe is purposive, the functioning of the very first principle is planned and purposive. Upanishads are fond of commencing their discourse with the remark 'Tad aikṣata', 'He thought.' The goal of such planned and purposive activity is the realisation of bliss. The realisation of bliss and the release from the conditioning by the matter are the goals. A study of Upanishadic thought on the concept of Mind from these four angles will give us a very fascinating picture of the Indian concept of Mind.

Is there an Atman beyond the body?

Among the Upanishads, it is Katha Upanisad that pointedly
raises the question whether there is Atman or Mind beyond the body and whether it continues to exist after death. The discourse given by Yama in response to this question raised by Naciketa gives an exposition of Atman both in its Individual Self aspect and the Universal Self aspect. In some verses the features of both these are mentioned in a mixed way. Some of the features are common to both. We will first note the common features and then, proceed to mention the special features of each.

2 The Atman has no birth and death. It does not arise from any. It is eternal and ever present. It is not destroyed when the body is destroyed.

3 The Atman is smallest of small and biggest of big. that is to say, it has no physical dimension.

The Atman remains in the body without being affected by the mutilation of the body.

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1 येव ये चिन्तिकि चनुर्ये अस्तित्वे कायमस्तिति चैने।
   एतद्विद्वामुनिशिष्ठत्वयांहि
   वराणाश्व वरस्तुतीयः।।
   कठ. उप. I:1.19

2 न जाये निमित्त वामविद्वचत् नावं कुतरिचत न ब्रवूष वारिचत्।
   अजी विश्वं वात्रवस alf पुराणो न हन्यते हन्ययाने शरीरे।।
   कठ.उप. I-2-18

3- अयोरणीयान्य वहतो वहोत्याव्य आस्थात् जनोनिन्नितो गुहायाम्।
   तथा रातु: पद्मश्च श्रीत्तोक: प्रातः प्रसादान्निन्यायान्यायः।।
   कठ.उप. I-2-20
4 The Ātman is without the qualities of sound, colour, taste, touch, odour that are the qualities of physical entities.

These are common features of both the Individual Self and the Universal Self. These distinguish them from matter.

The special feature of the Individual Self is, his functioning with the aid of his senses using his intellect, and thinking capacity. This is described with the metaphor of a chariot and charioteer.

5 The body is the chariot, the Ātman is the chariot owner, his intellect is the charioteer, his Manas is the rein, the senses are horses, the objects are the paths and the Self is the enjoyer.

This metaphor brings out two important aspects of the concept of Individual Self or Individual Mind viz. He is the enjoyer of the objects and he has a set of physical aids for it. Even his intellect and the faculty of thought are the instruments but not the very Self. So the Self or Mind is not merely a mental state, intellect or the faculty of thought, nor it is a mere co-ordinated functioning of
senses. Just as the owner of a chariot is a different person from the chariot and its equipments, the Self is different from the body and its equipments. This rules out the suggestion that the mind is merely a name given to mental states or a co-ordinated functioning of senses.

6 The fact that the self or the mind is distinct from matter and its role is superior to those of senses, intellect, and Manas, is stated in another way.

The objects attract the senses, the Manas or thought (thinking faculty) controls the senses, the discriminating intellect controls the thought, the primordial matter is the basis of these, and the Purusa i.e. The Self or Mind is superior to this. Serving his purpose is the goal of all these. This sets the value of serving the purpose of Purusa by Matter through the physical apparatus of body, senses etc. Speech and thought are the most important aspects of human personality. Both these are controlled by the Self or Mind.

Now, the question arises, as to Why these senses
thought and intellect do not help the Self to know itself. 

This is answered by pointing out that these senses are structured in such a way that they only enable the Self to cognise the outside objects. These tempt him to enjoy the outside objects. One has to turn back from these to see himself. 

The Self or Mind is that which cognises the objects and their physical qualities viz. sound, colour, taste etc. The physical qualities and objects cognised through the senses prove that there is a cogniser. Therefore, instead of trying to cognise the Self or Mind by the senses, the Self has to be envisaged as a cogniser. This is an approach of ascertaining the knower from the known.

Another way of ascertaining the knower or the experiencer is to make a reference to the waking, dream and deep sleep states. The substratum of these psychic states is the Self or Mind.

The Katha Upanisad distinguishes between life breath

7- यथैल वायुपनसिन प्रासः तथस्रष्ट्रु ज्ञान आत्मानि।

ज्ञानार्थम् प्रधति तथस्रष्ट्रु शान्त्म आत्मानि।

8- परोपिकाहिनाः स्वयुक्तः स्वयमभु: स्त्रात्मार्थाकः परमति नान्तरत्मन्।

9- स्वयमा ज्ञातितान। श्रीमण्योऽद्वंतु परस्यः

पहात्वं विधुपार्थारः परमा श्रीरो न कृतित।

कथ.उ. I-3-13

कथ.उ. II--1-1

कथ.उ. II-1-4
and mind. 10 *Prāṇa* or life breath is not to be confused with Self. In fact, one will not survive by mere *Prāṇa* i.e., life breath. It is the Self or Mind that is really the foundation of life. *Prāṇa* or life breath functions rooted on Self just as senses function rooted on life-breath and mind.

*Ātman* in its Universal Mind aspect is stated to be present in all beings. Naturally, 11 it is not visible in the ordinary sense. But a duly cultivated higher vision can realise it. 12 It is generally described as present in a cave. 13 It is often described as present at the cave of the heart along with the individual mind. The discovery of it is compared to the discovery of fire from *Arani* (the wooden instrument used to produce fire in the sacrifice) and it's hidden presence is compared with the womb. Being present at the heart it supports and regulates the life breath. The Universal Mind is the source of all consciousness. It fulfils the desires of all inhabitants.

10- न प्राणेन नापानेन पत्यों जीवित कशचन ।
इतरे नु जीवित यसिम्ब्रेतायुपाश्रितो ॥
कस्त. ः । II-2-5

11- न दुर्दर्शं गूढमुन्नविष्टं गुहाहिः पुराणपु ।
अध्यात्मयोगाधिगमेन देव वत्स श्रीरो हर्षशोकों हेजत ॥
कस्त. ः । I-2-12

12- करं पितानं सुकुलसम्य लोके गुहं प्रविष्टं परमे परार्थं ।
छायात्मय ब्राह्मिदो वदनिद पंचायनं ये च त्रि नाचिकेतः ॥
कस्त. ः । I-3-1

13- भरण्यानिनिन्हि जालवेदा गर्भ इव सुधृतो गर्भिणीधि ।
प्रिये दिवं ईडम्यो जागवविधं: इविभान्तं: पनुष्टेभिरिनि ॥
कस्त. ः । II-1-8
and controls all.  

14 It is the Self of all Selves. It is supreme bliss that cannot be described in the ordinary way.

It is the Universal Mind that assumes the form of Individual Minds, 15 just as one Agni is found in several forms and one Vāyu is found in several ways. The comparison with Agni brings out its illuminating nature and with that of Vāyu brings out its formless nature. 16 The whole universe is compared to a fig tree with the universal mind as its root.

From the above feature of the two aspects of the mind viz Universal Mind and the Individual Mind, it is clear that Kathopanisad gives a fairly good picture of the Upanisadic concept of Mind.

Atman is beyond sense comprehension:-

Kena Upaniṣad concentrates on the study of Mind or Self from epistemological points of view. We all know that we func-

14 निस्तीर निस्तीर चेतनप्रेतनानां एको बहुज्ञ योविवद्गाति कामान्।

15 अपिनिन्दहै अनि कृष्णमू प्रक्ष्णी रूपं रूपं प्रतिरूपं बहुज्ञ।

16 उत्तर्वृततो वाक्ष्ण्याण्व: एवोख्व: सन्मट:।

कठ.उ.॥२-१३

कठ.उ.॥२-९

कठ.उ.॥३-१
tion through the senses, life breath, and the faculty of thought. But the question is, Who impels these? Who enables these to discharge their respective functions. This question is specifically raised in *Kena Upaniṣad*.

17 Who directs our thought, Who puts the life in the life breath, and Who directs our speech, hearing, etc and the functions of the senses. The answer of the *Upaniṣad* is, the director of all these cannot be ascertained by these very means. 18 All these function under his supervision and direction but cannot reveal him to us through the process of their function. The mind is beyond sense comprehension. 19 The knowledge of the Mind is paradoxical. It cannot be described.
either as known or as unknown. 20 It is not known because the sense that are the normal means of cognition do not reveal it, nor it is unknown, because, the senses cannot function without an appropriate agent to direct them. This paradox is clearly brought out in Kena Upaniṣad. This Unscrutability of the Mind through the normal epistemological means is repeatedly stated in upaniṣads.

Universal presence of the Ātman

21 Universal presence of the Mind or Ātman is especially brought out in Īśavāsa Upaniṣad. The awareness of the universal presence of Ātman should be the fountainhead of all our activities. 22 Those who forget the presence of Ātman everywhere are in deep darkness. Awareness of the presence of Ātman everywhere enables one to lead
an enlightened life. Not being aware of the presence of Ṛtman everywhere is to be in darkness. But being aware of such presence and still being inactive amounts to be in greater darkness. The chief purpose of being aware of the presence of Atman is to lead an enlightened and active life. Mind without activity is a Mind in darkness. Thus, the teaching of the universal presence of Ṛtman in Isāvāasya is purposive. It brings out the ethical and social purpose of the concept of Mind. Enlightenment and activity should go hand in hand. A strong awareness of the universal presence of Atman, and the Ṛtman being the fountainhead of all activity do help to be enlightened and active.

In order to bring out the Universal presence of Ṛtman, its nonmaterial nature has to be brought out and in order to bring out its being the source of enlightenment and activity its illuminating nature has to be brought out. This is done in a very poetic way in Isavasya.

23 The Ṛtman is near and is away, it moves and it does not move, it is within all and also outside all. It does not move but has greater speed than thought, neither the gods nor the sages can overtake it.

The Ṛtman is free from sorrow, has no mutilations, has no gross body, he is the ground of all purity and not affected by any sin.
These features bring out the non-material nature of Ātman, and his universal aspect being above sin and sorrow.

While delineating the Universal presence of Ātman, Upaniṣads especially mention its presence in the Sun and in man. 24 The Universal Mind is declared to be present in all beings, in the Sun and in the man. The identity of these is also stressed. 25 His presence in all others and particularly in man is brought out and the identity of all these forms of the universal self is described. Two important points emerge from the concept of mind delineated in Ṭr̥ṣṭatr̥ṣṭa viz Universal presence of the Mind, and its being the fountainhead of all activities. Mind being the prime source of all activities is mentioned in other Upaniṣads also, in different contexts.

Life and Mind

Ṣaṭpadaṇa Upaniṣad takes up the question as to how the life arises in man and how the Self or Mind enters into the body if that is the ground of life.

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24- हिरण्येऽन पाद्रेण सत्यस्यापिहितं पुरुषम् ।
गत्या पुरुषप्रपणवणा सत्यवर्त्यं श्रवये ॥

25- वोस्मातो वृक्षः वोस्महर्षिस्म् ॥

विष.3.15

विष.3.17
Among the six sages who ask six questions to Pippalīda, Āśvalāyana asks the third question. How the life arises and how it moves out of the body. Pippalīda answers that it arises because of the presence of Ātman. It enters into the body, that is to say, it starts functioning through the faculty of thought. It leaves the body with the last thought. This shows the very intimate relation between the Mind and life through thought. In the Upaniṣadic thought on the concept of Mind, the Self, the faculty of thought i.e., Manas, the life i.e. Prāna, and the Ātman are clearly distinguished. It is their co-ordinated functioning that gives a personality to man. This brings us to the concept of Saḍasakala Puruṣa.

Human personality is stated to have sixteen aspects. Some of these are helpful to Self and others are helpful to the

26 - भगवन् कृत एव प्रणो जाप्ते । कथणपात्ययस्य शरीरे ।
आर्गाण वा प्रविभजय कर्ष प्रतिपद्धे बेजोतकः।
कर्ष बाह्यमनिधि कथणपात्यसिधि ।

27 - आर्गाण एव प्रणो जाप्ते । यथैवा पुरुषव्यया एतस्मतं द्वाततमू । प्रहस - 3 - III 2

28 - भगवन् कृत एव प्रणो जाप्ते । कथणपात्ययस्य शरीरे ।
यथा सर्वदेवाधिकरान् विनिर्माचे एतान् प्राप्तनिःस्तत्सवेतान्
प्राप्तनिःस्तत्सवेति एववेष्ट ग्राहः इतरान् प्राप्तान् पृथक्
पृथक ग्राहानि सन्धिनये ।
प्रहस उप. III - 3

29 - स प्राणपञ्चवत्र प्राणाय ब्रह्म ख वायुः
ज्ञोमितापः पञ्चविविधिः यनोऽभ्रमणात् भीर्य तपो
प्रणयः कर्ष लोका लोकेशु भाष च ।
प्रहस उप. VI - 2
The Sixteen aspects are. Prāṇa i.e., life breath, Śraddhā i.e., faith, Kham i.e., Ākāra Vāyu etc. five elements, Senses, Manas. i.e., the faculty of thought, food, strength, activity, hymns, places of senses, and name. The human personality consisting of these sixteen aspects is named as Ṣoḍāśakala Puruṣa. This concept of Ṣoḍāśakala Puruṣa is mentioned in other Upaniṣads also While discussing the concept of Mind, the Upaniṣads do discuss its physical frame since Upaniṣads are interested in giving the functional aspect of the mind, than merely its theoretical nature.

Deep sleep, dream and the waking states

Ṣaṭpraṇa Upaniṣad also discusses the dream and deep sleep states. During the dream state all senses withdraw, the Manas i.e., the faculty of thought alone functions. But during deep sleep state even Manas does not function. During the dream the Self or Mind sees whatever he has seen and also those things that he has already not seen, whatever he has heard and not heard whatever he has experienced and not experienced. But during deep sleep state he does not see, hear or experience any thing.

30 अष्ट्रेष्ठ देवः स्वच्छे महिमानमनुभवाति । यदृच्छ दृष्टमनुभवति स्रुतेः 
लक्षणेऽवाच्यमनुभवाति देशादिगन्तरे च प्रत्येकपूर्वन पुनः पुनः प्रत्येकपूर्वविति ।
६ दृष्ट्य सादृष्ट्य च स्रुतेः साहसुत्य चानुभूत्य च सववासवव्यम सर्व परमात्माति सर्वः परमात्माति ।
युत वदेतरस्मिनू हर्षिरे सुखं सम्बन्धिते । अथ वदेतरस्मिनू हर्षिरे सुखं सम्बन्धिते । प्रह्लाद उप. IV -4
He enjoys only happiness, which he recalls when he is awake.

31 Just as the birds return to the tree where they live in the evening, similarly, senses, sense objects, the notion of ego, remembrance, withdraw during the deep sleep state. This analysis distinguishes the dream state from the waking state, and the deep sleep state from the dream state. 32 During the waking, one sees, hears etc only in respect of the objects with which the senses are in touch. But during the dream state he can feel as if he sees, hears etc even though the respective senses do not function. From this it is clear that the agent of these cognitions is some one different from these senses and psychological states. The deep sleep state takes us a step further. That is a state when the agent is devoid of all psychological states and his presence can be ascertained without the medium of any psychological state. Mind or Self is not merely a bundle of psychological states or a set of mental states but it is a

31 स यथा सोम्य बनांसनि वासो वृक्षं सम्प्रतिष्ठन्।
एवं हु भै तत्सर्वं परे आत्मनि सम्प्रतिष्ठन्।

प्रश्न उप. अ - 5

32 एवंहि प्रस्त्वा स्प्रस्त्वा श्रोता रस्तिता पन्ना बोझा कर्ता विज्ञानार्था पुरुषः।

प्रश्न उप. अ - 6
substratum of all these. By an analysis of the presence and absence of psychological and mental states the Upaniṣads take our understanding beyond these and enables us to comprehend the mind.

This mind is designated as Vijnānatma, is of the nature of consciousness. In the ultimate analysis it is the mind that sees, hears etc. The senses, Manas are only instruments.

Two Levels of Comprehension

The Ātharvaṇa Upaniṣad gives an exposition of Brahman or Universal Mind. It envisages two levels of understanding. Parā and Aparā: The understanding of Brahman or Universal Mind is parā level and the understanding of all others is Aparā level.

The Brahman is named as Akṣara here. It is imperishable. This Akṣara cannot be grasped by the external senses and Manas. It cannot be classified under Gotra or Varṇa. It has no senses or limbs. It is all pervasive, all powerful and subtle. It is the source of all other beings. This is again a statement

33 तद्भयं स होयाच । वि से वेदितखे इति ह स्म यद्य प्रज्ञविदो वद्निः परा वेशयां च ।।
आधवण उप. 3 1- 4

34 यस्य देशायप्रायाप्रायोपवर्ष्णयक्ष्मैः श्रेणैः तदवाणियांद नित्यं विष्णुं सर्वगतं सूक्ष्मम् ।
तद्भयं तद्भुत्तथोर्निः परिपक्षयन्ति भीत: ।।
आधवण उप. 1-6
about the Universal Mind from epistemological point of view.

The normal epistemological means assist the individual Mind to comprehend things. But the Universal Mind which is the source of these is not within the reach of these. Therefore, this has to be identified more as a source of all comprehension rather than the object of compartmentalised cognition through the normal epistemological means. This is clearly brought in Ātharvaṇa and repeatedly stressed in other Upaniṣads also.

Sometimes Upaniṣads discuss the physiological location of the Mind. In Ātharvaṇa it is stated with a metaphor of a chariot wheel. Like the spokes of a chariot wheel getting connected at the centre of the wheel, all the arteries are stated to have been connected with the Atman. He moves within the body assuming many forms. This connection and this movement cannot be physical since the Atman is non-material. Therefore, this has to be constructed as a functional connection and functional movement.

35 अथ इव रथनावी संहता यथा नास्थः
   स एवोऽन्तरस्य वस्त्वाय जावमानः ।
   ओपित्यं ध्यात आत्मानं
   स्वपल्लित प: परास्तस: परस्तानि ॥

आर्यर्वाण उप.3.4V -7
The metaphor of two birds

36 In a human body the presence of Atman in its two aspects, Individual and Universal together, is described with the metaphor of two birds sitting together on a tree. Among these two, the Individual Mind undergoes experience through the body while the Universal Mind is not affected by it. This is again a functional distinction. The Universal Mind and the Individual Mind do not function totally independently. One functions in a given body while the other functions everywhere. The Individual Mind is attached to its body. But when it realises that such an attachment is a liability it realises its true status.

Since the external epistemological means are ruled out for the understanding of the mind, the devise adopted for the comprehension of the mind is by introspection and meditation. By these methods the Individual Mind can explore itself and also feel the Universal Mind. This question will be taken up later.
The exposition of the *Urdya* State

Among the Upanisads *Māndūkya* examines the waking, dream, deep sleep, and a fourth state which is beyond these three states and brings out the nature of the Mind by contrast. While in the first two states, the psychological experiences and the substratum of these experiences cannot be easily separated whereas in the third and fourth states demarcation of the psychological states and the mind is possible.

*Māndūkya* exposition of the Mind is both logical and experimental. It is experimental because, the experiences of waking, dream and deep sleep states are analysed and the difference in the psychological states during these three states are identified. It is logical because, a state beyond these three states wherein there are no psychological and mental states is envisaged and a substratum of these states over and above these is identified. This clearly establishes that the Mind, the Self, or the Ātman is not to be confused to be merely a bundle of psychological or mental states. The Ātman or Mind is different from mere knowledge, feelings, will, and It is a substratum of all these states. Comprehending this distinction between the Mind and the psychological states is difficult during the waking and dream states. But it is clear during the deep sleep and *Urdya* or the fourth state during which there are no empirical,
psychological or mental states.

**Individual Mind and The Universal Mind**

Indian thought has always thought of two aspects of the Mind viz. Universal and Individual. These two do not function separately. Therefore, while discussing the concept of Mind, many a times they start discussing one aspect and end up with another aspect. Upaniṣads are primarily interested in the Universal aspect of Mind. But it is more easy to start probing into the Individual aspect first and then, step by step reach the Universal aspect. Moreover the Universal aspect monitors the Individual aspect at each step. Therefore, the points that are to be highlighted are stated in a mixed way as the features of both. However, the reader has to carefully sort out what is the role of the Universal aspect of the Mind and what is that of the individual aspect. The statements at the commencement of the discourse, many a times, is about the Universal Mind, while the details touch the Individual Mind. The conclusion is also normally about the Universal Mind. The empirical and transcendental aspects are also mixed up, one has to sort out these carefully. The Māndūkya discourse on the four states of the mind viz. waking, dream, deep sleep, and Turīya has all these features.

*Māndūkya* makes two important statements at the com-
mencement of its discourse on Atman viz. 37 Sarvam hi etad Brahman - All this is Brahman or Universal Mind. ' Ayam Ātma Brahman this self is Brahman. These statements make two points clear Brahman or the Universal Mind is the foundation of every thing else in the universe, and the Individual Mind, in its essentials, is Universal Mind. Then, the Upaniṣad proceeds to elaborate the latter point.

38 This Ātman has four aspects 1 Jagarita-the waking state. 2 Svapna-the dream state. 3 Susupta-the deep sleep state and 4 Turīya-a state beyond these three states. During the waking state it comprehends the outside objects, enjoys outside objects, and partakes its experience with all men. (Vaisvānara). In other words its knowledge and feelings are not exclusively private to it. 39 As against this during the dream state it has only mental states. Its knowledge and feelings are private (Pravivikta). It is not in touch with outside men. it is a kind of internal illumination. (Taijasa).

37 Sarvayonkar eva chāya-pat prakālataitāt tattvyanākar eva. Sarva hi eva baha. 
Āyavatya brūṣam. 

prāṇāyuṣya up. I-2

38 So 'ayatya chaupānā. Ājagārīthaṁ bāha: prāya: sukhāuṣṇa, vairavāna: prāṇam: pād: II prāṇāyuṣya up. I-3

39 Svapnānāna prāvivikṣapuṇa, naśiṣe hiśīśa: pād: II prāṇāyuṣya up. I-4
During the deep sleep state even this much of psychological state or mental state is not found. It has no capacity to will nor to dream. It is a single state of consciousness not reflecting either external objects or the mental and psychological states. However, it is of the nature of bliss and enjoys bliss. This last remark should be noted especially. In Indian concept of mind bliss is as much a basic characteristic of the Mind as consciousness is. The mind enjoys its own bliss even when it is devoid of other psychological or mental states. In this state the demarcating line between the Individual Mind and the Universal Mind is very thin. Therefore, the next line states certain features of the Universal Mind omniscient, impeller of all and source of all. This is true in case of Individual Mind also in its own jurisdiction. Within the jurisdiction of Individual Mind, it knows all, it impells all activities and it is the source of all. Here, knowledge, will, and feeling aspects are suggested. The Individual Mind knows all within its body, impells all within its body, and is the source of all mental and active manifestations. In

\[40\]

\[41\]
case of Universal mind there is no difficulty in understanding these
features omniscient, impelling all, and being the source of all.

Turīya state is a state beyond the earlier three
states. During this state the Ātman will not experience either
the external objects or the internal, such as dream objects. It will
not even be self conscious in the manner in which it is self conscious
during deep sleep state and enjoys its own blissful nature. That is
to say, during this state the Ātman ceases to function in an empirical
way and attains a transcendental state. This brings out the ultimate
nature of Ātman. The ultimate Ātman has to be distinguished from
the empirical Self. The ultimate Ātman ceases to take notice of the
empirical around. It attains a state of calmness. It has no longer
'subject-object' duality. This is the true state of Ātman. This state
is beyond empirical and epistemological reach. It cannot be seen,
it cannot be talked off, it cannot be defined in empirical terms. It
cannot even be thought of in the ordinary way. This is true Ātman
and it should be known in this way. The purpose of this whole
discourse is to enable us to identify the Self or Ātman as an entity

42 नामः प्रज्ञे न वाहि: प्रज्ञे नोपचयः प्रज्ञे न प्रज्ञनपने न प्रज्ञे
न्यप्रज्ञमहतस्यवहार्यस्तक्षणंविन्नयन्यपदेश्यस्यमकालपत्यप्रत्यपसारं प्रपोषणं शिवयभैरं चतुर्भु भन्यनृश्च स आत्मा स विश्वेषः।॥
that is beyond psychological states and beyond the normal epistemological means.

During the waking and dream states the Mind is involved in a cause and effect chain, during the deep sleep state, it has at least the cause stage. It is completely out of cause and effect chain in the Turīya - the Transcendental Self.

44 Though the deep sleep state and the Turīya state are similar in respect of not being conscious of subject-object duality, in deep sleep state the basis of the subject-object duality is not yet completely removed. But during Turīya state it is completely eliminated. Another important difference between these two states is, during the deep sleep state all empirical functions are suspended but the transcendental awareness has not commenced. In the Turīya state the empirical functions are eliminated but the transcendental awareness is very much present.

Thus, the Māndūkya gives us a deeper insight into the transcendental nature of Ātman.
The five layers of human personalities

The Taittiriya Upanisad gives a fine portrait of embodied self with its five layers. The Mind does not function without a body at empirical level. Therefore, the study of the Mind as present in body is as important as its independent study. Just as the Mind is to be distinguished from the psychic states, it has also to be distinguished from the body. Before, one distinguishes the Mind from the body, one has to know as to how it is located in the body. Taittiriya gives us a good picture of the embodied mind in a five layer structure.

The human personality has a five layered body-mind structure according to Taittiriya. These five layers are 1. Annamaya, the gross physical body 2. Prāṇamaya, the vital air or life breath that sustains the gross physical body 3. Manomaya, the thinking aspect of the body 4. Viṣṇumaya, the consciousness 5. Ānandamaya, the bliss the basic characteristic of the Self or Ātman.

45 स वा एव पुरुषश्च नसस्य:।
अन्योऽन्तर आत्मा प्राणाय়:।

46 तुरूपन्य एतस्मात् प्राणाय়। अन्योऽन्तर आत्मा मनोय:।

Taittiriya: Up. II-4

Taittiriya Up II-8
These five layers of a human personality or an embodied Self are described with a metaphor of a bird. Since the first layer i.e. the gross physical body is observable it is introduced by pointing out each limb. The other four layers are explained as if those are one within the other.

The importance of each layer is described. The gross body sustains on the food, the vital air layer sustains on the air and determines the duration of life. The thought level layer needs feeding of the inherited thought not contained in the inherited literature viz The Vedas. While the first two layers are observable and describable, the thought level layer is beyond words and description. One has to go deep to the bliss level if one has to understand it’s source. The fourth layer i.e. the layer of consciousness impells all our activities. At this stage, the Individual Mind is more close to the Universal Mind. The fifth layer i.e. the bliss level is fundamental to the nature of Ātman. It is fundamental both to Ātman and Brahman, that is to say the Individual Mind and the Universal Mind.

47 यन्त्र वाचो निवर्तने अग्राच्य पनसा सह ।
आनन्द ब्रह्मणो बिश्वनू न विभेदि क्यावशे ।

48 सत्मपाक्ष एतस्मात् बिश्वानयमात् । अन्यहृस्त्यात्य आत्मा आनन्दम्रः । आनन्द आत्मा ।

सैतरीय उप. । II-9

सैतरीय उप. । II-12
The Universal Mind, i.e. Brahman is the foundation of all these layers. One who knows this foundation, knows his own existence but one who does not realise this, does not realise his own existence and functions in a vacuum.

This description of human personality of an embodied Self, gives us an idea of the Self with its two characteristics of, consciousness and bliss and also the body with its two aspects the gross physical and the vital air. The faculty of thought or the Manomaya layer establishes a link between the two. Manas here is not to be taken in the Nyāya Vaiśeṣika sense. It is Antahkaraṇa that establishes a link between the Self and the body. We will take up this question of the Mind-body relation later.

Bliss also is a basic characteristic of Atman

According to Taittiriya Upaniṣad, it is Ānanda that is the most fundamental characteristic of the Mind. In fact, all activities spring

49 बहु पुष्पं प्रलिप्त ।
अस्मेप स च चक्षु असद श्रद्धास्य वेद वेद ॥
अस्ति श्रद्धास्य वेद वेद सन्मने ततो विन्दुः ॥

तै. उप. ॥-12

50 महतत् सुखत । रसो वै व । रसं ह्यवावो लक्ष्यं आनन्द्य भवति । कोज्ज्वर्याः कः प्राण्यत् यदया
आकाशं आनन्द्व न स्वात । एव ह्यवान्द्यावति ॥

तै. उप. ॥ 2-15
from Ānanda. Ānanda is the chief source and the motivation for the activities of the Universal Mind and also that of the Individual Mind. The state of the full expression of one’s Ānanda is described as the fearless state. Therefore, attainment of fearlessness is also declared to be the goal of human endeavour. In order to give an idea of the boundless nature of Ānanda, that can be harnessed by a seeker, Taittiriya gives an interesting scale of Ānanda. Naturally this scale has to start from the maximum material and mental comforts that a man can derive in this life. Therefore, possessing all the objects of enjoyment that are available in this world is taken to be Mānuṣa Ānanda—the maximum joy a man can derive. Then, the Gandharva, Deva etc. the other categories of personalities are stated to derive hundred times more pleasure than that of human beings in a hierarchical way. This statement should not be taken literally. It only indicates the various possibilities of deriving joy. It may be noted that, before the scale of deriving joy is given, an important statement that lays down the psychic attitude to be formulated to
derive joy is made. This statement is "Ādiṣṭo Drghīṣṭo Ballis-

thah ". Be optimistic, determined and strong". This clearly shows, that optimism, determination and strength of the Mind enable one to derive joy in life. It is not the availability of the objects of physical comforts but it is the optimistic and determined attitude of the Mind that gives joy to one. This is clearly stated here. With this foundation, the possibility of the boundless joy is delineated.

As stated earlier, human personality has five layers, Annamaya, Prāṇamaya etc. But one should not stick on to the physical levels of the personality only and entertain the notion of too much attachment to it. Taittīriya tells us that one should transcend the physical level, even mental level and get identified with the highest level of one's own personality viz the level of blissfulness. Even in our empirical life, a little introspection will reveal to us that

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55 यन्त्र वाचो निवर्तने। अभावत्व वनसा सह।

अनन्द वाच्यो विभ्रु। न विपरीति कुतर्वनेित।

१० उप. 2-27

११ उप. 2-26
we function more at the emotional level than at the physical level. We experience pleasure and pain more at the emotional level than at the physical level. One has to move only one step higher and identify himself with the spiritual level of personality. This is clearly stated in Taittiriya Upanishad.

Another interesting point that is mentioned in Taittiriya Is, in addition to Annamaya etc. five layers, Cakṣurmaya, Śrōtramaya and Vāṇmaya layers also form a part of the human personality, that is to say, a part of the subjective side of man. Though, Cakṣu- eye, Śrōtra- ear, Vāk- speech are the senses, and therefore are only instruments, but still, Taittiriya includes them in the layers of human personality, in its Bhṛguvalli section. Because, these play a vital role in putting the subject side and object side in touch with each other and form a necessary adjunct of the subject.

Ātman is the fountain-head of the cosmic evolution

Another important aspect of the Taittiriya delineation of the Mind and the Cosmos is, Mind is stated to be the fountain-head of the process of Cosmic Evolution. After defining Brahman or
the Universal Mind as Satya, Jītiṇa and Ananta, the Taittirīya proceeds
to say 57 Ātmanah Ākāśaḥ Sāmbhūtaḥ, Ākāśaḥ Vāyuḥ and so on.
Similarly, elsewhere the Taittirīya states, "Yato va Imāni Bhūtāni
Jayante, yena Jītīni Jīvanti yat Pratyabhisamvidati tad Brahma ".
In both these passages, Ātman or Brahma a conscious being is stated
to be the fountainhead of the entire cosmic process. Later Vedānta
schools have struggled hard to work out the cause and effect relation
between Cetana and Acetana in different ways. Whatever way one
explains it, the basic fact remains that Cetana conscious being is the
fountainhead of the entire cosmic process. From this, it is clear that
the Upanisads never thought that, the thinking substance and the non-
thinking substances, that is to say, the Mind and matter are altogether
independent entities. The Upanisads thought of the two as interacting
entities for a unitary purpose of cosmic evolution. This fact of cons-
cious being, being the fountainhead of the cosmic process is
delineated in greater detail in Chāndogya and Brhadāraṇyaka
Upanisads. Therefore, we will revert to this question again while

57 1) tasmād ātmanādyātmano ākāśo 'sambhu: ākāśaḥ vāyu: vāyavāraṇ: ānāmaḥ
adṛṣṭam apanaḥpuṣṭkā pūrṇabhi pūrṇabhipā: āpanaḥ pādyo ānā ṭan.: āpana:-
pūrṇān: t.e. up.2-3

11) yato va ibhāvan ātmānaṁ jāyate ātman jātāni jīvāni ātman pratityabhisaṁśānaṁ
nādiṇjyaśārasya ātā prabhośi: t.e. up. 2-1
summarising the thoughts on Mind in Chandogya and Brhadaranyaka Upanisads.

Evolution of Brahmanda in human form

Altareya Upanisad, while delineating the process of Cosmic Evolution gives an interesting account of the evolution of the human personality. This discourse starts with the statement \[ \textit{Atma va idam eka eva agra asit}. \] Before the commencement of the evolution of the cosmic process, Atman alone was present. This Atman thought, 'let me create the worlds'. It created the worlds. Among the things created, the cosmic water was one. Out of this cosmic water an egg was taken out. This egg was heated and there arose a face, and on this face the sense organs like eye, nose, etc. arose. Then the breathing commenced. The various limbs like hands and feet developed. The heart developed. Then, the hunger and thirst developed. Therefore the food was provided. This interesting discussion does not make it clear whether this human personality that was developed was whether a kind of body for the Universal Mind, or only a prototype of the bodies of the Individual Minds. In any case,

58 अत्मा वा इद्येक एवाया असीप्रान्त्यर्थिक चन्।

पिषादुः स इंकष्ठ लोकश्रुः संहा हि।।

ए. उप. 1-1

युक्त विशिष्टत चक्षापेत्।

ए. उप. 1-4
It is clear that, the first manipulator of the embodied human personality was a conscious being.

60 In the next section, a detailed account of the formation of the womb, is given. Then, a specific question is raised, \textit{Koyamālma} 'what constitutes a conscious personality ? Naturally, this question is answered in terms of the functions that an embodied self can discharge. The answer is ' \textit{yena vā padyati, yena vā śṛṇoti, yena vā jighrati, yena vā svādu asvādu vijānati}' that which sees, hears, smells, and tastes is a conscious human personality.' 62 This is especially spelt out also by saying that, that which sees, hears etc. is \textit{Samjñāna Apñāna, Vijñāna} and so on. These are the terms that convey the conscious nature of an entity. It is also called here as \textit{Hṛdayam} and \textit{Manah} Indicating its cognitive and emotional functions. Then, a series of terms that indicate different functions of the mind are given. These are \textit{Drṣṭī-} cognition, \textit{Dhṛṭi-} firmness, \textit{Manīsa-} thinking capacity, \textit{Kāma-} desire, etc. Elsewhere, \textit{Aitareya} clearly

\begin{flushright}
60 पुले ह वा अथयादिते सर्यों परवत्।
\end{flushright}

\begin{flushright}
१) \textit{तोह्रं पन्नावपेति वयमुपरस्मै बलकर: स आत्मा चेन च परशयति येन च श्रणगति येन च गन्धामाधिपति येन च चावं व्यक्तोति येन च स्वादु वास्यादु च विज्ञाति॥}
\end{flushright}

\begin{flushright}
२) \textit{पदेतदृढये वननवेतसु। संज्ञामानशाने विज्ञाने प्रज्ञाने येथा दुष्ट धृतिमितिर्मनीया जुलि: रुपं निः संकल्पाञ्चसदृशम् कायमो कथा इति सर्वायेवतानि प्रज्ञानस्य नाथनपेयानि परवति॥}
\end{flushright}
distinguishes between Daikhika Ātma and Aadarīra prajñātma the embodied Self and the Self proper. The latter is called Prajñātma. As in Taittiriya, here also sometimes Ātman is described to be Cakṣurmayā, Srotṣmaya and Vānmaya.

The epistemological functions of the Mind are described here as Srotā, Mantā, Drasṭā etc. But at the same time, it is also stated that, Ātman by itself is beyond Epistemological reach. Ātman is Aṣruta, Amata, Adṛṣṭa and so on. These adjectives clearly shows that Atman is beyond the Epistemological reach.

An interesting feature of Aitareya Upaniṣad is, certain good and bad omens, are mentioned. Particularly, certain events in the dreams are described as omens. Since these give interesting data for a student of psychology, we will mention some of them. Seeing a hole in the orb of the Sun or seeing the Sun as broken, seeing one's own shadow as broken, seeing one's own reflection in water, or mirror, with one side twisted or cut off, seeing one's own reflection in the pupil as inverted or twisted, are considered to be bad omens. Similarly, seeing the fire as blue, lightening without clouds the burning earth are also bad omens. These bad omens occur in the waking state only. But a few occur in the dream state. For example seeing
a black person with black teeth, seeing a wild boar encroaching upon oneself or a monkey sitting on the shoulders, eating and vomiting pieces of gold, eating cakes after dipping it in wine etc. are bad omens if observed in the dream. Though these appear to be some kind of superstitions, it is worth studying the mental states when such experiences occur and correct them with the psychological facts at the subconscious level. There is a more detailed account of such mental states during the dream and before a few days prior to death, in the Purāṇas and some Dharma Śāstra works. This will be interesting study for the students of psychology.

Among the Upaniṣads, Chāndogya and Brhadāraṇyā contain the richest thought on the nature and functions of the mind, both in its universal aspect and the individual aspect. In the Upaniṣadic thought, Mind life and senses are clearly distinguished. The Mind is considered superior to life and the life is considered to be superior to the senses. There is an interesting episode in Chāndogya in which the superiority of life i.e. Prāṇa over the senses is demonstrated. Once when the gods and the demons were to fight, the gods thought of meditating upon Udgīthā in order to strengthen themselves. First they took Nasikya parāṇa i.e. breathing as a symbol of Udgīthā. The demons afflicted it with the evil. As a result, even now one smells foul. Then the gods took the
speech as the symbol of *Udgītha*, the demons afflicted this also with the evil. Therefore, one speaks false-hood even now. In this way they went on taking *Caksus Srotā* and *Manas* as the symbol of *Udgītha* and the demons went on afflicting them with the evil.

Ultimately the gods took *Mukhya prāṇa*, the very life as the symbol of *Udgītha* and the demons were unable to afflict it with the evil and cause any mutilation in it's function. This episode brings out two important points.

1. Life is superior to senses.

2. Senses and their functions could be mutilated by the indulgence in evil activities.

64 *Chāndogya* mentions *Hiraṇmayya purusa* and *Āditya purusa*. We will explain the significance of these later.

65 *Chāndogya* states the *Ākāśa* to be the source of the elements and states that *Udgītha* is superior to *Ākāśa*. In Upaniṣadic cosmology, *Ākāśa*, *Prāṇa Gāyatri* etc. have different significances in...
different contexts. Sometimes these terms are used in the sense of the supreme cosmological principle. In this capacity, these also become a form of Universal Mind. Infact while dealing with Gāyatri, the famous Puruṣa sūkta passage, "Tāvānasya Mahimā" is quoted in Chāndogya. In the same context, the presence of Ākāśa both within puruṣa and outside Puruṣa is stated. These statements indicate that the expression Ākāśa is used here in a much wider sense than mere element Ākāśa. These possibilities will be explained in the relevant contexts.

**Dimension of Ātman**

In Sāndilya vidyā, there is a graphic description of Ātman.

66 The Ātman is stated to be in the heart. It is stated to be smaller than a grain of rice, a barley corn, a mustard seed etc. and at the same time, it is stated to be greater than Prthvi, Antarikṣa, Dyuloka etc. One has already come across such statements such as Ātman, is smaller than the smallest and bigger than the biggest. This only indicates that Ātman being spiritual in nature, has no physical dimension.

66 एव आत्मप्यसन्तात देयसिद्धान्तवतृषिद्वां । । सर्वपार्श्व ज्ञातविक तत्त्वदलाल्लएव एव ते आत्म । अन्तर्देये ज्ञातवित पृथिवियतु ज्ञातवर्तनु अन्तरिक्षानु ज्ञातवर्तनु दिवो ज्ञातवत्तेयो लोकप्रथ: ॥
Atman is also described here as undertaking all activities having all desires, experiencing all odour, experiencing all tastes etc. 67 It is also described as Manomaya, Praṇa sārīra. Bhārūpa i.e. brilliant and Ākāśa. These adjectives are given in a mixed way as the adjectives of both the Universal Mind and the Individual Mind. Some of these adjectives indicate the mental functions and the others indicate the experiences of outside objects through the senses. In Upanisads, no strict demarcating line is drawn between the functions of the Individual mind and the Universal Mind. Because, the Universal Mind is always present when the Individual Mind functions, and the individual mind basically has the same characteristics as those of the Universal Mind. Therefore, in Upanisads, their functioning is described in a mixed way, and it is for the reader to sort them out.

68 In this Śāndilya vidyā, in the famous passage, "Sarvām khalvidam Tatjāthin iti Śānta upāsita " the central idea of the Nāsadiya hymn viz., the supreme principle alone independently func-
1. The Supreme principle is the conscious being and functions independently.

2. The rest of the universe is evolved through it.

In another section of Chandogya the whole human life is compared to a sacrifice. This sacrifice is called Purusa Yajña. First twenty four years of human life are called morning rituals. The next forty four years are called midday rituals and the last forty eight years are called evening rituals. Thus, a life of one hundred and sixteen years is envisaged for a human being.

In the section next to Purusa Vidyā, Chandogya envisages Manas itself to be the Brahman. This Brahman is described to have four
aspects, viz. वाक-स्पीच, प्राणा- जिव, चक्षुस - नेय and स्रोत्र - नाय. This clearly shows that the Mind always functions through the agencies of speech, life, eye and the ear and the Manas or mental faculty regulates all these.

Four aspects of Brahman

In the Satyakśema jābāla episode, four important aspects of Brahman are delineated. These are -

1. Prakṛṣṭavān - illuminating.
2. Anantavān - infinite.
3. Jyotisvān - brilliant
4. Ayatanavān - supporting.

In Upaniṣads, Brahman is described as the central cosmic principle, being the source of both the Mind and Matter. Therefore, it's illuminating nature and the supporting nature are frequently mentioned. It's being of self revealing nature and of infinite

71 1) एष वे सोम्प्म चतुष्कलं पादो ब्रह्मणम् प्रकाशावास्त् नाम

ii) चतुष्कलं पादो ब्रह्मणम् अनन्तवास्त्राप ॥

iii) चतुष्कलं पादो ब्रह्मणम् ज्योतिष्याग्नु नाम ॥

iv) चतुष्कलं पादो ब्रह्मणम् आयतनवास्त्राप ॥

छां. उप. 4-5-2

छां. उप. 4-6-3

छां. उप. 4-7-3

छां. उप. 4-8-3
nature is also brought out. Here we find all these four aspects neatly mentioned neatly.

72 In the Upakosala episode the two important aspects of Brahman, viz - "kām" as infinite bliss and "Kham" as infinite knowledge are especially mentioned and it is also stated that these two fundamental characteristics of Brahman viz - Bliss and Consciousness are one and the same in the ultimate analysis.

A Reference to the mention of ‘Ādityaḥ puruṣah’ in Chandogya has been made earlier. In this Upakosala episode, 73 it is again mentioned and it is further stated that, the Puruṣa present in the Āditya and the Puruṣa, present in an individual are one and the same. It is also further stated that the Puruṣa present in Candramas and in Vidyut are the same as one present in the individual. One of the ways of reference to Ātman or Puruṣa in Upaniṣads is he is present in different aspects of the cosmic ele-

72 प्राणो व्रहा कंक्रक खा प्रहोलि स होवाच विजानाम्यां

73 य एष आदित्ये पूरुषों दृष्यते अधिकार्यस्य स एवाहवस्मीन
ments and also in individuals. 74 Understanding of such presence of Ātman everywhere, is what is called Ātmavidyā. This Puruṣa is also mentioned as present in the eye. 75 Having thus described the presence of Ātman or Brahman, in different aspects of the cosmic elements, in the eye, and in man, it's true nature is brought out as Amṛta, Abhaya etc. The Upaniṣads take pains to point out that, the Brahman or the Universal Self is present everywhere, that is to say, both in sentient and non sentient beings. Thus, the Universal Self or the universal mind is present everywhere according to Upaniṣads, and is the ultimate source of all cosmic progress and the empirical activities. In the passages referred to above, this point is clearly brought out.

In Prāṇa Vidya the superiority of Prāṇa over senses is again brought out.

Arcañīrādi and Dhūmādi paths

Since Upaniṣads, subscribe to the view of a permanent Self, they also subscribe to the ideas of rebirth and

74 तेऽहोचुवसकोताव्य एवो सोम्य तेकर्मयिवः
आयपाविद्व च आचार्यस्तु गति चावेती ॥

छ. उप. 4-14-1

75)यथा पुकारपताः आयो हिलद्यत एवजे विदी पापं कर्म न हिलद्यत इति ।

छ. उप. 4-14-3

91)प एवोन्नामक्षरिनः पुरस्ते हुस्यते एव होवाच

छ. एतदपुत्रमध्येतन्द्र बाह्र

छ. उप. 4-15-2
transmigration. Therefore, the Upanisads describe the paths by which the souls travel. The path by which a liberated soul travels is called *Archiḍi marga* and the path by which the soul that has to return to the earth for rebirth travels, is called *Dhūmādi marga*. A student of the nature and functions of the Mind, though not interested in the details of these paths, it is important for him to note that, this very idea of a permanent self and its return for rebirth with the *Samskṛti* of the previous birth make far reaching effect on the concept of the very nature of the mind. The method of the study of the Mind that starts with a clean state and the method of the study of the Mind that starts with a load of the impressions of the previous birth have to be altogether different. Different yard sticks to evaluate the functioning of these two types of mind have to be evolved. Biological inheritance and the environmental acquisitions only will have to be taken into account in the first case, and the previous birth inheritance has also to be taken into account in the second.

76 1) यासेन्यः संस्कृतं संवरसादानादिविद्यमादिविद्यमात्यदपि रमणीयः
चन्द्रवस्ते विद्विसं तत्प्रसः प्रान्वः स एनानुऽप्राप्तः
गययासेषं देवयानः प्रवा इति ||

छं उप. 5-10-2

11) तस्म इः रमणीयवरणः अभ्याशः ह परे रमणीयः
पोषित्यायादयैवः शाश्ववरणविव वा भविषयविवः वा
वैद्यप्रदेश च इः कथावसरणः अभ्याशः ह
परे कथायः पोषित्यायादयैवः वा चायद्यायादयैवः वा ||

छं. उप. 5-10-7
case. Instead of dismissing the possibility of the previous birth inheritance summarily, it is better that some experiments are conducted to identify them to some extent. Upaniṣadic material on this subject needs to be more carefully studied.

Vaiśvānara Vidyāa

In Vaiśvānara Vidyāa the question is raised as to who is Vaiśvānara Ātman. Prāciṣmasata, Aupamanyava, Satya yajña etc. ten sages participate in this discourse. Each one goes on identifying Vaiśvānara Ātman with Dyu, Āditya, Vāyu, etc. Then king Āsvapathī to whom these sages had approached for treating Vaiśvānara Ātman tells them that, you all know only some or the other aspect of Vaiśvānara Ātman. But, he who knows him as of the dimension of heart and also as limitless really knows him. He is Viṣvarūpa.

The upaniṣads conceive the whole of the universe as Puruṣa or Ātman and describe different aspects of the universe as the aspects of his personality. This indicates, that they do not isolate the Ātman from

77 औपनिषद्वऽं कः त्वात्मात्मानपुपास्त इति दिवमेव
गर्गेश्वरः होवाचेव वे सुनेजा आत्मा वैश्वानरीतिः
त्वात्मात्मान-पुपास्तं नयंस्मयं सुरं प्रसुत्पादमुत्तं कुले दृष्टियते ||

78 तस्मान होवाचेवः वे खलु पूर्वं पृथवित्वमात्मां वैश्वानरं
विद्वन्द्रेकः स्वयं प्रदेशायात्मप्रभित्वमात्मां वैश्वानरस्यपुपास्तं स सर्वेन्सु लोकेयु
सर्वेणु पौत्तेणु सर्वंध्वायत्वपु अवपलिन् ||

श्र. उप. 5-12-1

श्र. उप. 5-18-1
the world and vice versa. The two may be playing the roles of the subject and the object. But they cannot be isolated totally. This seems to be the idea of the concept of Visvarūpa or Viśat Puruṣa.

Tat tvam Asi

Now we go to the famous section of "Tat tvam asi". Here, Uddālaka teaches his son Svetaketu, the nature of Ātman. He begins with describing the Universal Mind as the source of all knowledge and the source of the entire cosmological process and then states that the Individual Mind is the same as the Universal Mind, or very intimately associated with it. He puts forward a proposition that by knowing one, everything else is known. "Ekena viśītena Sarvam viśītam Bhavati". The one by the knowledge of which everything else is known, is naturally the central principle of the universe. One who knows this naturally knows everything else. This possibility of knowing all by knowing one is explained by three beautiful illustrations.

1. By knowing a lump of Earth, one can know all the articles made out of Earth.
2. By knowing a piece of gold, one can know all that is made up of gold.

3. By knowing a nail cutter, one can know all articles that are made of iron.

The grounds for the knowledge of all by the knowledge of one are the cause and effect relation between the two and also the similarity between the two. Therefore, what is proposed to be conveyed by this proposition is that the central principle of the Universal Mind is the fountainhead of the entire cosmic process. It is this central principle that is the core of the reality and rest are merely the names and forms. This position of the central principle being the source of all is fully explained from the passage 81° Sadeva somya idam agra Āsīt. The central principle is named as 'Sat' here. This Sat thought that, "let me assume many forms". From this statement it is clear that, this principle is a conscious being 'Tadaikṛitā'. It thought, is clear indication of it's being the conscious principle. From this arise, Tejas, Ap and Anna, and it is from 83° Anna, i.e. the physical body.

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81 सदेव सोम्य इदम आसीत् एकस्माहिनीयम्। छां उप. 6-2-1
82 तदेवश्च बहुः यों प्रजायेवति तस्योहुसुजन। नासेज
प्रकोपः सुजनं नस्मायत्र कव च शोचनि स्वेदते वा पुरुषः एव तन्मुख्यायो जायते।।
83 ता आय ऐश्वन वा ह्या प्रजायेधीति वा अन्नमुन्नं तस्मायत्र कव च वर्भिति तदेव
पूर्विग्नमन्त्र भवरङ्ग्य एव नदास्राणां जायते।। छां उप. 6-5-4
the Manas i.e. the faculty of thought and Prāṇa i.e. life arise. In this way, the Soḍaśakala Puruṣa, that is to say, the human personality with its sixteen aspects takes shape. Thus, Uddālaka explains to Śvetaketu, the entire cosmic process that arises from the Central Principle or the Universal Mind up to the formation of the human personality. In this entire process, what is relevant to us is, the conscious nature of the Central Principle and development of the faculty of thought as a part of the human personality. Among sixteen aspects of human personality the three are especially stressed, viz Manas the faculty of thought, Prāṇa life and Vāk- the speech. In order to demonstrate that the human personality consists of sixteen aspects, Uddālaka asks Śvetaketu to observe fasting for fifteen days. However, he permits him to drink water. After fifteen days, it is found that, it is only the life that is still functioning and the remaining fifteen aspects are defunct. This convinces Śvetaketu that life is the most important aspect of the human personality. Then, Uddālaka proceeds to explain the states of deep sleep and dream. During the deep sleep the Individual Mind gets restored to its original nature of the Universal Mind, i.e. 'Sat'. This position of Jīva finding rest in the
principle of ‘Sat’ during the deep sleep state is beautifully explained by the illustration of a bird. 86 Just as a bird that is tied to a post flies in different directions and ultimately returns to the place of the post to rest, similarly, the Individual Mind wanders to gather different experiences during the waking state and finally returns to the principle of ‘Sat’ for rest during the deep sleep state. Thus, the principle of ‘Sat’ or the Universal Mind is the ultimate source of the Individual Mind demonstrating the dependency of the Individual Mind. 87 Uddālaka concludes his discourse declaring that it is the Universal Mind that is the core of the reality and the Central Principle of the entire cosmic process and declares you are the same as that Central Principle. This unity of the Universal Self and the Individual self is explained by eight other beautiful illustrations. These are:-

2. The illustration of the honey bees.

3. Rivers flowing towards the sea

4. The tree

5. The Nyagrodha fruit

86 स य य आयतनय नवसेव दिशं दिशं पतित्वा अन्यत्र आयतनय नवसेव दिशं दिशं पतित्वा अन्यत्र आयतनय नवसेव दिशं दिशं पतित्वा अन्यत्र आयतनय नवसेव दिशं दिशं पतित्वा अन्यत्र आयतनय नवसेव । स य य आयतनय नवसेव दिशं दिशं पतित्वा अन्यत्र आयतनय नवसेव दिशं दिशं पतित्वा अन्यत्र आयतनय नवसेव दिशं दिशं पतित्वा अन्यत्र आयतनय नवसेव दिशं दिशं पतित्वा ।

87 स य य आयतनय नवसेव दिशं दिशं पतित्वा अन्यत्र आयतनय नवसेव दिशं दिशं पतित्वा अन्यत्र आयतनय नवसेव । स य य आयतनय नवसेव दिशं दिशं पतित्वा अन्यत्र आयतनय नवसेव दिशं दिशं पतित्वा ।
6. Salt and the water
7. The blindfolded person
8. The sick person and
9. The thief.

The second and third illustrations bring out the unity of the Universal Self and the Individual Self. The fourth, fifth and the sixth illustrations bring out the fact that within the Individual Self, the universal self is present, though not observable during transmigration. The seventh brings out the importance of instructions by a competent teacher. The eight brings out the gradual withdrawal of the Self from the outward objects and the ninth brings out the difference between the true knowledge and the false knowledge. It is already pointed out that, the first illustration of a bird tied to the post demonstrates the dependence of the Individual Self on the Universal Self.

The discourse of Uddālaka to Śvetaketu makes the following important assertions.

1. A conscious being is a source of the entire cosmic process, and the human personality takes its shape as a result of this process.

2. The Individual Self and the Universal Self have a unity. The Individual Self is identified with the Universal Self or entirely depends upon the Universal Self.

3. The Individual Self withdraws from its involvement in the experiences of the outside objects as it gains true knowledge.
One has to acquire true knowledge through a competent teacher and avoid falling into erroneous knowledge.

Here, the nature of Mind is explained by explaining the ontological development of the cosmic process and the psychic experience during the deep sleep state is also hinted at.

Mantravit and Ātmavit

In the Sanatkumāra and Nārada dialogue, Nārada requests Sanatkumāra to teach him Ātmavidya. Sanatkumāra asks Nārada to tell him what he has already studied. 88 Nārada gives a long list of Rgveda, Yajur Veda etc. This list interestingly includes Mathematics, logic, Astronomy, and Magic. 89 However, Nārada says that he has only verbal knowledge but not the knowledge of Ātman "Mantravideva asmi na Ātmavit" "Soham Bhagavāḥ Socāmi" I regret for this.

88 नाय जा सङ्घवेदः यजुर्वेदः सामवेदः आर्याणः चार्वणः चार्वणः
इतिहासपुराणः पै-चयो बैदानो बेदः पित्रो रासिः
देवो निध: वाकोवाक्यमेकायां देवविध्या ब्रह्मविधा
पूर्वविधा क्षत्रियविधा नक्षत्रविधा सर्वदेवजनविधा
नायेवेश्चालपास्तेति ॥

89 सोक्ष भगवो चन्त्रविद्यातिष्ठत्वात्मविद् ॥

छां उप. 7-1-4
छां उप. 7-1-3
Then Sanatkumāra advises him to get to know Vāk - the speech, Manas the faculty of thought Saṃkalpa - the ability to organise thought, citta - the faculty of emotions, Dhyāna - meditation, Vijñāna - comprehension, Bala - strength. Thus, listing some of the cognitive mental faculties, Sanatkumāra mentions some physical entities viz - Anna, Ap, Tejas and Ākāśa. He asks Narada to get to know these. Then he reverts to some emotional faculties such as Smāra - passion, Ādā - hope. He says all these are to be known as Brahma or the aspects of the Universal Mind. Then he says Prāṇa is the higher aspect of Brahma than all these. He further explains that, truth, consciousness, faith, deeds are still higher aspects. Ultimately he declares that it is Bliss that is the highest and Brahma or the Universal Mind has to be known as infinite Bliss. When one has attained this state of infinite bliss, one does not see anything else, does not hear anything else, does not understand anything else. This is the state of infinite bliss. This is the eternal state. But, when one sees others, hears others, understands others, that is the lowest level.
level of one's functioning. That is in a way, death. The infinite, blissful state is the natural state of Atman and it stands on its own greatness. One who has attained this state, is above, is below, is behind, is before and is everywhere. He has the highest sense of "I". This discourse on the nature and identity of Atman has three important aspects. Firstly, certain cognitive functions are identified as Atman. Then, certain physical entities, particularly the elements that go to make a human personality are identified as Atman. Then, certain emotional faculties are mentioned and identified as Atman. Then, the life is identified as Atman and ultimately, the infinite Blissful state is identified as Atman. And this state is described as beyond the ordinary Epistemological reach. As we have already mentioned earlier, the upanisadic description of the nature of Mind is always a mixed description. It is mixed in two ways. 1. The mental and physical aspects of human personality are described in a mixed way.

2. The features of the Universal Mind and the Individual Mind are also described in a mixed way.

Here in this discourse, we find such a mix-up again. But one special feature of this discourse is, along with the cognitive

93 स एवाध्येन स उपरिधात  स पश्चात्  स पुरस्तात्
स दक्षिणात्  स उत्तरात्  स एवेदं सर्वसत्यवादात
अहिःस्कारदेश साधनादुपुराणादाहुपरिधातादाह
पुरस्तादाह दक्षिणातोह उत्तरातोह एवेदं सर्वसत्य ति II । । चां.उप. 7-25-1
functions, the emotive functions of the Mind are also stated here and it is also stated that the ultimate form of the Mind is beyond Epis-temological reach.

**Discovery of Atman**

In Prajāpatī and Indra-Virocana episode, we have another interesting delineation of the nature of Atman i.e. Mind. Indra and Virocana approach Prajāpatī requesting him to teach the nature of Atman. That is free from the evil, old age, death, grief, hunger and thirst. The adjectives given here clearly show that they desire to know such nature of the Atman which does not suffer certain drawbacks by which the body suffers. Thereby, they imply that the Atman is different from the body. But, one has to know this in a gradual way. Because, one normally identifies his self with his body only. Keeping this in Mind Prajāpatī first tells both Indra and Virocana to put some water in an earther-plate and look into it. They do so. He again asks them to put on some good dress and again look into the same water. He expected them to note the change and realise that their physical body is not their self. But, in the first instance, both of them did not realise it. They felt as if they knew the nature of Atman and they started returning. Prajāpatī laughed at them and said, these are returning without knowing the true nature of Atman. However, on his way back, Indra pondered over what he had learnt. He was not
satisfied. He thought, just as when I put on the dress and looked into the water, there was some physical change, there will be many more physical changes like when one is blind, old, or tired and so on. Therefore Body is not the Self. Thinking in this way, he returns to prajapati and requests him to teach the true nature of Ātman. Then prajapati tells him that, he who witnesses dream is the Ātman. There will be no blindness, old age on the part of one who sees the dream. On this, Indra pondered again. Indra thought, even though one who witnesses the dream does not undergo any physical change, he does undergo emotional change. One experienced fear in the dream. Therefore, One who witnesses the dream also cannot be the Self. Thinking in this way, he again approached Prajāpati to teach him the true nature of the Self. Then Prajapati told him that one who undergoes the deep sleep state is Ātman. He does not have any fear in deep sleep state. Indra pondered over this again and thought that this, also cannot be the true nature of the Self. Because, during the deep sleep state, one does not have consciousness as "I". that is to say, one does not have Self Consciousness. Indra told Prajāpati that, so long as one has the body, one has pleasures and pains. It is only that entity that has no body will not be affected by pleasure or pain. Therefore, the true nature of the Self is such that it is different from the body. Prajāpati finally taught him that the Self is different from the body.
evolution of the consciousness at different levels and the psychic processes are explained. Most of these discourses are of the nature of introspection. The question whether this central principle, Ātman or Brahma, could be ascertained by the epistemological process or is it beyond it, is also raised in some discourses. The method of demonstration by scrutinising the psychic conditions during the deep sleep state is also found. Thus, the methodology adopted in other Upaniṣads to ascertain the nature and functions of the mind is fully adopted in this Upaniṣad also with a greater clarity. Most of these discourses are in the dialogue form. The questions and doubts that occur to one are raised in the course of these dialogues and satisfactory answers are given. Almost in all discourses, a reference to Ātman is found in some way or the other. It will be beyond the scope of this thesis to go into all the details found in all the discourses here. Therefore, it is proposed to select some discourses wherein some special observations are made on the nature and functions of the Mind. It is also proposed to elaborate such points a little more which are not fully developed in other Upaniṣads. We will begin with Prajāpatya Brahmana.

Olgitation of Male and Female

This discourse in Prajāpatya Brahmaṇa begins with the statement, "Before the commencement of the process of the cosmic
This Ātman was of male form. When this Ātman looked around it found that there was nothing else. Then it identified itself as "Aham" i.e. "I". When it identified itself as I, that is to say, as experiencer and found itself to be alone, it experienced a kind of fear. But soon it realised that since there is nothing else to fear from, it's fear is out of place. Then it felt that one will not be happy without a second. Therefore, it thought of having a second. It expanded itself to an extent that, it was sufficient to make a room for a man and a woman. Then it split itself into husband and wife. In this way the whole human race arose. The origination of animals etc, the other living beings is further explained in a poetic way. The female part of the Ātman felt shy to be close to the male part. Therefore, it thought of hiding itself. To
hide its true nature, it assumed the forms of a cow, a mare, a she goat etc. On seeing these, the male part also assumed the forms of a bull, a horse, a he goat etc. In this way the entire set of living beings from human beings to ants were created. This is how the creation of living beings took place. This discourse brings out two important points.

1. Biologically the male and the female were indistinct in the early stages of evolution and only later the two were bifurcated

2. Psychologically the sex urge is the basic urge and shyness is both a supporting element and the restraining elements for the sexual urge. It is the supporting aspect that assist the process of creation and it is restraining aspect that keeps it within the limits of the nature’s requirements

In Avyākṛta Brāhmaṇa, Ātman is mentioned as Padanīya or the foundation of all Avyākṛta i.e. An unmanifested state for Matter is envisaged and from this state Matter is stated to develop name and forms. When matter develops name and forms, then life enters into it. The speech, seeing, hearing and thinking are merely the functional names of the Mind. One who knows only one or the

97 बदनः वाकः प्रश्यनः बश्यः प्रोचनः पन्नानां पनस्तन्त्यतानि कर्मनायावेयः स योःन 
एकक्योऽस्से जातकार्यनो होणेभ एककवत्तायस्यवेयावासीतः अन्तः होते सर्वा एकहवानन्त 
देन्तलंनोग्यसुन्यत्य सर्वस्य व्यवहारमाङ्कः होतेन सर्वे वेद यथा है पदेनानुवादनेतरं 
कीति 2 लोकं विन्ते च एवं वेद।।

98) तद्विषय वा युज्ञः प्रेयो यिसान्ति प्रयोगाम्यसानं सर्वापादादर्थं यदशामसा स
other of these, does not know the Mind fully. The Mind i.e. Atman is the foundation of all these.

Atman is the Highest object of Love

It is the Atman that is the highest object of love for one. One loves oneself more than his son, his property and everything else. Therefore, one should realise that Atman is the highest object of one’s love. It is from Atman or Brahman that everything emanates. In this discourse also two important points are made:

1. Atman is the foundation or the source of cosmological evolution.
2. Psychologically Atman is the highest object of love.

While making the second point, the objects of love in the normal course such as the progeny, property etc. are mentioned. These are considered as the next objects of love. Because, probably these serve the interest of one is Self. Thus, Self interest and Self love are mentioned as the basic psychological urges in this discourse.

Aham Brahmasmi

The Avyākṛta Brāhmaṇa continues its discourse on Brahma in...
another way. 99 "Before the commencement of the evolution of
the cosmic process, Brahman alone was present. It identified itself
as 'Aham Brahmaasi'. Then everything else arose." This fact of
Brahman being the primary source and present everywhere, has to
be realised by everyone. Such realisation is presented by Vāmadeva
in a hymn ascribed to him. He says, "I am Manu, I am Sūrya, I am
Brahman". Here what he means is Brahman which alone is com-
petent to describe itself as 'Aham' is present everywhere. Nobody
should think that he is without Brahman.

In this section of the discourse, another important aspect of
Brahman or Ātman, viz., Brahman or Ātman is not only the primary
source of the cosmic evolution but it is present in all the cosmic
evolutes all along and manipulate their functioning. The Antaryāmin
concept which is especially dealt with later in another Brāhmaṇa is
suggested here. Brahman is Universal Mind in this sense and it is
not only present wherever the Individual Minds are present but ac-
tually directs them.

Origination of the Social order Brahma, Ksetra etc

In the next section in the same Brāhmaṇa, another interesting role
of Brahman is delineated. This is a sociological role. That is to

11) कर्मचायस्येषम् प्रतिपदे अपि मनुष्यम सूर्यस्य यतः क्रियाप्रकृतिः प्रक्षेपिताः क्रियाकरः एवं वेदां
विभागिताः स हृदं सर्वं प्रक्षेपितः ।

उप.3-5-4
say, the social set up that was developing during the Upanishadic time is mentioned here and it is stated as “evolved out of Brahman.”

This discourse also commences with the statement as 100 “Before the commencement of the process of social organisation, Brahman alone was present. Then, it created the Kṣatra class. Some of the deities such as Indra, Varuṇa etc. are stated to belong to Kṣatra class. Then it created Vaisya class and finally the Śūdra class.”

Now in order to make all these four classes obedient to a social system, Dhrama a set of social principles were caused. It was declared that, everybody must obey Dhrama. 101 Dhrama is greater than Kṣatra. Therefore Kṣatra has to obey Dhrama. It is the responsibility of the Kṣatra to see that no weaker sections of society are harassed by the stronger section of the society. The core of the Dhrama is Truth.

This discourse explains the process of the development of social order. This social order is not the creation of any individual, social or religious leader or a prophet. It is a natural growth. It is to show this natural base of it that its evolution or creation is attributed to Brahman, or the Universal Mind. Therefore, Brahman creating the social order should not be taken literally. It has to be taken in the

100 ब्रह्म वा इदं ग्रह आतीदेशचेत रवेदकथा संप्र व्यवस्था तद्धयोऽथर्यत्वसूक्तत कर्म यान्येतानि
देवमाक्षरावीन्द्रवर्णः सोमो राहु पर्वन्यो पथो गृह्युपरीक्षणे इति नस्मात्वसूक्तत पञ्च नारिति ।

बुधुप. 3-5-5

101 स वैषय क्षत्रवत तद्धयोऽथर्यत्वसूक्तत कर्म तदेतनं क्षत्रस्य क्षरे पद्मस्सस्माद धर्मान्
प्रेतिग्नाः अभी अश्वायाभ वल्कियांसादाम्बते शरणं ।

बुधुप. 3-5-8
sense that, the evolution of a social order consisting of the four varṇas was a natural outcome in the social conditions that existed at that time. The later law givers like Manu, Yajñavalkya and others worked out a detailed code of conduct for this social order.

In continuation, of the above exposition of the social order, it is stated that it is the Ātman or the Mind that is the centre of all social activities. Some of the social activities that were in vogue at that time are actually mentioned. 102 These include rituals to the gods, study to continue the sage’s tradition, progeny to continue the race, hospitality to the guests, grass and other food to the cattle, maintenance of domestic animals and even taking case of small creatures like ants. This list covers religious and educational activities, maintenance of family, social obligations and obligation to others. What is important to a student of the Mind here is, the mental attitude of a person being made the main source of inspiration for all social activities. In the next section, the role of Ātman or Mind in organising family life is explained. 103
begins with the statement that \textsuperscript{103} "The \textit{Ātman} desired to have a wife. Consequently it also desired to have property and undertake some vocation." The discourse states that one cannot undertake these in isolation. One cannot just marry and remain without any property or any vocation, or one cannot acquire wealth and remain without a wife and any vocation. The social personality of a person is incomplete if one of these three is missing. In order to impress upon the need of these equations and in order to show that the very human personality has these in some sense, a metaphor of a human personality itself carrying the wife, property etc. with it is made. According to this metaphor, \textit{Manas} is oneself, speech is wife, life is progeny, eye is property, the functioning of the eye, ear, etc. is its vocation. Thus, the social personality of a person consists of five important aspects, viz. oneself, one's wife, property, progeny, vocation.

From the above brief sketch of the contents of the \textit{Avyākṛta Brāhmaṇa}, we find that four aspects of human personality, viz., physical, psychological, social and family, are described here. But, the important point is, the spiritual aspect of
viz. the Atman is made the basis of these four aspects, both in its Universal Mind aspect viz., Brahman and the Individual Mind aspect viz. Atman. Thus, we have a graphic picture of its spiritual mind, it’s physical adjunct, it’s psychic functions, and its social and family functions. All these together constitute human personality. Therefore, the Avyākṛta Brāhmaṇa concludes by saying that ‘Pānthaḥ Puruṣah’.

The role of Prāṇa, Manas and Speech.

In Saptānna Brāhmaṇa, the question is raised as to, on what the gods, men, cattle etc. subsist. The gods of course subsist on sacrificial offerings. The cattle subsist on water. But when we come to man, particularly the Self, what enables the Self to subsist functionally are Manas, speech and life. Therefore, these three are stated to be the food for the functioning of the Mind. We find here that the Cakṣus and the Srotra which also enable the self to function are not mentioned. This point is raised in the very passage and it is stated that, it is Manas only that performs the function of seeing and hearing and the eyes and the ears are only the aids to Manas. Because, if the Manas is not attentive, these eye or the ear will not be able to...
Thus, stating the important role of the Manas, the various functions of the Manas are listed. These are, Kāma - desire, Samkalpa - intention, Vicikite - initiative to act, Sraddhā - faith, Aśraddhā - absence of faith, Dhṛiti - contentment, Adhṛiti - discontentment, Hṛiṣi - modesty, Dhīḥ - intelligence, Bhīḥ - fear. All these are the functions of the Manas. The Ātman or Self functions with the aid of Manas, Vāk and Prāṇa. Manas is the means to know all. These are some of the points mentioned about the self or Mind and the Manas in Saptānna Brāhmaṇa.

Nāma, Rupa and Karma

The Śaṅkha Brāhmaṇa states that, for the functioning of the Self, three are important. These are Nāma, Rupa and Karma. While Vāk or the organ of speech deals with the Nama, Caksus the eye deals with the Rūpa, it is Ātman that takes initiative in respect of Karma.

Demonstration of Viśnunamaya Ātman

In Ajātasātru Brāhmaṇa, Gārgya informs Ajātasātru that he considers ‘Āditye Puruṣah’ as Brahman. Ajātasātru replies that ‘Āditye puruṣah’ is only best among the beings but not Brahman.

105. द्रव्य वा इति नाम रूप कर्म तेषां वामिष्येयदेशां उक्तं।
अथ रूपाणां चक्षुरिष्येत्यदेशामुक्तं। अथ कर्माणामात्येश्येशामुक्तं।तु उप. 3-7-2

106. सहोदरश गार्ग्यो च एवासावादिद्ये पुरुषं एतमेवाहं ब्रह्मोपास इति। तु उप. 4-1-2
Gārgya goes on mentioning Candre puruṣa, Vidyutī puruṣa, Ākāśe puruṣa, Vayu puruṣa, Agnau puruṣa, Apsu puruṣa, Adarśe Puruṣa, Dikṣu Puruṣa, Chāyamaya Puruṣa and Ātmanī Puruṣa as Brahman. Ajātaśatrū goes on saying that this is not the final position. Then Gārgya confesses that he only knows this much. 107 Then, Ajātaśatrū takes him to a person who was fast asleep. Then he addresses the sleeping person, 'O shining person, wearing white garment'. The sleeping person does not get up. Then Ajātaśatrū wakes him up by rubbing him by hand. Then, Ajātaśatrū asks Gārgya as to where was the consciousness when this man was fast asleep. Gārgya says, I do not know. Then, Ajātaśatrū informs Gārgya that when this man was fast asleep, the consciousness was withdrawn from the senses and it was in the heart. The consciousness in the heart is like a supreme king just as the supreme king rules over the entire kingdom through his representatives. The consciousness functions

107 1) तौ ह पुरुषं सुप्ताणांगतः तमेत्यार्थयये त्र्यांचे ब्रह्माणतः सौम राजगति स नोरस्वीलं पाणिना पेचं वोधयांचकार सहोतस्च।। वृ. उप. ४-१-१५

11) सहोतस्तन्तवभूच्च प्रत्येक एव भिजनामयः पुरुषः क्षेत्र नदाधृतः कः सनतादगाताः तदु ह न मेन गार्गः।। वृ. उप. ४-१-१६

108 एव भिजनामयः पुरुषः तदेऽव प्राणान्तै ब्रिजनेन विज्ञानमादाय एव भिजनामयः आकारास्तन्तवभूच्च प्रत्येक साधृत्य गुह्तपुरुषः स्वाशिर्म नाम नदाधृतः एव प्राणो चतुत्तिलके गुह्ती बालके गुह्ती चक्षुः गुह्ती चर्क्षेण गुह्ती मनः।। वृ. उप. ४-१-१७

11) स यदृतस्तत्वनाधिकारिते स हार्य लोकान्तुतेव प्रहराजो धवसुर्णाव यहाराजान उत्तवावस्थं निगस्तित स यथा प्रहाराजो जनपदान् गुह्तितवा स्वेजनपदे यथाकार्यं परिवर्तनेवेवः एव भिजनामात्रो गुह्तितवा स्वेज शरीरेव यथाकार्यं परिवर्तते।। वृ. उप. ४-१-१८
through the senses and the limbs of the body. When one is fast asleep, it is withdrawn to the heart through the seventy two thousand nerves. The Consciousness enters into *Pūrṇatī Nādi* at this time and the person sleeps fast. When he is awake, the consciousness again spreads like the sparks of the spreading fire.

In this dialogue between Gārgya and Ajātasātru, the consciousness being the core of human personality, is demonstrated by a reference to the deep sleep state. While Gārgya was looking for the consciousness or mind in the different aspects of nature, Ajātasātru told him that, it is in the man that it is primarily found. Upaniṣads talk of the presence of the Ātman everywhere. But they always conclude by saying that the Ātman is especially present in the living beings.

**Mūrta and Amūrta**

110 In *Mūrtāmūtra Brahmāṇa*, two aspects of Brahman are mentioned viz. Mūrta and Amūrta.

**Discover Ātman**

In *Maitreyi Brahmāṇa*, an interesting psychological point is made.

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109 1) अष्ट वद्वा सुपुष्पो भवति तदा न कस्मचन वेद हिता नाम नाहृयो भास्तर्लित सहस्राणि हृदयात् पुरुरतिमिरीनितायण: शाति: प्रत्यवसुर्य पुरुरतित्वाते। ३१. उप. ४-१-१९

11) संयोग्यानां संयोग्यानां तत्तुद्वारेऽवाचायानं: कुञ्जर विस्फोतिनितः व्युत्सर्वन्येवेकस्मादायन: सर्वं प्राणं: सर्वं लोकः सर्वं देवं: सर्वं शस्वं भूतानि व्युहारित। ३२. उप. ४-१-२०

110 ते काम काद्यान्तो रूपे पूर्ण देवापूर्तः। ५६. उप. ४-३-१
Basically the man looses himself. But in his family and social life, it is found that his love is extended to, wife, husband, son, property, the various sections of the society and even the non-sentient beings around him. This is because, all these serve his interests and he develops a feeling of fraternity for them. In fact, his very concept of Self gets extended to cover all these. But the basic fact remains that the \textit{Ātman} or the Self remains to be the central point of attraction. \footnote{112} Therefore, one has to discover this very \textit{Ātman} to know the truth of the Universe. This is stated in the famous passage, \textit{\'Ātmā vā are drastavyaḥ srotavyaḥ}, etc. If one is negligent about \textit{Ātman} and does not realise as, all others are to subserve the interests of this \textit{Ātman}, all others will leave it. This is explained by three beautiful illustrations.

1. When a drum is beaten, one has to realise that the waves of the drum’s sound arise from the drum and that is the central point.

2. When the waves of the conch sound arise from a conch, one has to realise that, conch is the centre of these sounds.

\footnote{113}
3. When a veena is played and the notes emanating from it are heard, one has to realize that veena is the centre of it.

From these illustrations, it is made clear that Atma or Self is the centre of all activities and unless this is realised, the significance of those activities cannot be realised at all. Having mentioned this important point of the Atman being the centre of all activities, Yagñavalkya goes on quoting instances of such centres of activities and functions in the nature around, such as sea the centre of all water, eye the centre of all forms, Manas is the centre of all thoughts and so on. Then he comes to his main point that consciousness or the mind is present everywhere in the Universe. One cannot take it out but one can only experience its presence. He explains this by a beautiful example viz. When some salt is put in water, one can feel the presence of it by sipping the water, but one cannot take out the salt. Similarly, the consciousness is present in all beings and it remains unmanifest in them. No consciousness is observable when one does not function.

\[114\] यथा सर्वार्थाऽपि समुद्रं एकवेत्त्वं सर्वं स्थानं त्वागक्षणमेवं एवं सर्वं संकल्पनाः बनं एकवेत्त्वं सर्वार्थाः विद्यानाः हृदये कालं

\[115\] एवं का अरे इति बहुदृष्ट्वक्षणमेवं विज्ञानमेवं एवंतेप्त्यं: प्रूपतेप्त्यं: समुद्रत्वां

लाभेकानुविनयवति न प्रेत्य संज्ञास्तीतिः बहवीमति। वृ. उप. 4-4-12
Maitreyi's dilemma

This discourse on the nature of consciousness viz: it is present everywhere, but it is not manifest when one does not function, created some confusion in Maitreyi. Therefore, Maitreyi asked Yāgñavalkya to clarify his statement. You say, consciousness is present everywhere. At the same time, you also say that it is not operative when one does not function. Well, I am not able to understand this contradiction. Yāgñavalkya replies that, there is no contradiction in what is said. What I mean is when one functions as the subject dealing with the things around as objects one is functioning. When one is functioning in this way, the consciousness is operative. But, when this subject-object demarcation is not there, there is none to see and nothing to be seen, none to hear and nothing to be heard, none to think and nothing to be thought of. This is what I mean when I say the consciousness is not operative.

This discourse of Yāgñavalkya on the nature of Atman and the exposition of the two aspects of this Atman via - empirical
functioning with the subject-object bifurcation and the transcendental existence as pure consciousness is the approach of the Upaniṣads in respect of the nature of the Mind. The Mind as pure consciousness is transcendental. But the same Mind at the empirical level functions as subject and undergoes the experiences. In the first part of this discourse, the functioning of the mind at the empirical level, the self love being the centre of such functioning is mentioned. In the second part, the transcendental nature of the mind as pure consciousness is mentioned.

Ātman is beyond sense comprehension

In Uṣastha Brāhmaṇa, Uṣastha specifically asks Yāgñavalkya, as to what is the nature of Ātman, 'which you say, is directly cognised.' Yāgñavalkya replies, it is althrough the body, it functions through the life breath. Uṣastha was not satisfied with this reply. He says, you point it out to me as one points out a cow as this is the cow, a horse as this is the horse. You just say that is
although the body and it is directly cognised. But describe out to me in a specific way याग्निवाल्क्य says, "You cannot see the seen, by the light, hear the hearer by the hearing think about the thinker by the thought, know the knower by the knowledge, one for whom, these are instruments cannot be comprehended by these very instruments. He is beyond expistemological reach.

It is already mentioned earlier that the आत्मन or self is beyond the empirical, epistemological reach. This is especially mentioned in this ब्राह्मण.

आत्मन is Antaryāmin

In Antaryāmi ब्राह्मण उद्धीलक आरुन asks Yagnāvalkya to tell him about Sūtra and Antaryāmin. Yagnāvalkya tells, 120 Vāyu is the Sūtra. That is to say, one who is in contact with the different physical elements and brings them into some kind of contact with each other is Vāyu. This contact brought about by Vāyu is external. But the internal contact is brought about by Antaryāmin. This Antaryāmin is आत्मन ie, Universal Self. The role of this आत्मन or Universal Self which regulates all and directs all is beautifully

120 स होयश वायुवें गौतम सत्यूर्व वायुना वे गौतम सूत्रेणायं च लोक: परर्च लोक: सत्यांि च भूतानि सन्तुवधानि पचनित सत्यारिः गौतम पुरुषं प्रेतमाहुत्य्यस्यसिबताल्यध्वनि वायुना हि गौतम सूत्रेण सन्तुवधानि पचनित इत्येवध्वेिताल्यवत्क्यान्तवादपि बुघीति ||

इ. रूप. 5-7-1
sal Mind is present in Arthiya Ap, Vayu, Dhru, Adhibhuta, Aditya, Universal elements etc. Vak, Cakṣus, Srotas etc. senses, and it regulates all of them. These do not know how they are regulated by it. This Ātman is also present in Viśṇuna i.e. Individual Mind and regulates it. Thus Ātman or the Universal Mind is the supreme principle that directs and regulates the functioning of all sentient and non-sentient beings in this universe.

The Upaniṣads take the Ātman i.e; the Universal Mind as the central principle of the entire universe and ascribe a supreme position to it. This is clearly brought out in Antaryāmi Brāhmaṇa.

The Principle of Akṣara

In Akṣara Brāhmaṇa, the supreme cosmic principle is designated as Akṣara. It's nature is brought out by a number of adjectives such as Asthūla, Anāṇu, Ahaśva etc.

By these negative attributes, all physical attributes are

121 यः सर्वेऽपि द्वितीय लिन्दन सर्वेऽपि द्वितीय स्थि-ऽलोपे य सर्वाणि भूतानि न विदुर्यस्य सर्वाणि रतानि सरीरं यः सर्वाणि भूतान्यन्तरे यमयत्येष ने अत्यान्यान्याय्यं ।

बृ. उप. 5-7-15

122 अयस्तो प्रमा त्रू मान्याविज्ञानाविज्ञान नायन्तो।स्यिन विद्यार्य कन्यागमने नायन्तो।स्यिन आतान्याय्यं ।

बृ. उप. A 5-7-23

123 स होवाैवतै तद्वर गाँवि भावणं अविवदन्यस्थूलं नान्यन्तरस्थलं नायन्यन्तरस्थलं रवित्तो।सागरस्वागतं द्वधर्म्प्रत्येकीप्तदीर्घयमॊदतंभरनेहस्यायहमतो,वाक्यवानाकाव्य समुपहस्वभवने ध्वपक्षे।श्रोत्रायुगवान्नोत्सुक्त्रा जसकस्म-प्राणयुक्तम्या।भाग्यभाग्यसमानमस्तिष्ठतथा।मृदुपूर्वयवपरम्परापरम्पराय न तक्षनि किंचन न सत्काश्चनि कापिन ॥

बृ. उप. 5-8-8
these adjectives, the presence of senses is denied and in conclusion, it is stated that; it does not undergo any experience, nor any one can experience it. Such a supreme principle is naturally transcendental. However, all others function under the command of this supreme principle Akṣara. The Sun, Moon, Time all these function under the command of this supreme principle Akṣara: All human activities also guided by this supreme principle.

Having thus described the supreme cosmic principle, it is stated that, that it sees all, it hears all, it knows all but it is not seen, heard or known by anything else. The upanisads envisage two levels viz- Transcendental and the empirical. While the transcendental can participate in the affairs of the empirical, the empirical cannot participate in the affairs of the transcendental. In fact, there are no affairs of the transcendental beyond providing a base and direction for the empirical. In the light of this, one has to envisage the Universal Mind and the Individual Mind. This becomes more clear when one goes to Vedānta schools.

Vijñānam ānandam Brahma

In Ṣākalya Brāhmaṇa, after answering the questions of Ṣākalya, Yāgñavaikṣya himself throws a challenge to Ṣākalya
and all other Sages, present at the assembly of King Janaka, 

"I will ask you the nature of 'Puruṣa' delineated in Upaniṣads (Apaniṣadād Puruṣam). Śākalya was not able to answer this question nor the others dare to answer this question. Then, 

Yāgīṇavalkya elaborated his question further, comparing the Puruṣa to a tree, and asked again "Just as a tree when cut down grows again out of the roots, the Puruṣa also must be arising from some primary source what is that primary source?" None of the Sages present in the assembly were able to answer this question.

Yāgīṇavalkya himself replied, "Vijñānam Ānandam Brahma". This source is of the nature of consciousness, Bliss and all-encompassing. This is the ultimate foundation of all. Here, the characteristics of the supreme cosmic principle, or rather the foundation of the entire cosmic process is described. This is the Transcendental Mind of the Upaniṣads.

In jyotir Brāhma, the question is raised as to, who is Ātman? And it is stated that the nature of Ātman is consciousness, he is present at the heart, he moves between this world and the other

124 स यस्तानु पुरुषार्थिनिः प्रत्युत्तोत्तरायमनि स्तवोपायिते पुरुषं पुच्छायि । उप. 5-9-26
125 यद्यमूलभेत्ययुर्वृक्षं न पुनरायमवेत पत्रः स्विनू पूर्युना वृक्षं कस्मान्मूलान् प्रश्नति । पत्रः स्विनू पूर्युन्तः वृक्षं कस्मान्मूलान् प्रश्ननि ज्ञात एव न जायते कोष्ठेन जनमेवः ।
126 विज्ञानमानदेहः ।

उप. 5-9-26
World, Sin, accrues to him when he is embodied. During the dream state, he sees the dream objects and suffers from pain and pleasure. However, his true nature is pure consciousness. During the deep sleep state and the liberated state, he is free from grief. However, his consciousness never ceases to be there. When it is stated that he does not see, does not hear, does not smell etc., only the empirical psychic states are denied. These are some of the points that are made in Jyotir Brāhmaṇa.

How Ātman departs from the body

In Śrīrīra Brāhmaṇa, the condition of the Self and Mind when one dies or liberated is described when the death is nearabout. One gets into a state of drowsyness (Saṃmoha). The functioning of his senses gradually is withdrawn. The eyes are turned. He becomes unable to see or hear. He fails even to grasp the touch. Then his Ātman moves out through the top of the Head or the eye. Following the departure of the Ātman, the life departs and the senses also depart. The Self with only consciousness moves out. With some
kind of impressions of the previous experiences imprinted on it.  

128 Just as a worm that lives on the grass and the water moves from one grass to another the Ātman moves from one body to another.  

129 Just as a goldsmith, removing the dirt from a piece of gold of an ornament prepares another, the departing Ātman leaving this body moves into another fresh body in the worlds of Manes, Gandharvas, Dieties, and other beings according to its good or bad deeds. However, the true nature of Ātman according to its good or bad deeds.  

130 However, the true nature of Ātman is pure consciousness. But when it empirically functions, it is Manomaya, Prāṇamaya, Cakṣurmaya etc. That is to say, it has Manas, Prāṇa, Cakṣus, Srotas as its aids. It also has a body consisting of the elements Prthvi, Ap, Vayu etc. This is its physical structure. On the emotional side, the Ātman or Self develops kāma, Krodha, Dharma, Adharma, etc. Consequently Puṇya or Pāpa accrue to it according to good or bad deeds. Whatever way one desires, one thinks of
proceeding on those lines and whatever way one thinks, one undertakes those deeds. These deeds give a shape to his future.

131 But, when one gets rid of his desires, one attains his true nature. When he attains this, the body lies defunct like an anthill after the departure of the snake.

Thus, this Brāhmaṇa gives a graphic picture of the departure of Ātman from the body and its involvement when it is in the body. The notions of a permanent self and its transmigration are very clearly stated here. The idea of being born in the other worlds or reborn in this world again, is also very clear here. The Upaniṣadic concept of Mind is not confined to one birth or one world. The Ātman or self is a permanent entity. This Ātman or self with the necessary aids of Manas and Senses, functions as Empirical Mind. But this Ātman or self being permanent goes on assuming different bodies either in this world or in other worlds. The deeds performed by this Ātman has ethical implications. Therefore, Puṇya or Pāpa the consequences of the ethical implications of the deeds, accrue to him. These lead to rebirth in this world or other worlds. A student of the Upaniṣadic concept of the nature and functions of the Mind has to keep in mind this larger canvas of the Upaniṣadic concept.
of Mind. This larger, canvas is very well explained in this *Sārīra Brāhmaṇa*.

An interesting feature of this *Sārīra Brāhmaṇa* is a few verses from *Īśāvāsyā, Kaṭha, Kena,* and *Chāndogya* are quoted in the relevant contexts.

The Ātman delineated here represents both the Universal Mind and the Individual Mind since the features of both are mentioned. It is here that the aspirations of the human beings are neatly classified into three as *Putreṣana*—desire for progeny, *Vitteṣana*—a desire for property, *Lokeṣana*—desire for fame. These represent the three fundamental urges of man viz., the urge to survive, the urge to preserve and the urge for sociability. Since the man knows that he himself cannot survive long, he desires to survive through his progeny this in *Putreṣana*. The man requires food and shelter to protect and preserve himself. This urge to protect and preserve himself finds its expression in *Vitteṣana*—desire for property. Man is a social being and he cannot be happy alone. Therefore, he has an urge for sociability. This urge finds its

132 एतद्र रूप देवपूर्वै: विहंस: प्रजाः न काययन्ते कि प्रजया कारिष्याणां येषो नोपि याप्य सर्य लोक हति से ह रुप पुत्रेष्यायायं विशेष्यायायं लोकेष्यायायं युद्धायायं भिक्षाययं चरितं या हृदयं पुत्रेष्यां सा विशेष्यां या विशेष्याः सा लोकेष्यामिषे होते एतं एव प्रवेशः।।
tions for the involvement in transmigration. Having stated these, the Upaniṣad advises to overcome these, and then tells us that the true way of discovering the nature of true Self is to deny these contingent circumstances, and then approach the true Self. This is stated in the famous passage here,

'Sa eṣa neti neti Ātma agrhyo na hi grhyate
aṣṭiro na hi śityate, asaṅgo na hi Sajjate

Thus giving a picture of the true nature of Ātman, the Upaniṣad advises to develop mental calmness, restraint, concentration of mind etc. qualities, and discover the true nature of Ātman unto Ātman itself. The Ātman should not be studied in this or that context or with this or that attribute. But, it should be studied as pure self.

One who studies Ātman in this way, he is a true Brāhmaṇa i.e., the knower of Brahman and he attains Brāhma-loka i.e., Brahmahood.

Dama, Dāna and Dayā

Though our study is concerned with the metaphysics and the psychology of the Mind, we cannot resist the temptation of some

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133 स एष नेषि नेष्यार्थसंग्रहो न हि गद्वत्तेऽसस्यो न हि श्रीर्वेऽसहभो न हि संज्ञस्वसिनो
न स्पष्ठे न रिस्तीले ॥ व.उष.

ethical importance. This episode is: "Once the gods, the Men and the Demons approached Prajapati for instructions. He said 'DA' and asked them whether they understood what he meant by it. They said 'Yes'. But each one had understood it in a different way. The Gods had understood it as instructing the practice of 'Dama' i.e. restraint. The men understood it as 'Dana' i.e., alms giving and the demons understood it as 'Daya' i.e., compassion. This episode indicates that these three are the three cardinal ethical virtues and these should be practiced by every one. There is some significance in each one in understanding it in a certain way. The gods have plenty of opportunities for the comforts of life. Therefore, they should exercise restraint in their own interest. The men have limited resources. Therefore, they should share with their fellow beings. The demons have aggressive nature. Therefore, they must develop compassion. From this, it is clear that, while laying down, the ethical guidelines, the emotional and temperamental aspects of the persons concerned has to be taken into account.