Chapter 3

Upasanas: A study in prasthana traya

Introduction to the Upāsanās: At the outset, it would be a fair deal to know about our spiritual inheritance, which was gifted to the mankind through the vedas, by the venerable seers. The supreme and sublimest of the knowledge passed on to the mankind are concentrated and culminated in upaniṣats. Our ṛsis or seers thoughts remain forever fresh, relevant and contemporary. They are universal as well and there is nothing complex and narrow in its view which makes them cloistered or confined to one small sect religion or caste. In the words of Swami Ranganathananda of Ramakrishna Mission; “In Czechoslovakia, people told me that their inherited idea of religion and philosophy had been quite different, and that they had felt greatly impressed with the way the vedānta expressed the idea has nothing parochial about it; it is not toed down to any particular creedal or social or political expression, but is universal and human. They were very much impressed with ideas, and their response was immediate”. The absolute beauty further about the seers whose revelations were these magnum-opus scriptures, i.e., upaniṣats, is that they never claimed or copyrighted for themselves the scriptures. A stiff stimulating situation what we find right now is the understanding the scriptures, practising them and again raising ourselves to that level and prove its worth, thereby evaluate our own worthiness and also justify upaniṣat’s contemporariness. Apparently aged scriptures are inherently young and beyond all other consideration they are immortal as it preaches immortality. Man’s intellectual development, technological grwths, industrial enlargements, or even the financial expansions are in no way comparable on equal conditions with the spiritual leaps and religious advancements ṛsis have achieved through their sādhana. So it is rightly said by śrī krṣṇa in his tenth (10th) chapter that spiritual knowledge is best among the knowledge. Upaniṣats or the adhyātmavidyā put forth by the potent and high-calibre ṛsis conveys the idea of an accomplishment or the scale of height and true excellence an individual can reach. This grand tradition of scaling human heights of excellence never ever died, but only looked depleted and

52 अध्यात्मविद्या विधानाम B.G. 10:32
degenerated, in India. Yet, India has remained the cynosure to the mankind and leads the world of spirituality from the front. “Only when a culture raises its edifice on the rock bottom of experience, when it has seen and touched the fundamentals of life, only then it succeeds in ensuring its unity and continuity; then it becomes a beacon light, inspiring human life age after age”.

The practicalities of these upaniṣats are found in the upāsanās or famously known as vedantic meditations. Hence, now, let us narrow our focus down to the meaning of the upāsanās. Man knowingly or unknowingly is habituated and clenched to actions, random deeds or random karmas. This habituation makes man mentally and physically uneasy and unadoptable too, to the contemplation and its procedures. Keeping this in mind ādi śaṅkarācārya commentates in the chāndogya upaniṣat upon the cumbersome upāsanā procedures. He says how contemplative or meditative or upāsanās procedures brings about an aversive feeling in practising the same for a long period\(^53\). Hence he says that karmāṅgopāsanam will be administered first to those people who feel habits die hard\(^54\).

In saṁhitā, brāhmaṇa, āranyakas and even in earlier part of many major upaniṣats, karma is accentuated and no karma is bereft of upāsanās, hence we recognize a term in the vedantic tradition or under the broad concept of upāsanām-karmāṅgopāsanam. Famously in the karmakāṇḍa, karmas which include offerings to particular devatās are none other than upāsanās\(^55\). Here ādi śaṅkarācārya again agreeably strikes karmāṅgopāsanam as ‘practical exercises of meditation’\(^56\). Ānandagiri uses a word ‘aṅgāvabaddha’ which literally opines the ‘limb-folded

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53 तत्र कर्मोद्यासम्य द्वीकुलतात् कर्मपरित्यग्येन उपासनाम एव हुः सं चेत्सः समर्पणं कर्तुम् इति कर्मोद्विषयम् एव तावत आदी उपासनाम उपन्यस्य\(\|\) C.U. Introductory commentary of ādi śaṅkarācārya.

54 प्राकृते फुँटे कर्मोद्यासम्य अनाद्विजीवलीकुलतात् अम्बसज्ञात्कर्मपरित्यग्येत्तत्सम्बन्धिनि केकलोपासने चेत्सः समर्पणं हुः सं कर्तुम् इति अनेकवक्रबंध्याय तावत उपासनाम उच्चते। एतम् आदी उच्च पुः उपासानान्तरणि कर्मणि वक्तव्यम्\(\|\) C.U. Introductory commentary of ānandagiri on the introductory commentary of ādi śaṅkarācārya

55 कर्मे देवतायें द्वीकुलुक्तिमें स्तवम् तो मनसा यथावेत् सन्धिनः\(\|\)

56 उपासनानि कर्मोद्विषयाणि\(\|\) C.U. Introductory commentary of ānandagiri on the introductory commentary of ādi śaṅkarācārya
karmas'. Here limbs also denote a few upāsanās, i.e. upāsanā-folded karmas. Both karma and upāsanā share a common factor called ālambanam, which means ‘dependency’. May it be in karma or upāsanām one has to rely on a devata\(^{57}\), for its fructification. If so, sprouts a simple question, what is that major distinguishing factor between the two? This question has been dealt in detail in second chapter. But a simple explanation as to how upāsanam and karma are linked is shown here: “Rituals play a key role in our lives. They give shape and structure our days, our months and our years and thereby our whole life. They serve as milestones and help us go through life in an orderly way. Rituals make us believe that we are part of a plan, that life is not random, that all things have a meaning. Unlike stories that need to be heard and symbols that need to be seen, rituals are communication that has to be performed. Here the communication symbolises the link between karma and upāsanam”.

**Definition of Upāsanā:**

Coming back to where we had begun, upāsanā is a process wherein, a slow and gradual gliding from the thick gross outer world to thinnest inner most subtle world is experienced by an upāsaka/sādhaka\(^{58}\). Upāsanā has been explained by ādi śaṅkarācārya in his taittirīya bhāṣyam\(^{59}\) and also his gīta-commentary’s twelfth (12\(^{th}\)) chapter, wherein he defines upāsanā as a technique in which a free-flow of single thought is directed towards the deity that is authenticated by the śāstras and dearest to the practitioner\(^{60}\). In his chāndogya upaniṣat commentary too he writes the meaning of the upāsanām in a different style\(^{61}\). What is upāsanā? Is it a single act of thought or

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\(^{57}\) उपासन स्त्रि न्यायस्वर भाष्यमपि किं भगवान उपासयः समागमणि समानपिन्देः विस्तारसत्त्वाकारण तत्रिध्वनिमति विशेषः ताति। उपासनानि सत्यविदिहिनकर्तवेन वस्तुत्वाभाससत्त्वात् अहंतात्मानोपपकारिष आत्मविश्वामत्वसाधितमि।

\(^{58}\) अथ तथा संप्रदायिनः स्वभावात्मक कारणोद्धारानि।

\(^{59}\) उपासन स्त्रि न्यायस्वर भाष्यमपि किं भगवान उपासयः समागमणि समानपिन्देः विस्तारसत्त्वाकारण तत्रिध्वनिमति विशेषः ताति। उपासनानि सत्यविदिहिनकर्तवेन वस्तुत्वाभाससत्त्वात् अहंतात्मानोपपकारिष आत्मविश्वामत्वसाधितमि।

\(^{60}\) उपासन स्त्रि न्यायस्वर भाष्यमपि किं भगवान उपासयः समागमणि समानपिन्देः विस्तारसत्त्वाकारण तत्रिध्वनिमति विशेषः ताति। उपासनानि सत्यविदिहिनकर्तवेन वस्तुत्वाभाससत्त्वात् अहंतात्मानोपपकारिष आत्मविश्वामत्वसाधितमि।

\(^{61}\) उपासन स्त्रि न्यायस्वर भाष्यमपि किं भगवान उपासयः समागमणि समानपिन्देः विस्तारसत्त्वाकारण तत्रिध्वनिमति विशेषः ताति। उपासनानि सत्यविदिहिनकर्तवेन वस्तुत्वाभाससत्त्वात् अहंतात्मानोपपकारिष आत्मविश्वामत्वसाधितमि।
a frequent repetition of one and the same thought? A layman would think, just as the scriptural injunction "He shall initiate a brāhmaṇa of eight years into the study of vedas" is duly observed when the act is once done, so too, by a single act of thought, the scriptural injunction is duly fulfilled, and no repetition of the thought is necessary. Not so, we say; for, as in the learning of the vedic texts, the thought should be repeated. Just as, in pursuance of the scriptural command that everyone should learn his own scriptures, one recites the vedic text frequently till he can fix it in memory, so, the thought should be often repeated. If the very word ādhyayanam means repeated utterance, the word upāsanām also means a frequent repetition of thought.

The brahma-sūtra raises a topic for discussion on the same discussed above, which will be dealt here.

This sūtra states that constant practice of meditation is necessary. Frequent practice of meditation on brahman is necessary as there is instruction to that effect in the śruti. Verily, the self is to be seen, to be reflected upon, and meditated upon. The intelligent aspirant knowing about brahman should attain brahmasākṣātkāra or direct Self-realisation. That is what we must search out, that is what we must try to understand. A doubt arises whether the mental action (reflection and meditation) referred to in them is to be preformed once only or repeatedly. The pūrvapksi maintains that it is to be observed once only as in the case of prayāja offerings and the like. Let us then repeat exactly as the scripture says, i.e., let us hear the self once, let us reflect on it once, let us meditate on it once and nothing more. The present sūtra refutes this view and says that hearing, Etc., must be repeated till one attains knowledge of brahman or direct self-realisation, just as paddy is husked till we get rice. There is the necessity of repetition till there is dawn of knowledge of brahman. The repetition of mental acts of reflection and meditation eventually leads to direct self-realisation. Repetition is to be performed, because scripture gives repeated instruction. In chāndogya-upaniṣat’s sixth chapter the teacher repeats nine times the saying, tat satyaṁ sa ātma tattvamasi śvetaketo- that truth, that ātman, That thou art,
O śvetaketu!" Here śvetaketu is taught the mystery about brahman nine times before he understood it. The analogy of the prayāja is faulty. It is not to the point at all because there is the adṛṣṭa which is the result gives fruit at some particular future time in the next world. But here the result is directly realised. Direct intuition of the self is a visible result to be gained in this very life. Therefore, if the result is not there, the process must be repeated, till the result is realised. Such acts must be repeated, because they sub-serve a seen purpose.

When we speak of the upāsanā of the guru or the king or of the wife thinking about her absent husband, we do not mean a single act of service or thought but a continuous series of acts and thoughts. We say in ordinary life that a person is devoted to a teacher or a king if he follows him with a mind steadily set on him, and of a wife whose husband has gone on a journey we say that she thinks of him only if she steadily remembers him with longing. In vedānta, vid is knowing and upāsti is meditating, are used as identical. That knowing implies repetition follows from the fact that in the vedānta texts the terms knowing and meditating are seen to be used one in the place of the other. In some passages the term knowing is used in the beginning and the term meditating in the end: thus, e.g., He who knows what he knows is thus spoken of by me and teach me sir, the deity which you meditate on. In other places the text at first speaks of meditating and later on of knowing; thus e.g., Let a man meditate on mind as brahman and He who knows this shines and warms through his celebrity, fame and glory of countenance. Meditation and reflection imply a repetition of the mental act. When we say he meditates on it the continuity of the act of remembrance of the object is implied. Similar is the case with reflection also. From this it follows that repetition has to be practised there also, where the text gives instruction once only. Where, again, the text gives repeated instruction, repeated performance of the mental acts is directly intimated. When the scripture speaking about the rice in the context of sacrifice says, the rice should be beaten, and the

64 क्यों वेद स शाक्तितुक: || C.U.4.1.4
अनु म पत्तः भगवो देवतां शाधि व देवतमुपाले|| C.U.5.2.2
65 मनो स्रद्वंति उपस्तित || B.U.3.18.1
sacrificer contextually understands that the injunction means The rice should be beaten over and over again, till it is free from husk, for no sacrifice can be performed with the rice with its husk on. So when the scripture says, the self must be seen through hearing, reflection and meditation it means the repetition of these mental processes, so long as the self is not seen or realised.

Moreover, the words upāsanā (devotion or contemplation) and nididhyāsanam (meditation) denote acts involving frequent repetition. It is true that no definite measure of the frequency of thought is anywhere prescribed in the śruti, as is done in the case of mantras meant for repetition; but the thought should be revolving until the idea that the symbol is the deity contemplated upon has struck its roots deep down in the mind of the contemplator. Therefore the vārtikakāra, sureśvarācārya says: to approach a thing, viewing it as something else as taught in the scriptures, and there to dwell long till they come to be regarded as one, constitutes what is called upāsanā.

It is like, wise ministers having installed a boy prince in the throne and constantly waiting on him till all people come to recognise his sovereignty and obey him as their king. When once the symbol has come to be regarded as the deity, the idea does not again depart from it. To illustrate: the idea of god comes up to the mind on seeing the idol in a ruined temple though no longer worshipped. The results spoken of in the scriptures will accrue to him who has contemplated the symbol till the idea that it is the deity himself has taken a firm root in the mind.

**Synonyms of the word Upāsanam:**

Upāsanā through upaniṣats, a few commentators and also through a few commentators has acquired many synonyms like, निदिध्यासनम् nididhyāsanam, उपासितः (upāstih), ध्यानम् (dhyānam), मुद्यादेशः (guhyādesah) and वरिवस्या (varivasyā).

Further, a term आध्यानम् (ādhyānam) is used and has been accepted as a path to

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66 वेदोपासनेतु व वर्त्तेता: फर्तेत तत्त्वेदयुपचते। शाश्वासितपियोपेय शास्त्रादातान्याभिमानत:। चिन्तासनं भवेदर्थं तत्त्वासनकृतं। T.U.V. 1.3.66

67 सम्यकदर्शनायेन एव हि आध्यानम् उपदिष्टं। commentary of ādi śaṅkarācārya, in B.S.3.3.14
realisation. Any karma needs a practical note or direction, for instance, the performance of śrautakarma became feasible once the kalpasūtra came into being. Likewise, jñānakāṇḍa’s practise becomes more practical, when it is guided by a scripture or a magnum-opus text. So here, इति-कर्तव्यता (iti-kartavyatā), i.e. do-how aspect is showed to us by upanisats. Though there existed amply scriptures, about do-how upāsanās, similar to kalpasūtra, today alas, none of them exists. Jñānakāṇḍa as attributed to vedavyāsa and karmakāṇḍa to jaiminimaharṣi, similarly upāsanākāṇḍa is attributed to saṅkarṣaṇamaharṣi. This accrediting provides us enough evidence on such existences. Ādi saṅkarācārya in his brahma-sūtra commentary on III-chapter’s III- pāda’s III- sūtra, names a text-samācāra. Stalwarts in the vedantic tradition, viz, appayyā-dīkṣitā and vidyāranyā etc also mention the existence of kalpasūtra similar texts, in their siddhāntaleṣaṇa-graha and paṇcadaśi respectively. As said by both appayyā-dīkṣitā and vidyāranyā, upāsanās require an able guru and a disciple has to cultivate and progress upon the same wisely. Hence it is known also as guhyādeśaḥ, upaniṣat, rahasyavidyā and so on. Fascinatingly, saṅkarācārya says upanisats themselves have to be contemplated.

There are three ways of looking at the Upāsanās:

1. गुणोपसांहार (guṇopasaṁhāra): contemplation procedure of any one particular विद्यā (vidyā) would have been given in different vedic-branches or to say precisely in different upanisats belonging to different vedic branches, so at this juncture, how should an aspirant understand it? Is it that he should consider

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68 वेदविद्याधरों द्वरे। B.S. commentary of ādi saṅkarācārya in 3.3.3
69 उपासीत्वेव अनुभवम् आर्यार्यवेषु वाचिनितम्।
विचारारम्भक्षणेन तत्र उपासते गुरु। P.D. 9.28
70 तथाप्रायस्मृतिः। वेदद्वारे। आयतनोपत्ये विभाजनम्।
परमार्थाभिन्नता च अपरंतां परमी। परस्परत्वम्।
परामर्शद्वारा। परामर्शद्वारा। परामर्शद्वारा। परामर्शद्वारा।
परास्मृतिः। B.S. commentary of ādi saṅkarācārya in 3.5.1
71 Rahasyavidyā। B.S. commentary of ādi saṅkarācārya in 3.5.1
72 उपनिषत्। प्रयत्न। प्रयत्न। B.U. commentary of ādi saṅkarācārya in 2.4.10
them as different vidyās or should he club them together and conclude them at one point based on their qualities? Solution to this question is to club them together, from different vedic branches and apprehend them as one, based on qualities and hence it is rightly known as guṇopasaṇāhāra.

2. समुचचय (samuccayah): At times the aspirants may have to resort on one or more upāsanās or even several upāsanās simultaneously, hence the term samuccaya denotes the meaning, resorting to one or more or nicely inter-twining the two, for a desired result.

3. विकल्प: (vikalpaḥ): The aspirant can also rely on one upāsanā and that act of choosing any one between many or two is known as विकल्प:.

**Careful comprehension of saṁskṛta terms in upāsanā context and other nuances of the contemplations:**

There are a few baffling issues one will have to deftly handle when terms like upāsanā, vidyā, saṇuṇa-upāsana or nirguṇa upāsana are used exhaustively. The name vidyā is used in the highest sense of brahman’s realization also. Even so the word upāsanā is also used in the upaniṣat not infrequently with reference to the brahman itself. Hence it would be necessary to understand precisely the significance and scope of upāsanā and vidyā as they are used in the present enquiry. As already remarked, upāsanā occupies an intermediate position between karma and jñānam, and it plays the role of a bridge or a golden link as it were between the two. Ādi sāṅkarācārya marks something more fascinating in his commentary, which ascertains the action-ness of upāsanās. Now again obviously a question shoots, in our minds as to what is that major distinguishing factor between karma and upāsanā. As told earlier it has been dealt in detail, in the second chapter.

In sāṅkarācārya’s chāndogya’s commentary, he, in a crystalline form dispels the doubts pertaining to major distinction between ādhyānam and jñānam. Both are

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73 उपसनानां कियत्मकमित्वात् commentary of ādi sāṅkarācārya, in B.S. on 3.3.42
upaniṣat and rahasya’ and both relate to the activity of the mind. The difference is that jñānam or knowledge of the absolute results in the falling of the illusionary and superimposed notion of action, etc. On pure unqualified ātman, but upāsanā is the taking by the mind of a particular object or support and developing a concentrated and continuous thought of it, without allowing the intervention of any notion other than that.

Strictly speaking upāsanā could refer only to the saguṇa-brahman, as the characterisation of them as mano-vyāparaḥ, distinguishes them from jñānam as such. Similar thought is also toed by rāmatīrtha of vedāntasāraḥ. Vidyāranyā expresses the difference between the two with a different phraseology, jñānam being vastutantra and upāsanā being kartāntandraṁ. However by reason of upāsanā leading gradually to brahman’s realization, the upāsanās are also referred to as brahma-vidyā. In vedāntasāra, madhuvidyā is also presented as brahmavidyā. Earlier as discussed, among the three kinds of upāsanās- ahaṅgramopāsanam pratīkopāsanam are now dwelled upon. However, one has to understand that all the three major compartmentalization under the broad concept of upāsanās, belong to saguṇa-upāsana. In the yogājīvalkya text, a few ślokas of ninth (9th) chapter, lists five kinds of saguṇa-upāsana and only one kind of nirguṇa-upāsana. Those five mainly refers to contemplation upon: hṛdkmale-upāsanam, vaiśvānaraḥ, ādityaṁdalam, bhā and paryaṅkavidyā. All these are categorized under, saguṇa-upāsana and mainly

74 रहस्यःसामान्यः मनोवृत्तिसामान्यः वयङ्गिततसाम मनोवृत्तिमातृत्व तथा अन्यपनि उपासनानि मनोवृत्तिरुपाणि इति अर्थि हि सामान्यम्। कः

न्तिहि अर्थाङ्गितम् उपासनानि विशेषः उच्चरत्नेना यथार्थसामान्यं क्रियाविधिर्रस्य सामान्यं निवर्त्तकम्।

अद्वित्तिन्द्रां रक्षायि इव न्यायात्मकः सामान्यस्य राज्यविधिकथित्वयोः।

प्रकाशनिमित्तः। उपासनम् तु यवथासामान्यमेवधिनः।

आलंकारम् उपादेय तत्स्थितं सामान्यसत्सांतोत्तरं तत्रैव विश्लेषचाप्ययन्ततिर्विशेषः।

75 बोधोपास्त्यविशेषः कः इति पैत्र उच्चरतः श्रणु

वद्वाराः भ्रमितः कर्त्तिकानि उपासनम्। P.D. 9.74

76 शांतस्वर्णविधात्र्यद्वारणः श्रव्यस्य। केवलः। इति अर्थः। सामान्यस्य राज्यविधिकथित्वयोः। विशेषः।

प्रकाशनिमित्तः। उपासनम् तु यवथासामान्यमेवधिनः।

आलंकारम् उपादेय तत्स्थितं सामान्यसत्सांतोत्तरं तत्रैव विश्लेषचाप्ययन्ततिर्विशेषः।

77 य एवम् एव ब्रह्मचतुष्यथि वेदति मुखिंविधाया। श्रव्यस्य चालयः। V.S. 1.3.32

78 ध्यानम् आच्छादनप्रसाय वेदति मनसा वहुः।

सर्वभाग्यं निर्मुग्नं तथ सर्वसंग्नं वहुः। स्मृतम्।

प्रकाशरणम् तेषु आः। वैदिककामिनि हिन्दीलम्।

एवं सुलभम् तिनस्तः। एवं एकमेव विनिर्मुग्नम्। Y.Y. Chapter 9

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pratīkopāsanam. The definition ācārya ramānuja gives is- by using symbols which one contemplates with the idea of the supreme\textsuperscript{79}. Ahaṅgrahopāsanam, as described by upāsanās: “so’ham-ātmā so’ham-evā so’ham-asmi”. Here one has to clarify for himself that ahaṅgrahopāsanam distinction of upāsanam is also a complex practise. Hence everyone starts with pratīkopāsanam. From many texts and interpretation it appears that among the external upāsanam or pratīkopāsanam, gayathrī upāsanam is highly esteemed, along with praṇava upāsanam. Praṇava is not just used for external meditation but also for internal meditations and it is the proximate name of brahman. Brihadāraṇyaka\textsuperscript{80} and māṇḍūkya\textsuperscript{81} upaniśats have laid a lot of emphasis on the praṇava upāsanam. It is plentifully available in almost all major upaniśats as well. Taittirīyopaniśat has dedicated more than a rk to elaborate on the glory of praṇava upāsanam. Kaṭhopaniśat and praśnopaniśat are the other few upaniśats which have stressed on the importance of praṇava upāsanam. And a prakaraṇagrantha pañcadaśi of vidyāranya, in his ninth chapter has mentioned about the praṇava upāsanam and its intimacy with the name of brahman\textsuperscript{82}. Śivagītā coins two words as bāhyopāsanam and antaropāsanam. From a few available authentic texts it is inferable that upāsanam included mantras to be repeated as in a japa. Ādi śaṅkarācārya says in his brahma sūtra bhāṣya that these are to be repeated in the form of mantras or as one does japa\textsuperscript{83}. It has not mentioned anywhere as to which pattern of japa one needs to inculcate, āhata (verbal process) or anāhata (mental process). The vidyās occurs with different names and details in different texts and different part of same texts at times. Some

\textsuperscript{79} B.S. of ramānujācārya, śrī brahma 4.1.4
\textsuperscript{80} B.U. commentary of ādi śaṅkarācārya on 5.1
\textsuperscript{81} Ma.U. commentary of ādi śaṅkarācārya on I.1
\textsuperscript{82} P.D. 9-147-8 & 63
\textsuperscript{83} (commentary of ādi śaṅkarācārya in B.S. on III.3.25)
take their name from the ālambanās or specific objects or symbol used for the contemplation, some the place or divine being within which the upāsakā is asked to direct his contemplation, some, the person figuring in the teaching and some, the mode of contemplation and so on\textsuperscript{84}.

**Speciality of the internal contemplation or antaropāsanam:**

Knowledge is attained not so much by the effort of the individual as through the sages who hand down this knowledge. The characteristics of the ancient disciples were very marked. The aspiration, the sincere perseverance and the devotion they had to the ideal of knowledge was exceptional. They attained the knowledge with much difficulty, undergoing many hardships in the forms of austerity, service of the preceptor and practice of meditation. Knowledge is the ripe fruit of the fine flower of virtue. Righteousness practised without exceptions, to the very law, gives rise to the state of introversion and contemplation of consciousness. It is absolutely necessary that the aspirant or the disciple should be a contemplative so that he may be receptive to the knowledge imparted to him. Knowledge is received by the internal nature and, hence, it is not properly received by extroverts. Hence antaropāsanam is more fruitful than the bāhyopāsanam as bāhyopāsanam is more distracting and binding if clenched onto for a very long time.

**Self-Contemplation and Symbolic-Contemplation:**

Upāsanās are of two kinds, those which involve the contemplation of the Self, and those which are concerned with external symbols (pratīka). In the former, the paramātma, the highest self, is contemplated in His saguṇa or conditioned form. puruṣa, known as paramātma, the highest self, abiding in the heart-space, has to be contemplated upon as made up of manas, as immortal, as golden, and so on, in the thought I am that paramātma. This contemplation of the self is well discussed in brahma-sūtra\textsuperscript{85} When the devotee contemplates a visible thing outside the highest

\textsuperscript{84} स्वामन्तस्यायः ब्रह्मणं उपासनार्थः प्रदेशविशेषस्वायर्थो न विरूधलते....तथा हि आदित्यं चतुर्थं हृदयं इति प्रदेशविशेषाद्वितिन्य उपासनार्थः

\textsuperscript{85} प्रतीकं नहि सः ॥ 4.1.3.4
self, and exalts that thing by way of regarding it as a great sādhaka or as brahman himself, the contemplation is said to be symbolic, concerned with a symbol.

Or it is famously said brahman itself is of two kinds- **experiential and contemplative**. These two kinds of brahman can fetch us fruits of varied types. By practising several vidyā’s, kāmya-phala or specific fruits both of lower and higher natures are derived, which are stated in brahma-sūtra. Upaniṣats has an intrinsic relationship with saguṇa upāsanā and nirguṇa upāsanā. We can find some interesting facts regarding the multi-farious fruits obtained by practising different upāsanā.

**The upāsakā should be seated when engaged in upāsanam:**

The upāsakā is to be in a sitting posture as it regarded the best for contemplation. A discussion on the same is found in brahma-sūtra’s 4th chapter. It is necessary that the upāsakā should be seated when engaged in contemplation. Otherwise, contemplation is impossible. In the first place it is impossible for a man to contemplate while lying down since all on a sudden he/she may be overpowered by sleep. Neither is it possible for him to contemplate when standing or walking; for the mind would then wander away from the point by having to attend to the balancing of the body and to ascertain the road.

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86 फक्कम एव ब्रह्म अपेक्षित उपासनं लिङ्गसात्मकः सात्मात्मकः च उपास्यते हृदयंते च उपास्य स्थानम् उपासिते हि ब्रह्म किं उपास्य स्थानम् || commentary of ādi śankarācārya in B.S. I.1.1
87 तद्धात्विकः ब्रह्मणः उपासनाः अनुयोगिनः कालनिधिक तमसवस्त्रयान्यं कालनिधिक कर्मसमुच्चयनानि || commentary of ādi śankarācārya, in Introductory bhāṣya on B.S. I.1.12
88 उपासनाः श्रद्धालयाः अनुभूतव्यतिरेकम् च अक्षयते कर्मकृतस्मृतव्यतिरेकम् च कालनिधिक तमसवस्त्रयान्यं कर्मसमुच्चयनानि || commentary of ādi śankarācārya, in Introductory bhāṣya on B.S. 3.3
89 तद्धात्विकः अहंतव्यतिरेकम् अनुयोगिनः कालनिधिक तमसवस्त्रयान्यं उपासनाः अनुयोगिनः कर्मकृतस्मृतव्यतिरेकम् अनुयोगिनः कालनिधिक तमसवस्त्रयान्यं कर्मसमुच्चयनानि || commentary of ādi śankarācārya, in 5.1
90 तद्धात्विकः अहंतव्यतिरेकम् अनुयोगिनः कालनिधिक तमसवस्त्रयान्यं उपासनाः अनुयोगिनः कर्मकृतस्मृतव्यतिरेकम् अनुयोगिनः कालनिधिक तमसवस्त्रयान्यं कर्मसमुच्चयनानि || commentary of ādi śankarācārya, in Introductory bhāṣya on C.U. I.1
91 अर्थांत: समव्यतां ध्यानार्थ: अवस्थयम् च च च च 4.1.6.-, 7, 8 & 9.
Upāsana is not time and space specific:

The vedas have prescribed the east as the proper direction for brahmayajña, the place inclined towards the east for vaiśvadeva, the afternoon for piṇḍapitryajña and so on. Thus time and place of a specific character are prescribed in the case of vedic rites. In the case contemplation, too which is alike an act enjoined by the veda, there should be a specific time and place prescribed. But such a feeling is illogical as concentration is the primary condition of contemplation. Concentration is not improved by resorting to any particular place or time. There can therefore be no specific time or place prescribed. It is true that śruti seems to say something about the selection of a proper place which is agreeable to mind and also lays down these as criteria even, clean, free from gravel, fire and sand. But śruti here is only focussing on the general conditions and is not specific about where to sit and when to sit. The śruti only means that place should be accommodative to contemplation and must help to develop an environment which is conducive and makes mind pleasant.

One mode alone of Self-contemplation should be practised:

Now, all upāsanās in which brahman, the object of contemplation, is regarded as one with the self culminate in the sākṣātkaśa or actual perception of brahman; so that when brahman is intuited by one upāsanā, other contemplations are of no use. By engaging on other contemplations, the mind may even wander away from the sākṣātkaśa already attained. Accordingly, when several upāsanās are taught for the benefit of one who seeks to attain brahmasākṣātkaśa, to intuively realise brahman, it has been decided that only one of them it may be any one should be resorted to. The most important vidyās are: śaṇḍilya-vidyā, bhūma-vidyā, sat-vidyā, dahara-vidyā, upakosalā-vidyā, vaisvānara-vidyā, udgītha-vidyā, ānandamaya-vidyā, aksara-vidyā. One may follow any vidyā according to his option, and stick to it till he reaches the goal, as the result of all vidyās or the goal is the same, namely the realisation of ‘self’

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91 वैद्यकंतततत्त्वविद्योपयः॥ ब.स.4.1.6.11
92 समशृंखलवार्तायस्यकाविवर्धितं शाद्यानमःश्यति�傍॥
मनोचिंतो न तु पदवीयमेन मुहुःविव्याहयणे प्रयोगयेत॥ स.उ. 2.10
93 विशिष्टेविशिष्टत्त्वः॥ ब.स.3.3.34.59
or brahman. If we adopt many, the mind will get distracted and the spiritual progress will be retarded. When the brahman is realised through one meditation, a second meditation would be purposeless. Therefore, one must select one particular vidyā and stick to it and remain intent on it till the fruit of the vidyā is attained through the intuition of the object of meditation.

**Symbolic Contemplations may be practised in any number:**

In the taittiriya-upanisat the contemplation of conjunction (saṁhitopāsanam) may be practised in one, two, or more forms at will. This point has been settled in the brahma-sūtra as follows, with a question, is there any restriction as to the number of symbolic contemplations to be practised? Or can they be practised in any number at will? At a moment one may feel that, the principle established in the case of those upāsanās in which the self is contemplated as one with the object of contemplation may be applied to the contemplation of symbols, the object in view here alike being the sākṣātkāra. But, there is a vast difference between the two. As to the former, the śruti gives us to understand in the words, becoming the devā, he is absorbed in the devās that as the culminating point of contemplation, the contemplator realises while still alive his unity with the devā, and that after death he becomes the devā himself. There is no evidence whatever to shew that contemplation of symbols produces sākṣātkāra. And as sākṣātkāra is not the aim of the contemplation of symbols, we should understand that the several objects of enjoyment, declared in the respective contexts to be attainable, constitute the fruits of the contemplation of symbols. Accordingly, as producing fruits of a distinct kind, one upāsanā does not become useless when another has been practised. And the objection that the mind would wander away from the point does not at all apply to the present case; for, by contemplating one symbol at certain moments and again at another moment contemplating another symbol, the apūrva or invisible effect of the first contemplation does not become extinct. Therefore the symbolic contemplations may be practised at will, either one alone or more than one; and in the latter case the many contemplations may be practised either severally or conjointly.

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94 एकस्य च उपासनेन साक्षत्तकु मुल्यपर्यं विषय ईश्वरायुः हिंदौयेव अविनयकम्॥ Shankar bhaashya on same.

95 कार्यसत्तु प्रयात्काम समुच्छायेन वा पृष्ठलयाभावात॥ B.S.3.3.34.60
No symbol should be contemplated as the Self:

Symbols should never be regarded by the sādhaka as his own self. A symbol is an effect of or an emanation from brahman, and as such it forms a fit object on which the contemplation of the supreme may be made to hang. Such symbols should not be regarded as the self has been established in the brahma-sūtra\(^{96}\). When it is taught that manas should be regarded as brahman, that the sun should be regarded as brahman, and so on, it means that the symbols, manas, the sun, etc., exalted by being regarded as brahman, form the objects of contemplation. Are those symbols to be regarded in contemplation as one's own self? One feels apparently, that these symbols should also be contemplated as one's own self, for the symbols are effects of or emanations from brahman, and as such are one with brahman; and jīva, too, is one with brahman. Thus all distinction being absent by both of them being alike one with brahman, the symbol which is the object of contemplation and jīva who is the contemplator are one and the same. But such an apparent calculation has to be revised, as the symbol which is an effect of or emanation from brahman is regarded as one with brahman, then what has made it a symbol has quite vanished away. When the pot becomes one with clay, the pot as such has vanished away. When, again, the jīva, the separate Individual ego, is regarded as one with brahman, then he ceases to be a separate individual ego, and in consequence he ceases to be a contemplator. If, with a view to preserve intact the distinction between the object of contemplation and the contemplator, the oneness of cause and effect and the unity of jīva and brahman be disregarded, then the symbol and the contemplator cannot be one, and they will be quite different from each other like the cow and the buffalo. Wherefore it is not right to contemplate the symbol as the self. This sūtra declares that the symbols, the mind, the sun, etc., are to be regarded as brahman and not in the reverse way. Such logic is accepted because one can attain elevation or progress by looking upon an inferior thing as a superior thing and not in the reverse way. As one has to behold brahman in everything and free oneself from the idea of differentiation and diversity, then one has to contemplate on these symbols as brahman.

\(^{96}\) ब्रह्मसूत्रः उत्सर्गः ४.१.३.४
The Symbol should be contemplated as brahman, not vice versa:

When looked at taṇṭirīya-upanisat, from the expression ‘earth is the first form’\(^{97}\) it may at first sight appear that, being the first mentioned, earth is the subject of the proposition and is therefore the thing to be contemplated, i.e., the symbol, and that the first sound in the conjunction, which is subsequently mentioned, is the predicate, showing how that symbol is to be regarded. On the other hand, earth being the superior of the two, the first sound in the conjunction should be looked upon as a symbol and contemplated as earth. For instance, the small sāligrāma stone is regarded as the supreme as viśnu or as śiva, and so on; but not vice versa. The principle that an inferior thing which is a symbol should be viewed in contemplation as a superior one is established in the brahma-sūtra\(^{98}\), the śruti teaches us to contemplate that manas is brahman, and so on. There arises a question, are we to regard manas Etc., as brahman, or are we to regard brahman as manas Etc.? brahman being the dispenser of the fruits of all actions, it is brahman who should be contemplated as manas. However, the answer is; brahman is the superior of the two, and it is therefore proper that manas, the inferior one, should be contemplated as brahman, the superior. To take an example from our worldly concerns: when a king's servant is addressed as king himself, he feels honoured, but not vice versa. The word as (saṁskṛtam iti.) going with brahman in the passages let him contemplate manas as brahman shews that manas should be regarded as brahman. It may be asked, how can brahman award fruits of action, when something other than brahman, such as manas, is worshipped? Answer is thus; as the presiding lord witnessing all actions, He can award fruits of our contemplation in the same way that He awards fruits when we worship a guest who is entitled to our hospitality. Wherefore, we should contemplate the symbol, which in itself is a thing different from brahman, viewing it as brahman. No doubt the words in the text, the sacred teaching about conjunction shall we declare in the five worlds, seem to imply that earth etc., denoted as they are by words in the locative case, are the objects to which contemplation should be directed that is to say, that they are the symbols; still, it is but proper to understand that the first sound, etc, are the symbols

\(^{97}\) पृथ्वी पुरुषगमः

\(^{98}\) ब्रह्मचरितं उत्सः B.S.4.1.3.5
which have to be viewed as earth etc. When, for instance, it is taught let him contemplate the fivefold sāman in the worlds, it has been made out that the sāman forming an integral part of a sacrificial rite is the symbol which should be viewed as worlds, these last being denoted by a word in the locative case. Indeed, this point has been established in the brahma-sūtra\textsuperscript{99}, on the ground that sāman used as the object of the act of contemplation is the main thing to be contemplated, and is therefore the symbol which should be viewed as worlds. Similarly, here in the passage whoso should contemplate these conjunctions, conjunctions form object of the act of contemplation, and we are therefore to understand that they are symbols to be viewed as earth etc. Though earth, etc., are symbols, yet as constituting the forms in which the first sound, etc., are to be viewed, they may be properly referred to in the words ‘in the worlds’ etc.

**Identity of upāsanās taught in different upaniṣats:**

The identity of upāsanā in the case of pañcāgni-vidyā and prāṇa-vidyā has been established in the vedānta-sūtram\textsuperscript{100}. The chāndogya and brhadāranyaka-upaniṣats treat of the upāsanā of the five fires. Are the upāsanā different or identical? The two upaniṣats teach two different sorts of contemplation, these last being known by different names, kautuma and vajasaneyī respectively; so, too, in the case of other upāsanā. There is yet another mark pointing to a distinction between the upāsanā taught in different recensions. The ceremony called śiro-vrata is spoken of in the munḍaka-upaniṣat in the words: This brahma-vidyā should be taught to those only by whom the vow of śiro-vrata has been duly observed.\textsuperscript{101} Śiro-vrata is a kind of vow enjoined only on the students of the atharva-veda, but not on others. It would, therefore, seem that difference in recension makes the upāsanam quite distinct. In a reply to the question, despite the difference of recension the upāsanam remains one and the same, because of the identity of the teaching. The contemplation of prāṇā, for instance, is taught in the chāndogya-upaniṣat in the words, whoso, verily,

\textsuperscript{99} आयामिद्विद्विपत्ताय उपस्थः: B.S.4.1.4.6.

\textsuperscript{100} सर्ववद्वितिषुचित्तर्विवाहोऽविवाहोऽपि B.S.3.3.1.1.

\textsuperscript{101} किंतु तेषानि तद्राज्ञ: तेषामेव देवता देवता देवता देवता देवता देवता

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contemplates (prāṇā) the best and the highest.\textsuperscript{102} And the vajasaneyī upaniṣat treats of the contemplation of prāṇā, in the same words. Similarly, the five fires of heaven, rain, earth, moon, and woman, recommended for contemplation in what is called the paṅcāgni vidyā are spoken of in exactly the same terms in the two recensions. And the fruits also of the upāsanam of prāṇā, namely, that the upāsakā verily becomes the best and the highest are described in the two recensions in exactly the same terms. As to the upāsanam being known by different names such as kautuma and vajasaneyī and so on, they are not so named by the śruti itself. It is, on the other hand, only the students who name the different recensions of the veda after the sages who have taught them. As to the contention that the śiro-vrata goes to indicate a difference in the upāsanam, we answer that this ceremony is necessary for the learning of the vetric text, not for a practice of the contemplation therein taught. The words 'he that has not observed the vow should not learn it',\textsuperscript{103} show that it is a vow connected with the learning of the text. Wherefore, there being so many marks of identity while there is none pointing to a distinction, it is but proper to maintain that the mere fact of an upāsanam being taught in two different recensions makes no difference in the upāsanam itself.

\textbf{When different attributes should be gathered together in upāsanā?}

The principle of gathering together all the attributes spoken of in different places in connection with one and the same upāsanā has also been established in the brahma-sūtra\textsuperscript{104} as follows: first of all one has to question for oneself, are the various attributes, spoken of in connection with an upāsanā taught in different places, to be gathered together or not? In the colloquy of the prānas recorded by the vājasaneyīs and the chāndogya, the prāṇa which is endowed with various qualities such as being the best and so on, is represented as the object of meditation. Various qualities such as being the richest and the like are ascribed to speech and the other organs. These latter qualities are in the end attributed to the prāṇa also. ‘If I am the richest thou art the...

\textsuperscript{102} यो ह व ज्ञेष्ठ्यां च अन्यं च वदो ज्ञेष्ठ्यां ह व ज्ञेष्ठ्यां भवति प्राणो चव ज्ञेष्ठ्यां अंगवशः C.U.5.1.1.
\textsuperscript{103} तद्वित्तत सत्यम् अथः दर्शित: पूरोज्जात्र नैतति अच्यैंचततोऽभिति।

\textsuperscript{104} सर्वभेदात्त अन्यवेंम्। B.S. 3.3.5.10
richest." Now in other śākhās also, as e.g., that of the kauśītikis the set of qualities such as being the best and so on is attributed to the prāṇa as in. But the set of attributes, viz., being the richest and so on is not mentioned. The question is whether they are to be inserted in the kauśītiki also, where they are not mentioned. This sūtra declares that they have to be inserted, as the vidyā is the same in all the three upaniṣats. Attributes belonging to one and the same vidyā or subject have to be combined wherever that vidyā occurs although they may not be expressly stated. A hero known for his valour in one country or place will not lose his attributes the moment he moves to the neighbouring country or to a far-off country. We do find agnihotra and other sacrificial rites being performed in all their parts as taught in the different recensions. Against this it may be urged that, the purposes of contemplation being served by those attributes only which are given in one's own recension, it is unnecessary to add to them those attributes also which are given elsewhere. This contention has no force for, on the principle that more work produces more result; the attributes spoken of in other recensions are as serviceable as those given in one's own. Wherefore it is necessary to collect together all the attributes mentioned in different recensions.

Many are the Self-Comprehending upāsanā:

The most important vidyās are: śāṇḍilya-vidyā, bhūma-vidyā, Sat-vidyā, dahara-vidyā, upakosalā-vidyā, vaisvānara-vidyā, udgīha-vidyā, ānandamaya-vidyā, aksara-vidyā madhu-vidyā and the like, are described in the chāndogya brhadāranyaka and other upaniṣats. Now a question arises as to whether all these vidyās (contemplations) together constitute one upāsanā or each constitutes a distinct upāsanā by itself. On the principle determined in the preceding section, all of them constitute together but one upāsanā or to merge all of them into one composite meditation or more general meditation on the lord, inasmuch as a contemplation of all of them put together is the best course and there is but one brahman. The simple conclusion to be given here in the context is that, it is impossible to practise all

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105 एक्षणामापि हि शाखायां श्रुतः: पव सर्वेऽत्सवनिर्मिति गुणवत्ता भद्राभावति। न हि देयदद्वः: शुरूदिगृहित्वेन स्वव्रद्दो प्रसिद्ध: देशान्तरं गतसदेवसं:।

106 कन्तुव्यासवल्ल तथवहि दद्यति। 3.3.31.56
contemplations combined into one whole, the *vidyās* must be different. Secondly, *brahman*, the object of contemplation in these *vidyās*, cannot be regarded as one and the same; for, he differs with the different attributes assigned to him. Nor is it impossible to determine the scope of each *vidyā*, inasmuch as in each case the *upakrama* and the *upasamāhāra*, the opening and the concluding sentences, serve to clearly define the limits of the *vidyā*. Therefore the several *vidyās* are distinct from one another. The present sūtra\(^\text{107}\) further refutes this and declares that the *vidyās* are separate, although the object of meditation is on the one lord, on account of the difference of words and the like. For the text exhibits a difference of words such as ‘he knows’ ‘let him meditate’, ‘let him form the idea’. This difference of terms is acknowledged as a reason or test of difference of acts, according to *pūrvamīmāṃśa* sūtra II.2.1.\(^\text{108}\) ‘And the like’ or ‘Etc.’, refers to other reasons like the difference in qualities. The Lord indeed is the only object of meditation, but according to its general purport each passage teaches different qualities of the Lord. Although one and the same *prāṇa* is the object of meditation in the other series of passages, yet one of his qualities has to be meditated upon in one place and another in another place. From difference of connection there thus follows difference of injunction and from the latter we apprehend the separateness of the *vidyās*. Though the object of meditation is the one lord, yet He is different on account of the difference in qualities that are imagined in different *upāsanās*. Further it is not possible at all to combine all the various *vidyās* into one. Therefore, the different *vidyās* are to be kept separate and not combined into one composite or general meditation. Though the *vidyā* (what is to be known) is one, each *upāsanā* which is described by such words as *upāsitā*, etc., is different. In each *upāsanā* certain special attributes of the lord and certain special results are stated. The forms of meditation such as the *sāṇḍilya-vidyā*, *bhūma-vidyā*, *Sat-vidyā*, *dahara-vidyā*, *upakosalā-vidyā*, *vaisvānara-vidyā*, *udgītha-vidyā*, *ānandamaya-vidyā*, *ākṣara-vidyā* *madhu-vidyā* are different owing to difference of names and processes, the directory words and the attributes, yet, each of them teaches the worship of the same lord; but under a particular aspect meditations have been prescribed in various names

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\(^{107}\) नामा श्चत्वदिमम्भुवन || ब.स.3.3.32.58

\(^{108}\) शब्दतत्त्वस्मां कर्मवेदः: कृत्तानुकर्मस्थलात
and forms so as to suit different meditators. The sūtra, therefore, rightly declares the separateness of the vidyās.

**One alone of the Self- Comprehending upāsanā should be practised:**

Of the self-comprehending vidyās such as śāṇḍilya-vidyā, either one alone may be practised, or two, or three, as a person chooses, since no authority constrains us to practise any one or more particular upāsanā; and there is indeed no reason whatever why a person should practise the śāṇḍilya-vidyā alone or the dahara-vidyā alone, or any other vidyā exclusively. The matter is therefore left to one's own choice. This point has been determined in the brahma-sūtra.

The most important vidyās are: śāṇḍilya-vidyā, bhūma-vidyā, Sat-vidyā, dahara-vidyā, upakosalā-vidyā, vaisvānara-vidyā, udgīha-vidyā, ānandamaya-vidyā, aksāra-vidyā madhu-vidyā. One may follow any vidyā according to his option, and stick to it till he reaches the goal, as the result of all vidyās or the goal is the same, namely the realisation of ‘self’ or Brahman. If we adopt many, the mind will get distracted and the spiritual progress will be retarded. When the brahman is realised through one meditation, a second meditation would be purposeless. Therefore, one must select one particular vidyā and stick to it and remain intent on it till the fruit of the vidyās is attained through the intuition of the object of meditation. There is in the first place one determining factor, namely, the fact that no purpose is served by others. To explain; the object of the upāsanā is an immediate intuitive realisation of īśvara. If it can be accomplished by a single upāsanā, other upāsanās serve no purpose. Moreover, the realisation obtained by an upāsanā is not one brought about by an organ of right knowledge; it is, on the other hand, generated by incessant meditation and consists in thinking of oneself as one with the entity contemplated upon. How can this idea of identity remain firm, when, after practising one kind of upāsanā, the person abandons it and resorts to another, and thus his mind passes from one idea to another? Thus, by reason of the practice of more than one upāsanās having no purpose to serve and even causing unsteadiness of mind, it is necessary that one alone of the Self comprehending upāsanā should be practised, and no more.
Contemplation of Brahman as the Self:

As in the case of the right knowledge of brahman, so, even when contemplating brahman, He should be regarded as one with the self. That the right knowledge of brahman consists in knowing that He is one with one’s own Self has been shown in the brahma-sūtra. Sūtra\textsuperscript{109} prescribes the process of meditation. A doubt arises whether brahman is to be comprehended by the jīva or the individual soul as identical with it or separate from it. The opponent maintains that brahman is to be comprehended as different from the individual soul owing to their essential difference, because the individual soul is subject to pain, sorrow and misery, while the other is not. The present sūtra refutes the view that brahman is to be comprehended as identical with one’s self. The individual is essentially brahman only. The jīvahood is due to the limiting upādhi (adjunct), the internal organs or antaḥkaraṇam. The jīvahood is illusory. The jīva is in reality an embodiment of bliss. It experiences pain and misery on account of the limiting upādhi (adjunct), antaḥkaraṇam. The jābālopaniṣat acknowledge it ‘I am indeed thou, o lord, and Thou art indeed myself’. Other scriptural texts also say the same thing, ‘I am Brahman-aham brahmā’smi\textsuperscript{110}. ‘Thy self is this which is within all’\textsuperscript{111}. ‘He is thy self, the ruler within, the immortal’\textsuperscript{112}. ‘That is the true that is the self that thou art’\textsuperscript{113}. The texts are to be taken in their primary and not secondary sense as in ‘The mind is brahman’\textsuperscript{114}, where the text presents the mind as a symbol for meditation. Therefore we have to meditate on brahman as the ‘self’. You cannot say that these mean only a feeling or emotion of oneness, just as we regard an idol as viśnu. In the latter case we have only a single statement. But in the jābālopaniṣat we have a double affirmation, i.e., the identity of brahman with the individual soul with Brahman. The seeming difference between jīva

\textsuperscript{109}आत्मेति तु उपमान्यति प्राहयति च || B.S.4.1.1.4

\textsuperscript{110}बृहदारण्यकोपनिषत् || B.S.1.4.10

\textsuperscript{111}बृहदारण्यकोपनिषत् || B.S.3.4.1

\textsuperscript{112}बृहदारण्यकोपनिषत् || B.S.3.7.3

\textsuperscript{113}छान्दोपोष्णिनिषत् || B.S.6.8.7

\textsuperscript{114}छान्दोपोष्णिनिषत् || B.S.3.18.1
and brahman is unreal. There is jīvahood or samsāritvam for the individual soul till realisation is attained. Hence we must fix our minds on Brahman as being the Self.

**Upāsanā should be practised till death:**

The contemplation should be practised till the attainment of sākṣātkāra or immediate perception, i.e., till the devotee comes to regard himself as one with Brahman endued with all the attributes gathered together as shown above. The word 'upāsanā' means "repetition of an idea," as discussed in bṛhadāranyakopaniṣat. ‘Becoming the devā, he is absorbed in the devās’, speaks of the sākṣātkāra, or intuitive realisation of Divinity in this very birth. Even after attaining the sākṣātkāra, the upāsanā of brahman should be continued till death. This point is discussed in the brahma-sūtra115 as follows with a question: are upāsanās to be practised as long as one chooses or till death? The word 'upāsanā' means a continued current of one and the same idea uninterrupted by any foreign idea. This can be accomplished in a limited period of time. Wherefore, it may be practised as long as one chooses, and it is not necessary to practise it till death. Reply to this is that the idea prevailing at the last moment of life is the one which determines the future birth; and that idea cannot arise easily except by practising upāsanā till death. Hence the smṛti116: ‘Whatever object a man thinks of at death when he leaves the body, that, O son of kunti reaches he by whom that object has been constantly meditated upon’. This reply is objected, how, then, can the idea of swarga possibly arise at the last moment of life in him who has to go to swarga in virtue of the jyotiṣṭoma and other acts of sacrifice? Answering to it, the apūrva factor has been brought in to the discussion, i.e., unseen effect generated by the sacrificial act, will produce the idea. The reply was encountered with one more objection—even in the case of an upāsanā there may exists some apūrva or unseen effect. Yes, it exists; but then we should not, on this score, dispense with the constant repetition of the idea, which is a known and tangible means of obtaining the result. Otherwise, every kind of pleasure or pain or the like being the result of an apūrva or invisible cause, there is no use making an effort to obtain food etc., which is the

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115 आ प्रायणासतापि हि द्रष्टम्॥ B.S.4.1.12
116 यथे यथे वापि स्मरण भावं त्यज्यते त्यज्यतेऽस्म। ते तपोविति वैतिष सदा तद्धात्वाभवित॥ B.G.8.6
known means of securing the pleasure. Wherefore, practice of contemplation till death is necessary, as it is the known means of obtaining the intended result.

Where the upāsakā 's path of departure diverges:

A special feature in the departure of the upāsakā, who has been thus repeating the contemplation till death, is discussed in the brahma-sūtra as follows: When the soul of a knower of the saguṇa-brahman is about to depart from the body, there takes place a lighting up of the front of its (soul’s) abode (viz., the heart); the door (of its egress) being illumined thereby; owing to the power of knowledge and the application of meditation to the way which is part of that (knowledge); the soul favoured by Him in the heart (viz., brahman) (passes upward) by the one that exceeds a hundred (i.e., the hundred and first nādi).

It has been stated in sūtra seven of the same chapter, i.e., There is no departure for the knower of nirguṇa-brahman. His prāṇas are absorbed in brahman. The question arises whether the departure is the same for a knower of saguṇa-Brahman and an ordinary man. The exit of the ordinary man is different from that of the knower of saguṇa-Brahman. The former goes out from any part of the body at death (eye, ear, nose, anus, etc.). But the latter goes out only through the suṣumnā-nādi and out of the Brahmarandhra in the head. If he goes out by any other way he cannot attain the Supreme Abode. The mode of departure at death is common to both knower of the saguṇa-Brahman and ordinary souls till they enter on their respective ways, is discussed in chāndogyopaniṣat and kāṭopaniṣat. ‘There are a hundred and more nādis in the interior of the heart, of which only one leads from the heart to the head; by that, progressing upwards, the departing soul attains immortality, i.e., emancipation; all the other nādis are for the egress of the ordinary people for undergoing bondage of frequent births and deaths’. The pūrvapāksins maintain that the mode of departure from the body for the knower of saguṇa-Brahman and the
ignorant or the ordinary man ought to be different, because they attain different abodes after death. The knower of *saguṇa-brahman* goes to *brahmaloka* while the ordinary man is reborn in this world. The present *sūtra* says that the knower of the *saguṇa-Brahman* enters the *sūṣumṇā-nādi* at death and then goes out of the body and then enters the *devayāṇa* or the path of the gods while the ordinary ignorant man enters some other *nādi* and goes by another way to have rebirth.

The present *sūtra* further describes the soul’s entering on the way. The *brhadāraṇyakopaniṣat* describes the death of a person “he taking with him those elements of light descends into the heart”\(^{120}\). Then again it says, “The point of his heart becomes lighted up, and by that light the self departs, either through the eye or through the skull or through other places of the body”\(^{121}\). The soul together with the organs comes to the heart at the time of death.

By virtue of knowledge and owing to the application of constant thought of *brahman* the point of the heart which is the abode of the departing soul is illumined and through the grace of the supreme soul resident therein, the door of egress, the mouth of the *nādi* leading from the heart to the head as stated in *sūtra* seven is thrown open. The soul passes into the *nādi* numbered one hundred and one. This *nādi* is the gateway of the release. The other one hundred *nādi* leads to bondage. The scripture says in a chapter treating of the knower of *brahman* dwelling in the heart: “There are a hundred and one *nādis* of the heart; one of them penetrates the crown of the head; going up along that one attains Immortality; the others serve for departure in different directions”.\(^{122}\) Although equality for him who does know and him who does not know, the point of the heart becomes shining and the door of egress thereby is lighted up, yet

\[^{120}\text{स यज्ञायम आत्मा आकल्य देवत्य समाहितं न्येत्यथेनेते प्राणं अभिमाणायितं स पतात्सनेवामात्रा: समस्मादस्तानो हस्तशमवान्वकामिति स चनैश चाषुः पूर्ण: पराप्ययात्ते अध्यरूपांस्य भवति ४४११ (BU)\]

\[^{121}\text{एकी भवति न पदयति इत्याद्व: एकी भवति न निचित्रिति इत्याद्व: एकी भवति न सस्यति इत्याद्व: एकी भवति न बर्तति इत्यंकी भवति न श्रुयान्ति इत्याद्व: एकी भवति न मनुष्ये इत्याद्व: एकी भवति न स्पृहिति इत्याद्व: एकी भवति न विज्ञानात्ति इत्याद्व: तत्व त्वन इत्यंकी तत्ववर्तमानाय प्रयोगपति तेन प्रयोगोनेष आत्मा निवाहिति चाषुः व मृत्ति व अन्यंय्यो व शरीरदेशिध्वः: तस्तत्वन गुण्यानुकामिति भवति चाषुः व अन्तकामिति अनुकामिति चाषुः सविदासनेष वाख्यिति ॥} 122\)

\[^{122}\text{अथ यत्रात्माः कर्ताः शरीराः हर्षयान्यं एकीवर रश्यित: उद्यमामुकपि स आयामति च होद्वा मीपि स यथोस्यामपलस्तावावातित्वं गच्छति एवमेव सतत रङ्कांद्व स्वयं च यथोपरस्वविविधाः।} \text{C.U.8.6.5}\)
he who knows departs through the skull only, while the others depart from other places. Why so? It is because, on account of the power of knowledge. If also he who knows departs like all others, from any place of the body, he would be unable to reach an exalted sphere and then all knowledge would be meaningless. ‘And on account of the application of meditation on the way forming a part of that’. In different *vidyās* there is enjoined meditation on the soul’s travelling on the way connected with the *nādi* that passes through the skull, which way forms part of those *vidyās*. Now it is proper to conclude that he who meditates on that way should after death proceed on it. Therefore, he who knows being favoured by *brahman* dwelling in the heart, on which he had meditated and thus becoming like it in nature departs by the *nādi* which passes through the skull which is the hundred and first. The souls of other men pass out by other *nādis*.

**Īśavāsyopaniṣat**

**Īśa vidyā:**

In the supreme lord is concealed all this whatsoever moves on earth. Only through renunciation one can save oneself; be not greedy, for whose is this wealth. In *Īśavāsyopaniṣad* at the helm delivers with ease the essence of all *upaniṣats*, i.e., “liberation is only from *jñānam*”. This *upaniṣat* by the seers is seen as a perfect material, in spreading the awareness of the right use of *upāsanās* by the aspirants (*sādhakas*), to merge with the indivisible whole. *Upāsanās* are, as mentioned, a few many times earlier in several contexts, is believed to be one among the stepping stones to step on to the higher rungs of spiritual accomplishments. Slender physique of *īśavāsyopaniṣad* which entails mere eighteen (*18*) *mantras* doesn’t in any way stop it from conveying the message of the omni-present *brahman* very powerfully and in a telling manner. Interestingly, one concept interspersed herein is about the paranormal psychological feats one can achieve by toeing the footsteps of certain *upāsanās* that exhibits the vastness hidden in *upāsanā* scheme of things.

123 ईशावास्यपाणि सर्वं शस्यं जगत्माय जगत् | तेन त्वेन पुनर्जीवितः मा गृहः कस्यस्वितः धनम् || I. U. 1.1

124 ज्ञानात् एव हि कैलात्मकः
The very first mantra is fit to be contemplated, which is in fact, taken into account as one major vidyā, among the thirty two (32) categorizations, by erudite scholars. It is entitled as īśā vidyā. Vidyā synonymous to upāsanā, are majorly 32 in number as per the orthodox view.

Is īśāvāsya an upaniṣat?:

Yes it is. Īśāvāsyopaniṣat, part of the śuklayajurveda, is placed at the fag-end of śuklayajurveda samhitā. A few staunch followers and believers of karma or rituals as the golden path to liberation takes this opportunity and opine that these mantras act as testimonial to disprove the upaniṣatic features and characteristics of the īśāvāsyopaniṣad. However, in the tradition, to decide on such confusions and resolve such complex problems, six-factor test (tātparyanirṇāyakaliṅgāni) is considered. As per the rules, when the beginning and the end topic of a text conveys a common meaning, it has to be inferred by the reader that the whole text is also intended to deliver the same meaning. Here if imbibed the first two rules i.e. upakrama and upasaṁhāra as a yardstick to assess its upaniṣatic features the conflict will be resolved.

In the saṁhitopaniṣad, we find a few words commonly used in all upaniṣats, but with a touch of uncommon and irregular meanings. For instance, avidyā in major texts are synonymous to māyā. In contrary, meaning of the word avidyā in īśāvāsyopaniṣad is in itself a subject of contemplation or to say it is contemplative like omkāra. Īśāvāsyopaniṣad among the principle ten has in plenty to offer sādhākas some upāsanās, by practising which they can afford to have a control over the prakṛti (physical world). These upāsanās also provides the aspirants a glittering golden pass...

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125 Govindachariar in his translation work to the Sri Ramanuja’s Gita commentary has enlisted 32 vidyās.

126 Samhitā, deals with rituals and these 18 mantras have nothing to do with rituals either. Hence it becomes apt to categorize these mantras under Upaniṣat

127 उपक्रमः उपसंहारः अन्यायाः पूर्वता फलम् अर्थवादः उपमसि: ||

128 Īśāvāsyopaniṣadh (the other name of Īśāvāsyopaniṣad)
by which they can enter into the realms of satyaloka and eventually merge in the supreme brahman at the end of a kalpa to surmount the cycle of birth and death.

As discussed earlier, the first mantra has been labelled as īśā vidyā by the vedantic fraternity. In such a case, question would be what is the contemplative element here in the mantra? The first half of the mantra speaks of the īśvara as the underlying element behind this tangible and intangible universe. To unravel such subtlest mysteries of nature, initially śravaṇa (hermeneutical) manana (philosophical) nididhyāsana (Meditative) methods are employed. An illustration in śaṅkaracārya’s commentary on the first mantra of īśāvāsyopanisad serves the importance of rationalising the concept of the existence of īśvara in all spheres of life, in case, the unflinching faith of the aspirant is shaken by other strong opposing negative forces like cārvāka and other atheists’ school of Indian philosophies, even after the study of theists’ treatises which throws light on the pure form of the existing energy named as the atman or brahman. The illustration goes this way: the moist piece of sandalwood by the association of filthy water with a stench in it, in any way cannot eradicate the fragrance of the piece. As the fragrance can only be felt when it is rubbed against a strong wooden material and not by just placing it near the nose. So the statements intents to say that these scriptures are just not to be understood through debates and other learning materials, but to be practised and experienced. To unravel methodologically the subtlest harmonious īśvara behind all living and non living beings, aspirant requires a considerable amount of time according to his earlier karmas. This process is however upāsanā only, as the mind is constantly struggling to latch onto the highest non-dualistic principle, in every single atom, thereby lose its own identity. This is an antagonistic view, far away from the ordinary man’s experience and beyond the horizon of his worldly knowledge. It is also very common for an ordinary man to think of a purpose behind adopting a holistic view and even to assimilate the functional relationship between the whole and the part (paramātmā and

129 Kalpa constitutes 4 yugas (satya tretā dvāpara and kali).
130 ब्रह्मण सह ते सर्वं चंसंहे प्रतिसंते | पवित्रानं कुतल्मानं: प्रविष्टानं परं पदम॥
131 यथा चन्दनगमः: उदकादि-संक्षेप-क्रृत्रिमादिमौर्यिके टौग्म्यं तत्स्वरूप-नियमणानं आच्छाद्यं वेन पारमात्मिकं गमेन॥
But, it is true that eventually the power to unleash the higher mental faculties’ and to envisage the underlying one single thread as the universal force īśvara becomes feasible, by practising these upāsanas on a regular basis, which paves way for the aspirant to put an end to all dualisms. Contextually the fruits or the outcome of these upāsanās will be discussed herein as the śāstrās defines beautifully the theory of cause and effect\textsuperscript{132}, which is a by product of any karma. Hence everything has a purpose and nothing is futile. The fruits of certain vidyās are tangible and of others it is intangible. In case the upāsaka aims at tangible fruits, then it would be for sure of a very low quality, as he would be canalizing all his hard earned mental energy to materialize a material which falls under the primary law of universe called mortality. This would be like a very harsh and a ridiculous imagination of a student, who as a graduate from a top notch university desires to embark on a petty shop in a small town, with an intension to earn bread for his family. Umpteen examples of such austerities performed to materialize less valuable materials are found throughout the history of this land, especially in the two epics rāmayana and mahābhāratha. A special passage has been dedicated in chapter four to explain the futility of turning our efforts to attain a transitory world famously known as heaven. In other cases, where upāsakas zero in on intangible fruit viz, heaven, are in no way less than those who contemplate on tangible fruits, in choosing a mediocre spiritual aims. To perform high-octane austerity, with one single intention, that is to depart from this mortal body and to reach and land in the realms of a lokā, from where one has to indispensably fall back on to the earth, after exhausting his merits\textsuperscript{133}, only to be draped with flesh and bones taking the form of a living being is the heights of futility\textsuperscript{134}. This ostensibly aids in raising doubts over the theory’s obsolescence and also provokes one to think of the unworthiness of such a study. But inherently, it is symbolic, it is universal and its all time applicability is an unmissable factor one has to acknowledge. The ṛṣis have handed over to mankind the vedas which are pregnant with symbolism and can only can be grasped by the wise and the witty. The ṛṣis in every upaniṣat have proved that

\textsuperscript{132} B.G. 9.21

\textsuperscript{133} punyam

\textsuperscript{134} B.G. 9.21
immortality is not paramount and mortality is surmountable and hence they have never been content with anything less than liberation. When emancipation is compared to other fruits like reaching heaven and other paranormal accomplishments, which are short-lived, it clearly shows how worthy it is for an aspirant to stretch a bit more to think above the mortal material fruit and attain the immortal state and succeed in attaining a perennial bliss. It is for this reason that it appears to a few that upāsanās are not worth practising. However upāsanās have never been performed with petty desires but aimed at the clearing of the attitudinal blockages and mental cobwebs. Hence, ādi ṣaṅkara has been emphatic throughout his commentaries on the term cittaśuddhi. Every upāsana, when practised by sādhaka must help him to leap out from one phase to other phase of spirituality, with more refinement in the thought process and with nicety in the approach to life. The fruit of iśā vidyā as mentioned by ādi ṣaṅkara at the end of the commentary of the same mantra says that it releases us from the cycle of birth and death forever. Here an interesting piece of discussion takes place as to what it means ‘to put an end to the misery filled worldly experiences and merging with the supreme soul to remain in an ecstatic state of bliss’. In the tradition of Indian philosophy, one can observe the ‘theory of rebirth’. The fascinating aspect one has to contemplate while understanding the theory is that, the God who is accepted to be the projector of this universe, is in no way connected in giving birth to one individual in one prestigious, royal or a poor or wrecked family or one clan, as it raises the issue of he being partial. Hence the common acceptance and belief is that the projection cannot be dated back to one period in the history. It is anādi and anantā, without a beginning or without an end. And again such highest fruit is the resultant of the end of all human desires.

**Human Desires:**

Desires are divided into three which in a nut shell exhibits psychologically the narrow understanding of human life by many. Right from the beginning there have been men who constantly spent years in just amassing wealth, or who believed that at

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135 जीव इत्यादि विश्वविपस्यकं चित्रे च जीववाच्याः भिन्नः | अकिंचित्तिः येषाऽः च श्रवः परस्माक्मनाद्यः ||

136 जीव इत्यादि विश्वविपस्यकं चित्रे च जीववाच्याः भिन्नः | अकिंचित्तिः येषाऽः च श्रवः परस्माक्मनाद्यः ||
the end of the journey with one body is the end of the life journey forever, as the soul would also depart with the body. The atheists especially the cārvāka, strongly believed in the ‘body as soul’ theory. These situations existed throughout the centuries, but on a smaller scale, unlike what we see in the present day scenario, which is seen on a larger scale. But the one stand out feature of men who belonged to earlier generations was that they were staunch believers of the theory ‘the performance of various yajñas leads to heaven and fetches other material fruits’. Moreover, for such performances the amount of time, energy and intelligence involved and spent was relatively less when compared to time, energy and intelligence invested in performing upāsana or pursuing the path of jñānam. Men have always been driven by the natural tendencies and have also been the slaves of fruits evolved out of desires, which appeased them transitorily and momentarily. But those who have outstripped the ordinary segment of people or so called layman are those who have won over their senses and have challenged the cheap human desires and thereby harnessing the inherent energy and to understand the subtleties of the gross world. These subliminal thoughts and effective thought processes yielded them eternal fruits. Hence the study of these scriptures becomes more significant and relevant and also inspiring, especially to the generation, which has become the slave of senses and its pleasure. This pleasure seeking in the earlier generation had a standardized pattern wherein, the student after the completion of education in the Gurukula system, for twelve stipulated years, comes out as a responsible citizen to the society to meet the needs and demands of the same and also meet his family needs. His responsibility becomes two fold when he gets married and starts performing sacrifices, to lead a life as directed by the vedas and his gurus. But to perform sacrifices, the role of a better half is also vital. The guru’s words to make the society a better place to live are partially fulfilled when one is married and starts fire rituals. The impact of such yajña is elaborated in bhagavadgītā third chapter. But to completely fulfil the guru’s

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137 अयातो वा एषः यः अज्ञीकः || Taittiriya Brahmana  
138 देवानां भावयता अनेन ते देवा भावयन्तु वः || परस्परं भावयन्ति: प्रेमः परम् अवास्यथ || B.G. 3.11
upadeśa and to continue his family tree he has to procreate\textsuperscript{139}. So if scrutinised in today’s situation man’s desire revolves more and more around money and sex. In the earlier days the desires of men went a step ahead to think of life after death, whereas the men of today have given very less importance to the journey of life after death. However, in the earlier days, birth of a male child was considered valuable as he had the licence to perform rituals of his father after his death. The same idea of all the above mentioned thoughts has been succinctly put forth in vedic terminology as 
एषणा\textsuperscript{140} (\textit{eṣanā}) - ‘desire’, three desires are viz, वित्त (money), पुत्र (child) and लोक (world), i.e., desire to have money, children and reach the other worlds by performing related rituals here on earth in their sojourn between birth and death.

\textbf{Is attaining \textit{mokṣa} also a desire?}

Here a question is usually thought by many aspirants and curious readers, ‘is it not the idea to attain \textit{mokṣa} a desire’? Out rightly, the answer is no. Popularly in the vedantic tradition an example is given to prove it other way that idea of attaining is not a desire and above all, it is only realising and not attaining in its real sense. A pond filled with sweet water is portable, even in case the top most layers are filled with algae\textsuperscript{141}. The out most layers or the veil of a human being is \textit{māyā}, similar to algae and underlies the \textit{saccidānandasvarūpa}, or \textit{satyajñānānatasvarūpaparabrahma}, resembling the sweet pond water, which is the supreme blissful experiential entity. Any individual experiencing and realising the blissful \textit{saccidānandasvarūpa}, or \textit{satyajñānānatasvarūpaparabrahma}, goes beyond the ordinary worldly experience of pain, the by product of intense desire or passion or infatuation\textsuperscript{142}. This is also the end result of the \textit{iśā vidyā sādhanakrama}. 

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\textsuperscript{139} प्रजा च स्वाध्यायब्रम्भने च। प्रजनश्र स्वाध्यायब्रम्भने च। प्रजातिश्र स्वाध्यायब्रम्भने च।

\textsuperscript{140} आन्तमान विदिता ब्राह्मण: पुरुषगः स्वीर्षणांगः स्वीरक्षणांगः स्व्यवायवः विशालययः चारतिः॥ B.U. 3.5.1

\textsuperscript{141} शीवालाअपरिणयत॥

\textsuperscript{142} तत्र कः शोकः को मोहः एकत्वं अनुभवत॥ I.U.6

सर्वभूतेऽथ पात्मात्मां ततो न विज्ञापसः॥ I.U.7
The serenity of the brahman as the untouched with any attributes is mentioned in the Īśopaniṣat’s eighth mantra, which acts as a complimentary mantra to the Īśā vidyā mantra or the first mantra, i.e., self is all pervading, bright, incorporeal, scatheless and veinless, pure, untouched by sin; a seer, all knowing, superposed and self-begotten. It is he that has duly allotted to the eternal creators their various duties. The earlier reference to symbolism regarding the understanding of the veda mantras comes handy here. It is vastly evident here in this mantra that symbols aid in the comprehension of the characteristics of the supreme entity.

**Three Bodies and Three ranges of consciousness:**

Man is endowed with three bodies. Five-vital forces, five vital sheaths, ten organs and the mind, intellect, sub-conscious mind and ego, resides in these bodies and constitutes to jīvātmā. The gross body or sthūlaśarīra, which is seen to the naked eyes, is the medium through which we do maximum activities in the jāgrat-avasthā or awakened state of consciousness, which is given the utmost importance by men all around the world. But a step gone ahead into the deeper layers, the sūkṣmaśarīram subtle body has been described, which is beyond the anatomical and physiological structures, as per the existential medicinal researches. The understanding from the traditional perspectives of the subtle body is that, it has been enveloped by seventeen components. This liṅgaśarīram facilitates in dreaming or to experience the svapnāvasthā. Dream state of consciousness is the second state of consciousness, among the four ranges of consciousness. Whereas the kāraṇaśarīram or the causal

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143 The earlier reference to symbolism regarding the understanding of the veda mantras comes handy here.

144 The other name for sūkṣmaśarīram or subtle body.
body has been residence of *ahaṅkāraḥ* or ego and *citta*, known to be the central referral point of any individual through which he identifies himself as a person of multifarious activities. अहं कर्ता इति अहं-कारः. The causal body is the experiencer of the deep sleep state or *suṣupti-avasthā*. This point has been strengthened and supported by the practical experiences of living creatures, wherein all living beings in a deep sleep state of affair, do not place any mental or physical efforts to undertake any task. Hence, in the deep sleep state, there is no voluntary or involuntary movement of ten organs (five sense and five motor organs). But it is understandable that the frontal brain, the component of the physical or gross body, remains active as a few nerves assist continually in digestive and respiratory functions in the body. Creatures devoid of all efforts, rest in peace with themselves. Traditional example given to comprehend such state is- man after a brief period of sleep says “I had a pleasant sleep, I didn’t know anything”145. The letter ‘I’ in both denotes the existence of ego, the referral point, at the individual level, which acts as the binding factor in attaining the ‘supreme being’. It is interesting to note that man even in day to day life, comes across and experiences the state of silence and a state of unmanifest feelings and emotions, which is more or less similar to that of deep sleep state. For instance, when a person eats a sweet dish of his choice, he experiences instantaneously the sweetness of the dish, but to manifest verbally the sweetness, it is inexplicable, especially at the point of experiencing the dish. The same person when he narrates the experience later he can make any remarks referring it to the past experience, just as the familiar example of the *vedanta* tradition “I had a pleasant sleep, I didn’t know anything”. Such an experience in the terminology of *nyāya* philosophy is put in the form of an aphorism by *rṣi* gautama146. So it is clear as crystal that two experiences or two activities cannot occur at a time. Thus, human with three bodies experiences three consciousnesses which come under one spectrum. Further, on these three states from the *upāsanā* perspective, discussions will be later undertaken. For now, the existence of three states of consciousness was related with three bodies to prove the *jīvātmā*

145 सुक्स्म अहं अर्थम् अरुप्यायं न किष्टित अवंदिष्म॥

146 yugapat jānānutpattih manaso liṅgam। युगपत ज्ञाननुपत्तिः मनसो लिङ्गम।
structure. The structure of the *paramātmā*, whereas is diametrically opposite, which after a lot of negations has been explained in the *Īśāvāsyopanishad*, which is taken here for a detailed study. From the term *akāyam* (I.U.8), the subtle body has been negated which acts a source and a stimulant to all gross body’s gross mediums. The use of other two words in the mantra ‘*avraṇam* and *asnāviram*’ negates the existence of gross body, as the nerves and wounds are the components and features of gross body. The causal body too has been negated, by using the word *aśuddham*. Impurity is caused by the presence of nescience (*avidyā*). Hence *brahman* is the experience which happens to an aspirant who has crossed the three states of worldly consciousness or who has disentangled himself from the clutches of the nescience.

**The concept of vyaśti and samaśti:**

The concept of *vyāṣṭi* and *samaṣṭi* plays a vital role in explaining the world, as these two terms show the two divisions of the universe, though the underlying principle behind the two divisions is one. *Vyāṣṭi* represents the microcosmic phenomenon and *samaṣṭi* represents the macrocosmic phenomenon. In *Vedanta* list of terminologies, two words *avidyā* and *māyā* symbolizes the nescience of the microcosmic and macrocosmic phenomena respectively or *vyāṣṭi-ajñānam* and *samaṣṭi-ajñānam*. Interestingly, three bodies which are the by-products of the nescience are existing not just at micro level but also exist at the macro level. This concept of three bodies at both the micro and macro levels is understood from the *vedantic* concept of presiding deities. In the microcosm, experiencer or the presiding deity of the awakened state or the gross body activities is *viśva*. Whereas, *taijasa* and *prājña* preside over the experiences of dream and deep sleep respectively. In the macrocosm, the three presiding deities of three bodies are *virāṭ hiranyagarbha* and *īśvara*.

**The concept of vidyā and avidyā as described in Īśāvasyopaniṣat:**

As described earlier in the *Īśāvasyopanishat*, the meanings of the famous *vedantic* terminologies have been described here with a touch of unusual and irregular meanings. *Avidyā*, which is understood as the nescience in the microcosm is the
source of all the worldly pains and miseries. But in *iśāvasyopanīṣat*, *avidyā* is used synonymously to *karma*. Liberation to an individual happens only when he escapes from the shackles of *avidyā*, but here contextually, *avidyā* becomes an element of contemplation, like *vidyā*. In the ninth *mantra* of *iśāvasyopanīṣat*, both *avidyā* and *vidyā* have been used in different meanings. *Vidyā* has been used radiating the meaning ‘the knowledge of the gods and goddesses’. Whereas, naturally we come across in the *vedānta*, *vidyā* meant to be the knowledge of supreme being. Further more interesting is that the contemplative element *vidyā* here leads to the darker interiors of the ignorance. The literal meaning of the ninth *mantra* here provides us a clear cut meaning, which apparently confuses us profoundly. Into the realm of blind darkness they enter who are devoted to ignorance/*avidyā* (rituals or karma); but into greater darkness they enter who engage in knowledge (of a deity) alone or delight in the joy of meditation. Verse nine condemns the ignorant people with a view to harmonizing work with knowledge of a deity. Work can be harmonized with such knowledge both through reason and non-scriptural authority. That harmonization is suggested in this verse. The knowledge of a deity, which is to be combined with work cannot be the knowledge of work; for the former enables one to attain *devaloka* (the plane of the deities), whereas the latter gives one liberation. But the knowledge of a deity can very well be harmonized with the performance of action. Such harmonization is the real purport of the text and not the condemnation of either of the worship of a deity or of the performance of action; for both the work and the worship produce their appropriate results. Both are prescribed by the scriptures and therefore cannot be unworthy of being pursued. Those who are devoted to ignorance, that is to say, to work, enter into darkness, which is characterised by an absence of light. Here ignorance (*avidyā*) is work/*karma*, because the latter is opposed to knowledge (*vidyā*). Those who devote themselves to such a ritual as the *agnihotra* enter into darkness; into a greater darkness, enter those who renounce work and engage in the knowledge of a deity alone. The fruits of both knowledge and ritual/*karma* are separately

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147 Karma traditionally is binding force and impedes in the realization of the Supreme Being.

148 आभा: तमः प्रविद्धिनि वे अविद्याम् उपासले॥
ततो भुय इव तमो य उ विद्याय रतः॥ 1.9
mentioned in order to harmonise knowledge and work. Otherwise the one which was without fruit would be a mere appendage of the one bearing fruit, and in that case no harmony would be possible. The above said meaning of the mantra is the traditional understanding as passed on to ādi śaṅkarācārya from his revered guru gauḍapādāchārya.

But from a modern perspective and as per new theories and new understandings evolved to suit the contemporary world, it can be said that there are people who, through self-pride and vanity, forgo work though they are not qualified to do so. They are mere theoreticians. Some of them even indulge themselves in the pursuit of occult knowledge about various deities and neglect the ordinary duties prescribed by religion, they fall victims to greater nescience.

Apart, one can also interpret the same mantra with a feeling that vidyā in the context means the mere scriptural knowledge of supreme brahman without the experience of the same. Those who are merely gifted with such textual knowledge become belittled in front of the practitioners of various fruit yielding karmas or rituals. The rites provide them suitable intangible rewards.

The essence of this mantra sheds light on the cheap and transitory happiness one derives in the other lokās. People, who perform karma with an intention to reach the realms of heavens, drop back to the earth quickly after exhausting their merits in heavens. But people who pursue the knowledge of devatās, through meditative techniques reach on the planes of the deities after the death. However they dwell there for a longer period immersed and engrossed in the sensory and material joy. Perhaps people who come back from heavens should be quick enough to realise the transitory nature of material pleasures; but those residing in the heavens deluded by the enjoyment of more intense pleasures remain unaware of the final spiritual goal for a longer duration.
This idea is nicely elaborated in the *bhāgavatapurāṇa*\(^{149}\), which says that: “what have we achieved by winning this heaven, small in itself, but involving austere sacrifices, penances, fasting, gifts and other means? Here in heaven we lose the very memory of the lotus feet of *nārāyaṇa* the indwelling god, due to an abundant exuberance of sense enjoyments”.

The fruit of the *upāsanā* has been discussed twice in two different *mantras*, i.e., in tenth and eleventh *mantras*. It is so because of two reasons, firstly, one being the performance of *vidyā upāsanā* separately yields one fruit and the practise of *avidyā upāsanā* individually gives one fruit. Secondly, the performance of both, one after the other based on the progression one sees during the period of *sādhana* can bore him two fruits, i.e., the fruit of both practices simultaneously which is purely based on the speed of progression. The meaning of the tenth and eleventh *mantra* goes so\(^{150}\): “those who contemplate a deity (without integrating their contemplation with action) reaches after death the *devaloka* and reside therein till the merits earned by him in *bhūloka* is drained totally and those who perform ritualistic actions go to *pitrloka* to enjoy the results of their actions. In the eleventh *mantra*, it appears that those who synthesize both attain, in the end, the status of a deity and dwell in the heavenly world as long as the *yuga* cycle lasts, enjoying, as gods, what is called relative immortality.

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\(^{149}\) कि दुःकृतिर न: कहुतुभि: तथोत्स्वत्र: द्वारापिभ्यः युज्यन्ति फल्तुभ //
न क्योऽनादार्भदाःपराशुराः स्मृति: प्रमुद्धाराल्पकेऽन्तन्त्राय भवतः // B.P.5.19.21

\(^{150}\) अन्तेदयाविधियत्वा अन्तेदयाविधियत्वा //
इति दुःखङ्गो भृष्ट्राः च नन्तन्त्राल्पकेऽन्तन्त्रायः // I.U.10

विचार च अविचार च वस्तुर्मेयम् यह //
अविचाय तृतीय विचाय अमृतं अश्वम ततः // I.U.11
The Concept of saṁbhūti and asaṁbhūti in iśāvasyopaniṣat:

Here in this mantra the concept of cause and effect has been discussed and also the idea of sāguṇa-brahman and samaśti-avidyā or māyā is put forth. Here all of these are dealt from a contemplative perspective. It is regular, common and usual to find the sāguṇa-brahman or upāsya-brahman used as a contemplative element. But the māyā in the upaniṣadic lore has always been the veil that impedes our progress; hence it is to be surmounted. Rṣis who revealed this particular upaniṣat have been extremely explorative and brave enough to meditate on the most dangerous and binding element in the prakṛti. Asaṁbhūti is the unmanifest form and it is prior to the creation of names and forms or in a state prior to the creation, where the five elements are in equilibrium. Whereas, saṁbhūti is the manifested form. Hiranyagarbha is referred to as saṁbhūti. Those who worship the unmanifested form enter into the blinding darkness; but those who are devoted to the manifested enter into the greater darkness. It is indicated by the scriptures that the absorption into prakṛti is the highest result attainable through human and divine wealth. Up to this is the course of worldly existence. Beyond this is the identification with the ‘self’ in all.

The contemplation on the sūrya:

Throughout the upaniṣats number of instances are found where the praṇava is known as the intimate name of nirguṇa brahman. In the same way sūrya also is an intimate name to the ‘Supreme brahman’. In the iśāvasyopaniṣat a few mantras deal with the contemplation on sūrya, as a proximate deity and an intimate name of para-brahman or explaining to the human rays that the manifestation of brahman is the ‘Sun’. The ‘Sun’ is often used as a symbol of brahman151. The sun symbolizing

151 अर्थात् आदिद्वार ब्रह्मः॥
para-brahman is hidden from the view of people who are without self control. Hence it is said by the aspirant ‘tattvaṁ pūṣan apāvṛṇu satyadharmāy dhṛṣṭaye’. The ‘sun’ as a betrayer has concealed the ‘supreme being’ with a disc which is as luminous as a golden plate or disc. The face of ‘truth’ is covered by a golden vessel. O sun! Remove that for me whose law is to behold the ‘truth’. The results achieved by human means and heavenly means end in the state of prakṛti-laya. This is the end and the highest achievement in saṁsāra. Mokṣa is, however, different from and beyond this. It requires the total destruction of desires. Those who cannot attain mokṣa immediately attain it gradually through the passage of the ‘sun’. This mantra and the next mantra are a prayer to the ‘sun’ for allowing one passage across to the divine being. Truth is veiled over by a vessel of gold. The essential consciousness within the ‘sun’ is hidden by the external disc which dazzles the eyes of the beholder. That which we see in the ‘sun’ is not what is within the ‘sun’. That which is outside covers what is inside. brahman within the sun is covered over by the golden disc that alone is seen. It also means that the whole universe of creation with all its names and forms is a golden vessel. Gold shines and attracts the beholder. The world of names and forms attracts the mind, and the truth within is not seen. My law is this truth. My vision is based on truth; it is the perception of truth. This perception is not sense-perception but perception whose law is truth, i.e., spiritual perception free from the processes of the seer, seeing and seen. Withdraw your rays, O shining god; do not tempt me with what you are not, allow me to pass through the present experiences to the true experience of the spirit; let me behold what you are really. The aspirant more in an appealing tone spells his intuitive words in the next month, with an expectation that ‘lord surya’ may oblige and fold back or revoke his hot and sun rays as he does it daily in the evening to show the devotees his mild form. Here, the aspirant addresses ‘sun’ with different names which tells his divine features. Oh! the sun, so called because he protects the world, or the sun, so called because he traverses the sky alone or the sun, so called because he controls all, or the sun, so called because he sucks up rays, life and water, or the sun, so called because he is the son of prajāpati, the creator, please remove the
united rays and also withdraw your light and show to me the loveliest and awesome form of your inherent and real light. May I see? Here, of course there are a few vital things one has to draw from such a conversation between the two. First of all, one has to grasp the spirit of the conversation, as it appears as a conversation between two astral bodies. The above nugget guides us to knowledge of the existence of a subtle or an astral body within the sun, which generally to a spiritually disinclined is just a gross chemical object in the scheme of nature. Here ādi śaṅkarācāryā makes a valid point by saying it is not that an aspirant begs or he is a beggar who is making a solicitation to see the glamorous form of the divine hidden behind the golden plate or the vessel. Rather, it is something a due to him for all the practice he has done for years earnestly. Sādhaka is just one among the innumerable puruṣas in this cosmos embodied with the vyāhṛti, an abstract idea, which will be detailed under the contemplations of brhadāranyakopaniṣat. Here chances are that, one veers away from the literal understanding and misinterprets the commentary of ācārya. This form of contemplation is saguṇa and the sādhaka super-imposes the brahman upon the lord sūrya and tells him to show the light within him, which is nothing but his own and true form. This form of sādhana aids in an easy attainment of the brahman which, otherwise, when contemplated as formless becomes intricate.

Let the breath go to the immortal prāṇa. Let the body be reduced to ashes. O mind, remember your deeds. This is a prayer for the dissolution of the individual principle of breathing, i.e., the individual prāṇa, in the cosmic immortal prāṇa or hiranyagarbha. The body is burnt and goes to the earth. The meaning is that the effects shall go to the causes. The subtle body purified by karma and upāsana rises to the sun in order to pass through it. The word kratu means sacrifice or the divinity of the sacrifice or upāsana or the divinity of upāsana or the mind that performs the upāsana. Kratu is a sacrifice, and upāsana also is a sacrifice, because it is an act. The

153 पूर्णं एकं सूयं प्राज्ञपन्त व्यः रहस्मीन समूह । तेजो यस्य रूपं कल्याणमव तनेन पद्यामि यः अस्य अविन्ध्यः पुरुषः सः अहं अरिषम्। 1.1.16
154 य एव एतसिद्धांडते पूर्वपत्त्य भूरिति हिर: एकः विर एकमेतदसाये मूम इति वाहः । देवाहः हे एवं अस्तेन स्यरिति प्रतिष्ठा हें प्रतिष्ठें एवं अस्तेन स्त्रयोपिनिपद्धतिर्मति हतित पापमान जहांति च य एवं बेदाः। योऽद्धाय दक्षिणात्मकपत्त्य भूरिति हिर: एकः विर एकमेतदसाये मूम इति वाहः । देवाहः हे एवं अस्तेन स्यरिति प्रतिष्ठा हें प्रतिष्ठें एवं अस्तेन स्त्रयोपिनिपद्धतिर्मति हतित पापमान जहांति च य एवं बेदाः। B.U. 5.5.3 & 4
actions done by a person are witnessed by the divinity presiding over the sacrifice. The prayer is to this divinity so that He may remember what fate is to befall this person after death in accordance with his actions. Here agni is prayed to as the chief priest of the sacrifice and the witnessing divinity of the sacrifice. It may also be a prayer to the mind to remember its deeds like upāsana, etc., for the time of remembering has now come.

**Kenopaniṣat:**

The brahman should be worshipped by all and is hence called tadvanam. As tadvanam, it must be worshipped or contemplated. Who thus now brahman (the fruit of becoming brahman after contemplating in it), is loved by all living beings. Though we don’t find in kenopaniṣat, a great quantity of contemplations, yet, the one mentioned above has in it the cream of upāsanam and is of highest quality. The fruit of the upāsanam mentioned here is all-inclusive. When we love the brahman, unconditionally, the love automatically is radiated to all beings, who are the anīśas of brahman (elements of brahman). Such thoughts alone conveys the idea of rṣis and the clarity they had about their life and also about the world and its well being was something phenomenal and it is reflected here in a simple mantra. Realization of brahman as the innermost ‘self’ of all beings transforms individual man into the universal man; he becomes brahman. Naturally he is then loved by all, just as brahman is loved.

**Meditation on Brahman:**

Brahman is the embodiment of all qualities, powers and existence. It is possible for anyone to obtain anything in any form at any time and at any place, because the substance of everything is everywhere and in every form. With whatever conception of brahman one may meditate on it, one experiences the form of that conception alone, to the exclusion of everything else. If one meditates on it as ‘supreme love’, the centre of attraction, adoration and worship, identifying oneself with brahman, one becomes the object of everybody’s love, of all adoration and worship. One who loves brahman shall be loved by every being of the universe. One who worships it shall be
worshipped by all. If one meditates on brahman as supreme greatness and glory, one shall become supreme and glorious. Whatever attitude we develop towards brahman that is repaid to us in manifold forms. The fact is that it is not possible to meditate on brahman except by identifying oneself with it. Hence when attitudes are developed towards brahman in the process of meditation, they are, in fact, developed towards oneself. This is why the meditator experiences whatever he superimposes upon brahman. The best kind of meditation, however, is not to conceive of brahman as having any quality at all, i.e., to negate all qualities that the mind thinks of. Qualities limit brahman, and we get only what we think. The negation of qualities, however, discloses truth as it is in itself, and the meditator becomes brahman itself. Meditation on brahman is an attempt to become the ‘self’ of all beings. This is the reason why a lover of and a meditator on brahman becomes the centre of adoration and worship. Every being loves itself the most and adores and worships itself as the best and the dearest. And since this dearest ‘self’ is reflected through a lover of brahman, he becomes the dearest and the most adorable of all. One can relate oneself to anything and can know anything in the best possible way only when one becomes that thing. Therefore, meditation on brahman is the effort towards obtaining and becoming everything, i.e., achieving the highest perfection in the ‘supreme absolute’.

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**Kathopanisat:**

**Agnividyā and nachiketāvidyā: a pathway to conditional happiness:**

Naciketas said 'in heaven there is no fear at all caused by disease, etc. Nor do you rule thereof might'. Therefore, none there, fears you (the lord of death- yama), as
men in this world (earth) do in old age; again, having subdued both hunger and thirst, one in heaven being free from all afflictions of the mind rejoices.\(^{155}\)

There are two heavens, the lower and the higher. The lower one referred to in the *purāṇas* is *indra-loka*, and the higher one is *brahma-loka*. Nachiketas may be referring to both of them. In the lower heaven is intense joy. It is like our world; a counterpart to our desires, but there is no heat, cold, hunger, thirst, old age, disease and death, all of which are our sufferings here. The individuals there are partaking of the glory of the realm. But from that heaven, one has to come back. One may go there on account of having done good deeds here, but on exhaustion of their merits, he returns. The higher heaven or *brahma-loka* is different in its nature: it is identical with *hiranyagarbha*. And here, one crosses over hunger and thirst. When one becomes the soul of the cosmos, or *hiranyagarbha*, there is no return. It is enjoyment not only after death, but even while living. This state is known as *jīvanmukti*, and described in various ways in our scriptures. It is the state of *vaiśvānara*, identified with *vaiśvānara-agni* or *nachiketas-agni*, or universal fire. This *vaiśvānara* is *iśvara* the ‘universal man’ (*viśva* and *nara*: *vaiśvānara*) to be attained through a mysterious *upāsana* by imagining, in internal meditation, the external sacrifice. The *āranyakas* contain such types of meditation where the actual sacrifice is contemplated in the mind, without material objects. The *nachiketas-agni* is an example of this type. This particular portion of the *upaniṣat* is a faint memory of the *āranyakas* portion of the *taittirīya-brāhmaṇa*.

Knowing well the ‘fire’, oh *naciketa*, which leads to heaven, I tell to you, what has been solicited by you, and you learn it from me. Know this as the means of attaining infinite world (infinite is a relative term, in comparison with earth and its happiness), the support of this world in the form of *virāṭ* and hidden in heart (of the learned in the *vedas*)\(^{156}\).

What is this universal fire? Not found in the kitchen, not found in the house, but in the heart of everyone. Just as the ocean is in every drop, the ‘universal’ is in you, and can be invoked. The knowledge of this *agni* is equal to becoming the support

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\(^{155}\) स्वगः लोकः न भयं किंच नास्ति न तत्र तं जरया विभेदति। उभे तीत्वावशयन्यावपि परें शोकार्त्तिमो मोऽदुः स्वगः।। K.U.1.1.12

\(^{156}\) स त्यमः प्रयोजयिष्ठ मृत्योऽपि जीवं तं श्रद्धाप्राप्त मद्यम। स्वगः स्वगः अनन्तं भजते भमात वेदं हिंसीयेन वृैण वेण।। 1.1.13
of this universe, attaining to all worlds, nay, he himself is this creation. Wonderful is this teaching! It is not easy to explain what this universal fire is.

Yama explained to him that ‘fire’ which is the source of the world and also kind of bricks and how many bricks are required for the altar and how the sacrificial fire was to be lit. Naciketa, on his part, repeated everything as told, at which being pleased yama gave naciketa a garland of various hues and a boon voluntarily, which was called naciketa-vidyā, dedicated to the intelligence and smartness of the kid (naciketa), he was interacting with and named after the same. Yama was struck by the sharp intelligence of and memory of naciketas. He was to see more of it soon, and to have, perhaps for the first time in his experience, the joy and stimulus of crossing his wits with a seeking penetrating mind; and he was to say later on, as befits a great teacher: ‘may I have more questioning students like you’.

In mystical texts, the spiritual experience in this condition is compared to a garland of different colours that adorns the seeker, indicating manifold experiences and not only a single one. Here, one is blessed with universal knowledge of the past, present and future, and of memory of previous births. Past and future become an eternal present.

This sacrifice can be done either internally or externally, even as you can adore god by thinking of him, or by offering flowers to him. The nature of the substance with which to build this altar, the number of bricks and the way of lighting the fire—these three are the difficult things in the sacrifice. Whatever yama spoke, nachiketas repeated it just as it had been told.

One who has trice performed the nāchiketā-vidyā or nāchiketā sacrifice and united himself with the three (instructions by the mother, the father and the preceptor), and who has also done his threefold duties (study of the vedas, performance of rituals and giving alms), overcomes (the round of) birth and death; and realized that worshipful, omniscient, and resplendent one (the deity of fire), born of brahman, he attains supreme peace.
This is the crux of the teaching. The performance is threefold; the means employed are threefold; the action is threefold. It is only through the tradition of a guru explaining this enigmatic mantra that we know its meaning. What is this threefold performance symbolised by the threefold fast? It is self-control in the three realms. In addition to physical fast, also fast mentally. And thirdly, you should not even have a subconscious desire, not even for renown or omniscience. This threefold internal meditation is trinaciketas: piercing through mind, intellect and soul.

Nachiketas, I have told you the secret of internal meditation, hereafter to be called nachiketas-agni. Performing it, he who lights thrice this fire breaks the bonds of birth and death (which are but raga and dvesha). Breaking them, one becomes a jivanmukta in this very birth. Freed from all sorrow, he reaches the highest heaven of divine bliss.\footnote{चचच। \textsuperscript{159} कु।}

Every religion in the world has upheld the idea or concept of heaven. But it is the vedas which has went a step ahead to analyze happiness more than what one gets in heaven. Heaven’s happiness is more or less like a rich man’s way of comfortable material living. There is absolutely no mental and physical strains and pains, therein. However, such a life has to end and one has to come back to start a new birth afresh once the merits gained to enjoy such a heavenly happiness exhausts. Hence to guide one on the track of eternal bliss, the upaniṣat, have in detail dealt the master key to happiness called the brahman.

**This individual soul is always one with the universal soul:**

This ātman it is that makes you feel that you are the enjoyer of the fruits of action. We are under the impression that we are individual doers. Madhu means honey. For us, experience in this world is sweet like honey, and so we cling to it. Existence is itself joy, even with all the suffering it involves; even with all the miseries, because the atman reflects himself in our lives. The taster of the honey is the ātman, and the taste comes from him, too. This joy of life does not come from a distant place. The consciousness of our being alive comes not from outside. Our life is
identical with our existence. This verily is that. Omniscience is the mark of this universal being and seeing. We shall all become like this, provided we are able to break through the wall of personality. If, instead of limiting our consciousness to a single body, we are able to go beyond it, there is immediately a flood of omniscience, if only we are able to sink into the subconscious level of our being. This going beneath can be experienced internally or externally. You can sink into the ocean near New York or Mumbai; you sink into the same ocean. The atman-ocean is everywhere, and when you once enter into him, you will not shrink away from him. This is so strange! You do not go somewhere to see god and come back afterwards. You do not move even a single inch to see him. You are not travelling to any place in god-consciousness; don’t forget that he is everywhere.

The person who sees him seated within the five elements, him who has born of tapas (brahman), who has born before the waters and who having entered the cavity of the heart, is therein seated. This verily is that.

This ishvara, brahman, god, ātman, is externally visible and internally experienced. He is far and near. Externally, to the senses, He is the most distant, and yet, being your own self, He is nearest. Cosmically speaking, he was even prior to the idea of creation. It was by tapas that ishvara created. But his tapas is different from ours. For us, tapas is self-control and mental effort to subdue the senses. But for him, it is concentration of consciousness—universal being taking the shape of space and time. The substance of the world is the will of ishvara, just as the substance of a dream-object of yours is your own thought. Your dream-fire, your dream-water and so on are your own creations. For God, there is no hard or liquid substance, but only his will of which all elements are constituted. Prior to the manifestation of the five elements, say the purāṇas, there were only universal water and the spirit of god brooding over it. This water is the cosmic condition, and the spirit is nārayaṇa. He is so called because he gives life, spirit, to the original condition of things. This potentiality becomes will; brahman becomes ishvara. Prior to the will of hiranyagarbha’s concentrated thought is the absolute. Also, it is the deepest reality in

160 य इमें म पवेद्यां आत्मां जीवमन्निकाः। ईश्वरम् भूतमय्यस्य न ततो विज्ञापस्ते। প্রত্যেক্তি। K.U. 2.1.5
161 अजुवद्याः पुरुषो मया आत्मनि तिलिति। ईश्वरम् भूतमय्यस्य न ततो विज्ञापस्ते। প্রত্যেক্তি। K.U. 2.1.12
your own heart. That nārayaṇa is in you even now, and He broods over creation both microcosmically and macrocosmically. He becomes the elements and the jivas. In dream, you are the objects and also the subject. You yourself are the experiences of the dream-content. Likewise, ishvara is present objectively in the cosmos, and subjectively in you. So there need not be any worry as to how to approach this universal being who is far. What is that which is beyond the destruction of everything, was the question. This is that. That which is far, far from the ken of our senses, yet is our being. It is the most distant, unreachable, and the most inward. This is the difficulty in god-realisation: you have to become everything or nothing. This is your sādhānā. There are three kinds of ego: ‘I am something’; ‘I am everything’; ‘I am nothing’. The latter two are capable of bringing liberation. But the ego ‘I am something’ binds. The process of creation is being described in a graduated series: brahman is the supreme existence. It becomes ishvara, and then the will to project, hiranyagarbha, and as such, cosmic prāṇa. Universal life vibrating everywhere—a gross form of which is electric energy, a part of which is our breath. Universal prāṇa is hiranyagarbha. He is also the abode of all gods. Every god of every religion is one phase of this god. All gods hang in the universal tree of hiranyagarbha like leaves, fruits; flowers hang in the same tree. This universal tree is what is described in the fifteenth chapter of the gitā. All gods are appearances or shapes of this one god. This god, in which all gods exist, exists in your own heart. That which is without is also within: tattvamasi. That cosmic reality is the subjective reality also. God is above as well as below. Cosmically, He is īśvara and hiranyagarbha. Individually, he is our own self. We usually are under the impression that the sky is very far, that space is above and that stars are in space. But we forget that we are in space, in the sky; hanging in mid-air. If the moon and stars are far off in the skies to us, similarly the earth is in distant space to them. Just as they seem to be hanging in space thousands of miles away, we too seem hanging in space to them. We feel we are on the earth, and space is far, far away; but the fact is that it is everywhere. It is in this indivisible, conscious space that we feel god. The ideas of below and above, of distance and nearness, and finally, the conditions we impose on space have affected us so much that even in universally existing reality we make the distinction of below and above,
and philosophically we distinguish between brahman and īśvara, īśvara and jīva, macrocosm and microcosm, this and that, tat and idam—which are all notional differences. The omnipotent reality has centres everywhere. You can think through any point in space, for each is as good as any other. One circle has only one centre because it has only one circumference. But this is not a circle with a boundary. It may be a circle from the point of view of boundless existence, but it is filled with selfhood and as such cannot be differentiated into good and bad, just as oneself cannot become an object. The self is ever a subject, and inasmuch as it is the centre, it has centres everywhere. This god, reality, which we seek, is the universal creator, prior even to the manifestation of the five elements, tanmātras, and the cosmic causal condition, and yet, mysteriously enough, at the same time this most distant being is the bottommost existence in our heart.

Who is born along with prāṇa manifested as all devās the eater, seated, having entered the heart, who was born with the elements. This verily is that162.

This supreme being is not merely the transcendent presence called brahman, he is not merely the supreme called īśvara, He is also the cosmic prāṇa, the life of all beings.” The life we breathe, the energy that we breathe, is all the expression of this hiranyagarbha-prāṇa. It is the cosmic prāṇa that is breathed, by all—by people, plants, animals etc., all move because of the prāṇa that enlivens them. Life does not mean living in a world. It is not activity of any kind. To live is itself life, not merely to do something, or to speak or execute a deed. Life is the capacity to exist as different from manifested matter. It is not protoplasm; it is not thought. Prāṇa and life are only different words meaning the same. And it is difficult to explain how a human being or animal differs from inanimate matter, just as it is difficult to prove that we exist. All that is connected with god is mysterious. When you cross the logical limits of the intellect, everything becomes inexplicable. If externally there is no limit to the horizon, internally there is no limit to wisdom. Wisdom is endless as space is endless. God is limitless externally and internally. One of his expressions is this mysterious something which we call prāṇa, through which living bodies move from place to

162 यत्यत्सं तत्मसं: पृथ्विमात्र:। गुरः प्रविध्य निःस्तन्ते यो भूलिभ्येवप्रवेष्यत। पद्मह तत॥ K.U. 2.1.6
place and recognise themselves. To recognise oneself as living is life. Even plants have a self-direction: they grow and move towards the light of the sun. It may not be a thinking principle, but a tendency of self-recognition which is called life or prāṇa.

This hiranyagarbha, called vaiśvānarāgni in the āraṇyakas and naciketāgni here, hidden in fire-sticks like the embryo in pregnant women, should be daily adored; this verily is that\textsuperscript{163}. It is the jātharāgni that digests the food in our stomach. It is the fivefold fire that functions through the five sense organs. The nābhi is supposed to be the centre of it; a living force. This mystical fire is hidden in the two araṇis. In a sense you may say fire is hidden in a matchstick. In olden days it was created by the ignition of two sticks—the upper and lower araṇis are the two sections of the mathava which ignites fire and keeps it hidden in them. One stick is not enough; two are necessary. jātavedaḥ is agni. Just as rubbing or friction is necessary to ignite fire, some sort of igniting force is necessary to manifest hiranyagarbha. We have him in us; we carry him with us always; just as pregnant women carry the foetus in their wombs wherever they go, we move about with him, and we cannot live without him. This supreme that is within us, we worship it, though unknowingly. We cry for it, every day. We long and die for it—but unconsciously. Our searches in the world indicate that we cannot live without this being. Our suffering, our complaints indicate that we cannot live without him. Our wealth and possessions indicate that we cannot live without him. Hiranyagarbha is the infinite in us, and the many finitudes we collect from this world cannot make us happy. Likewise, all the visible material things collected by us cannot be equated with the universal we are carrying. With this treasure within, we seek for it outside. What we need is an awakening! Awakened ones recognise this being within, and unawakened ones search for it outside. What is needed is not a possession of the treasure, but a realisation of the fact that we possess it. If an emperor dreams that he is a beggar, what are we to do to make him rich? Are we to give him riches in the dream? No—he is only to be awakened and told that he is an emperor. And the very same instruction is for us: We possess the universal treasure in us; we have enough. To become rich in the universal sense we need not acquire many things. The universal

\textsuperscript{163} अरण्योनिहितो जातब्रहम गर्भे इव सुभूता गर्भिणीभिः। दिवं दिवं ईंक्षे जागृतिविद्विद्विमृत्त्विभिः। एतदेव तत॥ K.U. 2.1.7
wealth must be made part of our consciousness. This is how awakened ones worship it, while unawakened ones worship it as sense objects. The distorted worship performed by the ignorant by searching for happiness in these is not going to help them in any way; just as a beggars’ wandering in the dream world is not going to help him to become rich. Awakening, and not contact with things is the way to possess universal wealth. To wake up into another consciousness is the solution. This fire of awakening has to be ignited. Ṣīṣā or the awareness that one is the universal—that conflagration which is in every matchstick—is what is necessary. This awakened reality is verily that. This āgni is symbolically worshipped by the householders as the fivefold āgni, even today, but it has become only a ritual. People mistake this earthly fire as the real, instead of recognising it as the universal fire. But the āgni that we worship is a symbol of the vaiśvānarāgni. Life is prāṇa manifesting itself as energies of various kinds, just as electricity can be manifest as heating or freezing force, and so on. This mysterious living Being within individual bodies is That answer to nachiketas’ question about hiranyagarbha.

Yama continues: “The sun sets there, the sun rises from there; the propelling force behind the sun which makes it rise and set is that force which all the gods worship daily. No one goes beyond that. This verily is that. All gods are fixed in this one god, like spokes connected to the hub of a wheel; it can also be compared to, radii connected to the centre of a circle. This energy is the cause of all movement, not only in this world, but even in the stellar system. This mantra is the description of the controlling power of the physical cosmos. Gravitation is the force that acts between bodies. We are stunned by its mysterious laws working in the heavenly bodies, causing their motion through aeons and aeons. If ‘A’ is attracted by ‘B’, and ‘B’ is conversely attracted by ‘A’, we say they are mutually attracting each other. If there are three bodies involved, we cannot say which attracts what. If there are ten such bodies, the problem is more complicated. If there are innumerable bodies, how can we explain the gravitational law? This mutual attraction among bodies, which yet keep their courses, indicates the existence of a central governing power. Otherwise, there would
be no mutual attraction and planets would run helter-skelter. There would be no centripetal force which pulls everything to the centre, keeping all in their track. The planets are seen, but not the force that keeps them moving. By the term, ‘sun’, we have to understand all heavenly bodies. What is the law that keeps all cells in the body intact? Why do they not run away? We have never seen cells in the body fighting with each other. Why do they react chemically and otherwise? Why should there be a relation between effect and cause? All this is due to this central force or energy on which everything is hung and on which everything depends. This is the god of all gods. Everything valuable in this world and the celestial one is determined by this. No one can break its law. No one can exceed it. There is no such thing as violation of it. This reality is that supreme being.

This supreme absolute, brahman, is also the ātman of all beings. Of the size of a thumb, He resides in the middle of the body. This mysterious existence, god, cosmically present and extra-cosmically pervading, is also in one’s heart. When he enters the heart, He is the ātman, present there in a special manner: ever a seer and never a seen. He is sattā-sāmanya; the same in all. He is the light in everything, on account of which the atman is seen. God never becomes an object, and so no one can see him: he sees. When he reveals himself as the ātman, He appears to be located in that part of the body, but he is not so located. When the sun is reflected in various pots filled with water, many suns will be seen reflected in them and one may wrongly feel that there are many suns. Similarly one may be under the impression that the ātman is many. Our bodies are like a vessel containing the thought process or mind in which the supreme reflects in a mysterious manner. From this point of apparent localisation in the body, and on account of the secondary process of thought, the ātman is described as aṅguśthamātra, or the size of a thumb. When the sun is reflected in an ounce-glass, she appears to be of that size. It is said in psychophysical science that our body is constituted of centres of nerve current, and that some are narrow and some broad, some more transparent than others. If water passes through an iron tube it will not be visible, but it will be visible in a plastic tube. Certain nerve currents in the heart, brain etc., which are known only to the mystics or yogins and not to the scientists, are very transparent, and when the intelligence within us passes through
them as it does through every part of the body, there appears to be a larger intensity of light manifestation. So we are told in a figurative or special sense that intelligence is present there, because it is made visible only in these places. Intelligence is stronger felt between the eyebrows, in the throat and heart. These are the centres of the waking, dream and sleep states. It enters the heart when we are asleep, or in death or the super-conscious state. From this point of view it is said that the size of the ātman is as a thumb. There is a lot of controversy on this subject. Some say the ātman is only in one part of the body, and some others say that it is all over it, just like even though the candle stands in one place its light will fill the whole room. All these ideas are wrong because the universal cannot be only somewhere; it is everywhere. It manifests as the ātman or the knowing self and passes as a separate being on account of the limitations of the mind and senses. When this supreme master of the past, present and future is known, we will not only turn away from everything, we will also not want anything of this world. “Once having beheld the majesty of god, you will want nothing of this world.” Just as once you get up from dream you do not want to enter it again, likewise once having seen it you will not want to see anything of this world

A city of eleven gates belongs to the uncrooked intelligence. By ruling it, one does not grieve. This body has eleven gates. What are the eleven gates of this body-city? Some say the eleven orifices in the bodily system are the two eyes, two nostrils, two ears, mouth, the two of evacuation, navel and the crown of the head. But these are gates of only the gross body. There are also eleven gates in the subtle body, the eleven senses: five jñānedriyas, five karmendriyas, and the mind. So this city of the human personality is endowed with eleven openings, and consciousness can rush out through any of these. It can rush forth if there is even one gate; what to say if there are eleven! It splits up and moves. But this light within is not elevenfold. It is single, and it is not canalized, just as the space in a vessel is not limited to its walls. If a violent wind blows, it is not blown out. His light is always straight, and it is never extinguished. Our body is perpetually illumined by this light within. It does not bend with the body or get destroyed when the latter disintegrates. It does not get affected with the
affections of the body. Nothing on earth or in heaven can affect light. This light is *avikara aja*. One cannot restrict it as, one can the things of the world. Though it illumines the eleven gates and also the things outside them, it is unaffected by what happens in the body and around it. This bodily city is to be the object of one’s self-study. He who analyses the constitution of it will not grieve any more. The physical body is made of the five elements, the gross *bhūtas*: earth, water, fire, air and ether. It is the combination and permutation of them. Its constitution is the same as that of the world: the body is inert as earth is. It is endowed with light, power and motion, activity and sensation, just as a material medium may be charged with electric force. The body becomes a live wire by life-force, and is called *jīvas*. The five elements do not possess this energy which may be called life. Hence, the human body is more than these elements. The vitality in us is a special thing. Not only that, we have various sensations which other living beings do not have. We establish traffic between ourselves and the world outside through these gates of the senses. Through them, we move out of the body and go to the world, receive commodities and bring them into it. The world enters into us and we rush out; a perpetual commerce takes place. If the gates were not there, there would be no commerce and no *jīva*. The *jīva* within lacks contents, and the world outside lacks vitality. They supply to each other what they need.

He is not merely the cosmic principle and the regulator of cosmic activity. All activities, even in the human system, are regulated by the *ātman*; even our breath, He being the integrating principle in us. He moves the *prāṇa* up and casts out the *apāna*, the ramifications of the vital force in us, He, the dwarf seated in the middle, adored by the gods. We know from our day-to-day life how this energy pervades the whole body. Every part of it is filled with light. We are aware of every part of our system, and in order to make this body active, to give it the energy of locomotion, to make the legs move, the eyes see and the other senses do their respective work, the *prāṇas* fill it with *rajas*, the force of activity. The *prāṇa* is pushed out, and the *apāna* is drawn in. Thus you cannot help breathing in and out, every moment, and you have no control over your internal system which is directed by someone different altogether. We should not be under the impression that the *prāṇas* give us life. They are sent in
different directions by the silent being inside who is himself not visible, like an absolute ruler who may send out his army or emissary. It is he who gets forth the prāṇa on account of which all action is done: vāmana, the silent ātman—most delightful and resplendent. When he acts through the representatives which are the senses, desires are manifest. When he takes possession of us through any one of them exclusively, we are captured by a rapture. It may be caused by a sensory or mental activity, as in music, beautiful scenery, a masterpiece of literature. And then, you feel an elation wherein all five senses are hushed. Beauty can manifest in art or sense-enjoyment which is binding; but the highest rapture comes when in spiritual ecstasy the beauty of the ātman manifests internally; pure, non-sensory, independent of contact with mind and senses. Neither they nor the prāṇa or āpāṇa are working then, but only that which brings illumination of the whole being. While the senses and prāṇa are activated by this silent Witness within, it is not to be forgotten that everything is subservient to him. All gods, meaning all the senses, worship him outwardly. He is silent. He does not act in a way we can understand. His existence is charged with a power that is enough to energise the whole universe. So the true worship of god would be to adore him in all things, as all gods: viśvedeva -not this or that god. He is the prāṇa within and without; being inside as the senses and outside, cosmically, as the sūtrātman.

“When this being separates himself from the body and is released, what happens to the body, and what remains in the end?” The body’s beauty is that of the ātman, and when he is withdrawn, there is no beauty left. All the bodily parts are integrated by him, and when he leaves, there is decay and decomposition, and they go back to their sources, the elements. Yama gives here a twofold answer. When the two exist together, there is what is called a personality, jīvatva, and they seem integrated. When the two get separated, the body goes to its physical sources, and in his ultimate separation, the ātman goes to the ātman. Birth is nothing but the animation of the mind and senses by the light of the ātman, and death is separation. When it takes place, there is on one side physical death, and on the other, spiritual segregation of the

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\[166\] अस्य विश्वसंसारयश्च शरीरसंस्कारय देविनाः। देवादिब्रुच्ययाश्च तिमंतर परिविषयते॥ पद्धैः सत॥ 2.2.4
connection between mind and ātman. The mind acts as a twofold link: to the body and to him. It can peep within as well as without. When it looks outward through the physical senses, it becomes impure, the lower mind or aśuddha -manas. When it looks within, independent of them, it becomes the higher mind, śuddha -manas. That is why, though it is the cause of our bondage, it can also be the cause of our liberation. In empirical death, the subtle body gets isolated from the physical one. Here, the contact of the ātman with the mind, does not end; only the physical body is cast off. The subtle and causal bodies remain, and they are the cause of saṁsāra. The causal body is the annamayakośa into which we enter in deep sleep. As long as those two persist, transmigration for the sake of enjoying karmas cannot cease. While empirical death is the separation from the physical sheath by the mind and the ātman, spiritual death is the separation of the ātman from the mind. When this isolation takes place ultimately, in ātyantikapraṇaya, the final death of individuality, which is mokṣa, what remains? When all that is external is left behind, what remains? All apparent restrictions of consciousness cease, and the ātman recognises His pristine, original universality.

Here, the upaniṣat shifts the emphasis to another aspect: while the soul is reincarnated in different bodies, it can also liberate itself, if it is honest. For this purpose, it has to investigate itself deeply. Just as there is sensation behind the awareness of objects, thinking behind ordinary sensation, there is consciousness behind thoughts. This consciousness is not the same as mentation; one is not the other. Sensation is to be separated from the awareness of objects, thought from sensation, and consciousness from the thought. Consciousness is not mind, mind is not sensation, sensation is not object. Yet due to a mix-up of character, one gets superimposed on the other. This mutual superimposition is ananya-adhyasa, and when we investigate it, the independence of consciousness will be realised. This is easily done by analysing the three states of waking, dream and deep sleep. In this mantra, a hint at it is given: even when you are fast asleep, you may glide into the world of dream. The various experiences you have there are similar to the waking condition. As far as their structure is concerned, these two states are the same. Consciousness as we know, it exists even in deep sleep, because of which we remember the experiences of the previous day. This shows that consciousness stands as a witness of all states. That
which stands ultimately separated from all phenomena—physical, mental, emotional—is *brahman*. That consciousness is the witness of the desire-filled activities in all the states. All worlds hang on this pure ātman in his universal nature. No one can go beyond this. Transmigration ends here. This verily is that\textsuperscript{167} says *yama* to *nachiketas*.

**Praśnopanisat:**

**Praśnopāsanam:**

From the ‘Self’, is born *praṇa*. *Prāṇa* is just like the shadow of the human being. The relation is intrinsic and it enters the body, owing to the actions of the mind\textsuperscript{168}. *Prānas* act in the body as a king who alone can execute the monitoring job and assign people into ruling of small town and villages. *Prāṇa* too will assign other organs its jobs and supervises, while it remains to be supervised by the *brahman*. *Prāṇa* places *apāṇa* in the two lower apertures. *Prāṇa* himself, issuing out of the mouth, resides in the eyes and ears. In the middle, however is *samāṇa*\textsuperscript{169}. Since this one distributes equally all the food that is eaten, therefore these issue out of these seven flames\textsuperscript{170}. Though there is one *prāṇa*, throughout the body, it has been given different names based on its duty. For instance, *devadatta*, father of two children, is well a husband of his wife. He is himself a son to his parents and a grandson to his grandparents. He is also an employee of a company. Thus based on his assignments, he is assigned names, even though actually he is one single individual. The same applies to the context of *prāṇas* in the body which takes up different roles and helps to keep our energy intact and thereby give health to physical, vital, mental, intellectual sheaths which leads eventually to the health of the blissful sheath. This ‘Self’ (i.e., the subtle body) is surely in the heart. There are hundred and one of the chief nerves. Each

\textsuperscript{167} य एव स्वयं जागरित कार्य कार्य पूर्णो निर्मित्यां। तदेव दृष्टे तद्वारा तद्वन्ध्यामुच्यते। तस्मिनेर्गुणां श्रेष्ठ: सबं तद्व तात्पर्यति कष्टम। पत्तेद्र। तत। K.U.2.2.8

\textsuperscript{168} आत्मन एव प्राणो जापते। देवपथे पुरुषो छात्रवृत्तिमेत्रःंद्रान्तर्द्रव्यात्मकतिमेत्रस्मारि। प.उ. 3...3

\textsuperscript{169} पायुपादयोपाभवन चेन्द्रोपाध्ययं भ्रमस्य वन्यं। स्वयं नामस्वरूपमुस्सतयं। एव दृष्टे तत्वात्त्वां समं नामस्वरूपं तस्मादेति। समायमां वर्णनम। प.उ. 3.5

\textsuperscript{170} The imagery is thus brought out: the digest power in the stomach is the sacrificial fire; food is the oblation; and sense knowledge is the flame. The seven organs in the head are: two eyes, two ears, two nostrils, and the mouth. These derive their capacity to act from the energy supplied by food.
of them has a hundred divisions. Each branch is divided into seventy-two thousand sub-branches. Among them moves vyāna. Udāna when it is in upward trend through the one particular nerve will lead to a virtuous world as a result of virtue and to a sinful world as a result of sin and to the human world as a result of both.

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

The external fire tejas verily is udāna. Therefore, the fire being extinguished, one again enters another body with the senses clinging to the mind. The general fire tejas, well-known and external, is the udāna in the body. The meaning is that by its light, it favours the wind known as udāna as udāna fire in its nature, favoured by the external fire, causes the ascent from the body. Therefore, when a man's natural fire is extinguished, then one should know that his life is spent, i.e., that he is dying; he

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171 There are 101 main nerves; each is divided into one hundred branches; and each of these branches is sub-divided into 72000 sub branches. Thus the sub-branches are 727,200,000 and the total number of all nerves is 727,210,201

172 हृदि द्रष्ट आत्मा । अरूर्दंदेवकान्त नारीणं तासां द्वैतं शतास्तपेतिकान्तं अभ्रास्ति अन्तिमदानेत्यवर्णणं भवत्वर्ण व्याप्तिः ॥

P.U. 3.6

173 अद्वेक्यायेऽवदनः पुण्येऽवदनं त्यानं नयति परिपरं पापमभान्मभमंतुष्टयोक्तम् ॥ P.U. 3.7

174 आदित्यो इ वेव बाह्यः प्रण उद्वेक्यं चैषर्म चाचुर्यं प्रणामस्मु हुः ॥ पृष्टियां तथ देवता सौण्ड पुरुषव अपानमवंज्ञानं पदाकारः स समानो वापूर्वान् ॥ P.U. 3.8
enters another body. How? along with the senses such as speech, etc., clinging to the mind\textsuperscript{175}.

Of what thought, by that he attains \textit{prāṇa}, the \textit{prāṇa} combined with \textit{udāna} along with the \textit{ātman} conducts to the world thought of. Of what thought he is at the time of death, by that thought, i.e., volition, he attains along with the senses, the \textit{prāṇa}, i.e., he puts forth the activity of the chief \textit{prāṇa}. The meaning is that at the time of death, the activity of the senses having declined, he lives putting forth the activity of the chief \textit{prāṇa} alone. Then his relations around say 'he breathes and lives'; and that \textit{prāṇa} manifesting the activity of \textit{udāna} (tejas); with the \textit{ātman} with the owner, i.e., the enjoyer. The \textit{prāṇa} manifesting the activity of the \textit{udāna} alone, leads the enjoyer to worlds (bodies) thought of, according to the influence of virtuous and sinful \textit{karma}\textsuperscript{176}.

The learned man who knows \textit{prāṇa} thus of his offspring there is break and he becomes immortal; there is the following verse. Of the learned man who knows \textit{prāṇa} thus i.e., with these attributes already described, about his birth, etc., the following fruits, both here and hereafter, are pointed out. The offspring, i.e., the son, the grandson, etc., of this knower, do not suffer break in continuity, and when the body falls having become one with \textit{prāṇa}, he becomes immortal (in a relative sense). The following verse (\textit{sloka}) briefly explains this purport\textsuperscript{177}.

Knowing the birth, the coming, the staying, and the five-fold sovereignty of \textit{prāṇa} and its stay in the body, one attains immortality; one attains immortality. Knowing the birth from the \textit{paramātman}, coming into this body, by the activity of the mind, staying in the lower apertures and other places, five-fold sovereignty the posting, as by a sovereign, of the different aspects of \textit{prāṇa}, in five forms. Its external manifestation as the sun, & etc. Within the body as eye, & etc, knowing \textit{prāṇa} thus one attains immortality (relative)\textsuperscript{178}.

\textsuperscript{175} पुरुषमविधिनिर्ममीन्ति सम्मुदायाते। प.उ. 3.9

\textsuperscript{176} यद्यविशालस्ते गर्भायाप्राप्तोऽध्ययने। प.उ. 3.10

\textsuperscript{177} भएवं विधान्या ये वेद न हरस्य प्लाज्जा हीप्रवेश्यामस्ति भवति तदेकः। प.उ. 3.11

\textsuperscript{178} उत्पत्तिमायमनु स्थानं विभवं चैव पद्धता। अध्यात्मं चैव प्राणस्य विधायायमूमत्स्वतेऽविधायामूमत्स्वते इति। प.उ. 3.12
Mundākopaniśat:

This upaniṣat conveys a deeper understanding of the Knowledge and opines that it was originally imparted by the creator himself to the representatives or the torch-bearers of knowledge, the Sages and the Divine Beings. Though no one is denied the right for knowledge and everyone has the right to the same, it is knowledge that is connected with renunciation that becomes the means to salvation. Renunciation is the necessary implication of the attempt, at an expansion into universality of nature. Knowledge cannot be expected to be co-existent with worldly activity, as it is famously said: “one person cannot sail in two boats simultaneously”. Love for the world is not consistent with love for the absolute; hence both cannot go hand in hand. Therefore, true spiritual Knowledge is found only in those who find no value in anything that is objective or who can even go to an extent of demeaning the objective world for the sake of a more concentrated sādhanā.

The upaniṣat at its very commencement says how the knowledge therein contained was transmitted from preceptor to disciple and does this for the purpose of praising it. By showing how and with what great labour this knowledge was acquired by the great sages as a means to secure the highest consummation, it extols knowledge to create a taste for it, in the minds of the hearers; for, it is only when a taste for knowledge is created by praising it they would eagerly seek to acquire it. How this knowledge is related to emancipation, as a means to its end, will be subsequently shown in passages like bhidyate hṛdaya granthiḥ. Having first stated here that the knowledge, denoted by the word aparā-vidyā such as ṛgveda, etc., and consisting merely of mandatory and prohibitory injunctions, cannot remove faults like ignorance, etc., which are the cause of saṁsāra, i.e., embodied existence and having, by the passages beginning with avidyāyām antare vartamānāḥ, etc. shown a (marked) division of vidyā into parā and aparā, it explains in the passages beginning with parīkṣya lokān etc., the knowledge of brahman, which is a means to the attainment of the highest (parā) and which can be attained only by the grace of the preceptor, after a renunciation of the desire for all objects whether as means or ends. It also declares
often the fruits of this knowledge in the passages ‘he who knows brahman becomes Brahman itself’ and ‘having become brahman while yet alive, all are freed.’ Although knowledge is permitted to all in any order of life, it is the knowledge of brahman in a sannyāsi that becomes the means of emancipation; not the knowledge combined with karma. This is shown by such passages as ‘living the life of a mendicant’ and ‘Being in the order of the sannyāsi etc. This also follows from the antagonism between knowledge and karma; it is well known to be impossible that the knowledge of the identity of self with brahman can be made to co-exist, even in a dream with karma (i.e., action). Knowledge being; independent of time and not being the effect of definite causes cannot be limited by time. If it be suggested that knowledge and karma can possibly co-exist as indicated by the fact that sages in the house-holder's order have handed down knowledge, we say that this mere indication (linga) cannot override an obvious fact; for the co-existence of light and darkness cannot be brought about even by a hundred rules, much less by mere indications (linga) like these. A short commentary is now commenced of the upaniṣat, whose relation to the end desired and whose result have been thus pointed out. This is named upaniṣat; it may be either because it lessens the numerous evils of conception, birth, old age, disease, etc., in persons who take kindly to this knowledge of brahman and approach it with faith and devotion; or, because it makes them reach brahman; or, because it totally destroys the cause of saṁsāra, such as ignorance, etc; thus from the several meanings of the root shad preceded by upani.

Brahma was the first among the divine beings. This lord of all, the protector of all, imparted to his eldest son atharva brahma-vidyā which is the basis of all sciences. brahma-vidyā is the fundamental science because it is the explanation and the very substance of all knowledge, the different aspects and branches of which are all lower forms of knowledge. Atharva who was told by Brahma the purest form of knowledge passed the same to aṅgirasa. Aṅgirasa transmitted brahma-vidyā to satyavaha, the son of bharadvāja, who gave this serenest and greatest science to aṅgirasa. Śaunaka, the great sacrificer, approached aṅgirasa duly and with respect asking: ‘what is that, O bhagavān, through the knowledge of which everything becomes known?’
The knowledge of everything through the knowledge of one thing means that everything is made up of that same thing. Ordinarily the knowledge of one thing does not imply the knowledge of another thing. But brahma-vidyā is not a knowledge which excludes other kinds of knowledge, but that which transmutes into itself all kinds of knowledge. Spiritual knowledge means the direct subjective or individualistic experience arrived at, through the fusion of the essence of the object of knowledge into the essence of the subject of knowledge. Hence, spiritual knowledge is indivisible experience in terms of measuring and quantifications, or not divisble like intellectual knowledge. It is intuition which does not function on the basis of duality, but is essentially a self-identical, integral experience. Spiritual knowledge means the essence of the knowledge of everything that exists in generality as well as in particularity. It is the knowledge of the highest cause, the knowledge of which means the knowledge of all its effects also. To him he said: ‘two kinds of knowledge have to be acquired: “Thus the knowers of brahman have declared. These are the lower and the higher.” Of these the lower one consists of the ṛgveda, the yajurveda, the sāmaveda, the atharvaveda, phonetics, rituals, grammar, etymology, prosody and astronomy. But the higher one is that through which the imperishable is attained. The lower knowledge acts as a toll to attain the higher knowledge. Aṅgirasa tries to explain the lower vidyā in the beginning, though the question of śaunaka is regarding the higher vidyā. There may be a general doubt in the mind of the aspirant as to whether the lower vidyā has got any value or not. Aṅgirasa anticipates such doubts likely to be experienced by the disciple and says that the lower one is an insufficient means to the realisation of Brahman. The lower vidyā pertains to the gods and goddesses, their worship and the different methods of attaining excellent higher seven regions179 through the performance of meritorious deeds, like contemplations, sacrifices, etc., offered to the gods and goddesses concerned. The prima facie view is rejected and the final judgment, viz. that the Imperishable Being is reached through another kind of knowledge is established. The great striking difference between the lower and the higher forms of the vidyās is that in the former case knowledge gives rise to the

179 भूराति-सात्मकः:
performance of actions, whereas, in the latter case, all action ceases before the attainment of knowledge. In the lower vidyā, when the knowledge of a god or a goddess is gained, efforts should be put forth afterwards in order to attain that god or goddess. But in the higher vidyā, knowledge does not mean the knowledge of any particular divinity and it is not knowledge in the ordinary sense at all. Higher knowledge means not the connection between the knower and the known, but the knowledge of the knower himself without any relation or medium between the knower and the known in the form of cognition or awareness. Further, the attainment of a god or a goddess means the taking of a special form by an individual, befitting the nature of that particular god or goddess. But higher knowledge means the renunciation of all forms of experience and existing as an absolutely attribute less being which is not in relation to anything external. The higher vidyā is the knowledge propounded in the gamut of upaniṣats. Brahma-vidyā is the technique or the science enabling one to reach absolute experience. This knowledge is attained through great effort in the forms of observation (अवलोकन), dialogue (संवाद), analysis (विचार), logical argument (तर्क) inference (अनुमान), introspection (अन्तरावलोकन), intuition (अनुभूति), testimony of scriptures (शाब्द), testimony of realized people (आप्त-वाक्य), and eventually aversion (वैराग्य) and constant determined practice (अभ्यास). Dharma and Jnana are different in their natures. Virtuous actions no doubt conform to Dharma. But, the nature of dharma is to goad one to action. When there is knowledge of dharma which is the same as lower vidyā, a person is incited to perform actions in terms of dharma. Knowledge of merely dharma does not mean perfection, because it is the sense of imperfection involved in it that prompts a person to do further action. But the higher knowledge is self-sufficient and does not require one to perform anything after the attainment of it. That which is imperceptible, ungraspable, without lineage, colourless, eyeless and earless, handless and footless, eternal and all-pervading, existing in the heart of all, very subtle, imperishable and the source of all beings, is beheld by men of wisdom. This indestructible being does not come

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180 विशृंहितमः
within the purview of the powers and the functions of the body, the vital energy, the
senses of knowledge and action, the mind, the subconscious, the intellect, and the ego,
whatever be the form into which their functions are modified. The relative values and
the ideas of connections or relations that are seen in the world of experience hold good
only when there is cognition and perception of the external. Attributes do not inhere in
this ultimate substance, and they are neither identical with it nor different from it. If
they are different, they have no connection with it; if they are identical, they do not
exist at all. Hence, all attributes are denied in the transcendental Being. The negation
of the functions of hearing and seeing imply the non-existence of name and form
which are connected with these two functions. Name and form do not mean the
ordinary name and form which are understood by the mind. Name means the
potentiality of form and form is the materialisation of name. Name is the subtle power
which is the factor working as the principle or constitution of individuality which
expresses itself as a form situated in space. Thus name stands for that individualistic
principle which does not change until the attainment of the highest knowledge. But the
form changes itself at the time of death and at the beginning of birth. Hence, nāma and
rūpa are not valid in the absolute. Further, the senses and the other organs are
necessary only when there is the need for the knowledge of anything or for doing
anything. Absoluteness does not stand in the need of either knowing anything or doing
anything, because of its secondlessness. It is able to know more and do more without
any functional organ, as these organs are not helps but real obstructions to the
consciousness of the perfection of spirit. This spirit does not suffer diminution either
in the form of decay of organs or loss of possessions or change of attributes, because it
has neither organs, nor properties, nor qualities which are subject to change; nor is it
affected by increase as in it everything is included. The spirit is experienced as
existent everywhere, without distinctions, by those who have risen to the level of
spiritual consciousness. This is the object of higher knowledge, or parā-vidyā.

The above discussion represents the essence of every upaniṣat. Upaniṣat
speaks of the highest intellectually inconceivable truth. The truth is also the fruit of
the task undertaken by the aspirant.
Contemplation on the Supreme as Omniscient:

As a spider projects forth and absorbs back (the threads), as plants grow on earth, as hairs grow on the body, the universe emerges from the imperishable being\(^{181}\).

The first example shows that even the material cause of the universe is the divine being itself, i.e., the universe is non-different in nature from its cause. The second illustration shows that what is manifested is only an appearance of the form of the original cause. The third example shows that even apparently inanimate beings also find their origin in the conscious cause. In short, whatever is, similar or dissimilar—everything is essentially the highest causeless cause, viz., the divine principle. Contemplation on the highest principle for its Omniscience, is possible for a very few aspirants who have done exceptional accomplishments day in day out with all dedication to reach the ultimate goal here and now.

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Criteria to contemplation and fruits according to muṇḍakopaniṣat:

Austerity and implicit faith are the criteria found in any spiritual practise. The same is emphasized in *patanjali yoga sūtra*\(^8\). For such a dedicated practice the fruit told by the *upaniṣat*.

Manifest outside is this very thing that is the deepest source of our aspirations. Verily in front of our eyes is manifest that very thing which is inconceivable otherwise. The deepest within is also there as the perceivable form before the senses. It is deepest in the heart, no doubt, but it is also capable of appearing before our very eyes as the thing that we see. This *brahman* is the great manifested support of all beings. It is the cause of all our experiences. It is very close to us, nearer than our neck, yet inside in the cavity of the heart. Everything that breathes, everything that is alive, all beings whether moving or not moving, anything that winks, all these are rooted this one single being as spokes are fixed on the hub of a wheel. It is the cause

\(^{181}\) यथायोग्यानामः सृष्टे गहते च यथा पुक्तिव्यायः ओषध्यः सम्बन्धितः। यथा सतः शुरुणातः केशारोतमानि तथा अश्वरातः संमवतेष्वधिस्म्। M.U. 1.1.7
of both the gross and the subtle. It is the most adorable of all beings. Kenopaniṣat says taddha tadvanaṁ nāmatadvanam iti upāsitavyam 4|6 How do you adorn brahman as the most lovable of all beings, the dearest of objects? Varenaṁ: Varena is the adorable. It is adorable because it is great and grand, and adorable because it is lovable and dear. It has two aesthetic characteristics, sublimity and beauty, and both are to be seen in god- this great brahman tattva, the ātma tattva. Might and attraction- both qualities are in godhead. Very few things combine these characteristics. There is great strength in a bulldozer; it can crush us if we go near it, but it has no beauty. It does not attract us, and we do not want to go on looking at it. It has a great force, a crushing force, great power, but no beauty. But certain beautiful things have no power, such as a flower in the garden. A rose, a jasmine, a lotus is very beautiful, but is not strong and powerful like an elephant. God is power and beauty combined. “How do we adore brahman?” the kenopaniṣat student asked the guru. We should adore brahman as lovable. Actually, the mind will not concentrate on god unless He is beautiful, attractive and lovable. If he terrible and fearsome, the mind will not concentrate on him. We cannot work by fear; we can work only by love. This applies not only to factories and offices, but also in the spiritual field to the work called meditation. God cannot threaten us so that we may worship him. God can only attract us. It is Aristotle who mentioned in his metaphysics that god pulls the world towards Himself as the beloved pulls the lover. These are examples and illustrations which defy logical considerations and mathematical calculations. Love is not logic and it is not mathematics, but it is something more than this. It is more precise than mathematics and more exact than any kind of calculation that we can think of, and greater than logic. Logic and mathematics are the greatest of sciences, so to say, but love is a greater science; and in the spiritual field especially, it is this that acts. The love of god, called mumukshutva, is the source of the student’s success in the field of yoga\textsuperscript{182}. That great reality, which has been described in cosmological terms in the earlier mantras, is manifesting its radiance in the form of this creation. The world as an emanation from god is actually the rays of this supreme being manifesting

\textsuperscript{182} आचि: सनिहितं गृहारं नामसमर्पणं सम्पर्यतम्। एजन्ताण्गार्हितम् यदेतज्ञानभक्तिभिः परं विज्ञानाध्याविंश प्रज्ञानाम्॥

M.U.2.2.1
themselves, as it were. It is the light of brahman that is visible here as the world of
perception, light that is condensed into solid matter but is nevertheless more subtle
than even the subtest atomic particles of life. It is arcinad and also anubhyyo ’nu,
meaning radiance and subtler than the subtest. It is subtle because of its not being an
object of perception. All that can be conceived, thought of, spoken about or perceived
are gross in their form. But this one, which is the knower and the seer of things and
cannot in any way be equated anywhere near objectivity of any kind, should naturally
be very subtle. It cannot be known at all, inasmuch as it is the knower of things.
Inasmuch as it is the knower of things, it cannot be known; therefore, it is anu, subtle.
All this weighty mass of physical manifestation, this physical cosmos, as large as it is,
together with all the inhabitants of this world, is rooted, fixed in this subtest of
realities. The subtler a thing is, the more powerful it is. A strong electric current,
which is not a physical object like tangible bricks or stones, etc., may break a
mountain and reduce it to powder if its voltage is sufficiently intense. Where is this
subtlety, the invisibility of this energy called electric power? We cannot even see it
with our eyes, but it can damage everything and dismantle huge structures. The
subtler of things is also the strongest of things and, therefore, the weighty mass of the
physical manifestation of the world is nowhere in comparison with this subtest
invisible reality on which everything is fixed. Invisible things control visible objects.
The visible world is not the real. The real is that which cannot be seen. The invisible is
the real. The more invisible and subtle the thing becomes, the more real also it is. This
it is that they call the imperishable brahman. That also is the vitality of the cosmos, as
well as the individual. That also is the reason why we speak. The energy that is
necessary for the modulation of the vocal cords in the articulation of sounds is itself
manifested in one form. That is the mind that thinks. It is the law, it is the rule, it is the
regulation, it is the system, it is the order that maintains this cosmos- This great order
is the truth of truths. It is the will of the absolute; it reigns supreme, triumphs always,
and anything other than that cannot triumph. It is immortal nectar. See it as delicious
honey. Immortal experience does not mean just existing for a long time, doing
nothing. That is not immortality. It is a durationless experience where the concept of
individual existence is completely abolished and transcended. For us who are living in
a world of space and time, for us who are physical bodies, to be immortal would seem like living for a long time in some place, without dying. This is a crude, childish idea of deathlessness. That which is deathlessness is also not physical. That which is not physical is also not in space and time; therefore, it is not in some place that it may endure for a long time. The very idea or notion of immortality has to be reevaluated. This great being is our aim. You have to hit it as you hit an object with an arrow. Oh dear brother, disciple, friend, student, whoever you are,. Oh blessed soul, seeker of truth, listen to me. Hit this object by the power of concentration as an archer hits a target with an arrow that he discharges from a bent bow. In the third mantra, the practice of spirituality, or sādhanā, is compared to an archer employing an arrow shot through a bow for the purpose of hitting a target. Now what is this arrow? What is this target? What is the bow in the case of this sādhanā, the spiritual practice? Upaniṣat knowledge is the bow. With the help of the knowledge that you have gained by a study of the upaniṣat, and by deep contemplation on the upaniṣat, consider that as the great weapon. Upaniṣat is a great weapon. It is the bow. Hold it in your hand and bend it, strike the string by the power of the concentration of your mind through analysis of the meaning of the teachings of the upaniṣat, and dwell into their true significance. With the power of intense devotion to it, bend the bow and pitch the arrow, which is the act of concentration. The mind is the arrow here, which is to be fixed on the bow of the knowledge of the upaniṣat gained by deep thought and study. And the bow has to be bent by intense longing. That imperishable being is the target which you have to hit with this arrow of your mind struck and discharged by the bow of upaniṣat knowledge, and bent with tremendous strength arisen from your longing for liberation. Upaniṣat is the knowledge which gives you the strength to embark on this great adventure of spiritual experience. That knowledge of the upaniṣat is compared here to a bow. Mind is the arrow, the longing for the liberation of the soul is the power with which you bend the bow and strike the string, and the target is the Imperishable Reality. Thus is the analogy of the bow and the arrow in the case of

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sādhanā, or yoga practice. It is again briefly repeated in the next verse. Praṇava, omkara is the bow. It was said earlier that upaniṣat knowledge is the bow. Now it is said that praṇava is the bow. The idea is that the praṇava, or om, is the essence of upaniṣat knowledge, and the māṇḍukyopaniṣat is supposed to be the quintessence of all the upaniṣats. Māṇḍūkyam ekaṁ evālam mumukṣuṁāṁ vimuktaye: muktikopaniṣat

1 For the sake of the liberation of the spirit, the māṇḍukyopaniṣat alone is sufficient. This is a statement made by the muktikopaniṣad. Now, the māṇḍukyopaniṣat is nothing but an exposition of praṇava. So in a sense it means the quintessence of upaniṣatic teachings is omkara, and so there is pertinence here. It is appropriate that this verse says that praṇava or omkara is the bow, equal to saying that upaniṣatic knowledge is the bow. Ātma: The individual soul which seeks liberation is the arrow. Brahman is the target. With great concentration, with unwavering attention, you must aim this arrow on that object. As the arrow merges in the object by striking it directly, the ātma, this individual, this mind, has to get dissolved in that object. The concentration of the archer in respect of a target is well known. He does not know what is happening to him on either side. His ability to concentrate on one point is such that he will not see anything other than the object. There is an illustration in the mahabharata. During the tournament in which droma tested the archery of the pāṇḍava and the kaurava, he hung a little wooden bird on the branch of a tree. The image had all the features of a bird, such as eyes, beak, etc. The idea was that the archer should hit only the eye, not any other part of the bird, and he should see only that. The eye of the archer should concentrate itself on only the bird’s eye, and he should not go on thinking varieties of things. Droma called yudhiṣṭīra. “Come on. What do you see there?” “I see a bird on the tree,” replied yudhiṣṭīra. “No. You are no good. Go to that side,” droma said. Then he called bhima. “What do you see?” “I see a bird tied to a branch of a tree.” “No good. Go that side.” Then he tested two other brothers, and they also failed. Then arjuna was called and asked, “What do you see?” “I see a black spot, and I see nothing else,” he replied. That is the concentration that is expected in meditation on brahman. It has already been mentioned that it is very

184 प्राप्तः विश्वात्यत्वमालाश्च द्वाराय द्रुपाया निविदते सम्रापित। आयमय तद्विक्यमेव चेतानात्मस्थं तदेवार्थं सोम् विद्भुव। M.U. 2.2.3
subtle. How could the gross mind, accustomed to thinking of objects, succeed in thinking of subtle things? *Brahman* is subtle because of its universality on one hand and its inwardness on the other hand. The combination of these two aspects is very difficult to consider in the mind. Either we think of an expanse or we think something inside us. It is not merely an expanse outside, and it is also not something sitting inside us. It is the blend of the inwardness of subjectivity together with the expanse of objectivity, the infinity. As these two thoughts cannot combine easily, it is hard for the mind to concentrate on *brahman*. It can concentrate on a form – on idols, on concepts, on an image that it places before itself – because it is outside. But *brahman* is not outside. How will we concentrate on it? So, Very cautious you have to be, very careful. Do not be in a hurry. Then your mind will unite itself with the object of your meditation as the arrow merges into the object. It is that on which space itself is fixed, which is the foundation of the whole earth. The entire space is an object in front of that. It is subtler, larger than space. And all things, including the mind and *prāṇas*, are fixed on that reality. That alone should be the goal of your life. Know it as the deepest reality of your own heart, ātma. Do not speak too much. When you speak, speak only about the ātma. Do not speak about anything else. All other words are weariness of speech. Therefore, concentrate yourself on this great ideal of your life, and mind your business, as they say. Do not engage yourself in other kinds of business in this world. This should be your only business, your only aim of work, and nothing else should attract your attention. This *sādhanā*, this practice, if it could be carried on successfully, will be the bridge to immortality. All the nerve currents of the body and the divinities of the cosmos are fixed in this universal consciousness *brahman*, as spokes in a wheel are fixed in the hub of the wheel. This one on which everything is fixed is moving inside the heart and manifests itself in various forms, as the mind conceptualises a variety of objects It was said we must meditate on *brahman*. How do we meditate on *brahman*? The prescription is given here. *Aum iṁ evaṁ dhyāya:* Meditate on *brahman* as *om*, by recitation of *om*. Deeply chant *om* like a vibration rising from the naval to the heart, as it were, and moving upwards through the heart and the throat.

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185 प्रणयो घनं: शारीर ब्रह्मा ब्रह्म तद्भन्मूच्चये। अप्रमर्थन वेदव्रय शरद्वन्त तंत्रयो भवेव। || M.U.2.2.4
वस्नम् ची: पृथ्वी चान्तकस्मोभवसं: सह प्राणिकः सर्वः। तत्रवेक्ष जान्य आचारनमय्या चापरमिष्यामृतस्य सेतुः। || M.U.2.2.5
until it becomes an articulated sound through the vocal organs. Inversely, when the sound formation of *om* is recited through the vocal organs, it becomes subtler and subtler as the chanting becomes calmer and calmer, more and more inward, and becomes inverted into its original source until it reaches its vibratory condition where sound is absent. And this ultimate vibration that is the final shape of *om* is identical with cosmic power, the very will of God. Therefore, meditate on *brahman* as *om*. *Om* is the name of *brahman*. *Tasya vācakaḥ praṇavaḥ* 1|27 says *patañjali*. We want to call God by some name, and we cannot call him by any other name except *om*. This is because all other names – such as *rāma*, *krṣṇa*, *govinda*, tree, stone, water, mountain – are words that we use to name particular objects. Every word in language has a particular object in front of it, located in some place, whereas *brahman* is not an object located in some place. Hence, any word that can connote only a located object will not suffice in defining *brahman*, which is everywhere. We require a universal name to denote universal being. The universal name is *Om*, according to universal vibrations. Therefore, through *om* meditate on *brahman*. Thus contemplate the Atman through *om*. The *guru* is blessing the disciples. May good betide you. May God speak to you for crossing beyond this portion of *saṁsāra*, beyond this darkness of ignorance. May you be blessed. Here is the blessing from the *guru*, as the teacher of this *upanisat*. May you succeed. Bon voyage! All knowing and aware of all things in detail; these words were uttered earlier also. *Sarvajñāḥ* has been interpreted as the knower of everything in generality. *Sarva-vid* is one who knows everything in detail. So this supreme being which is cosmically aware of everything in general as well as in detail has its glory sung in this world in the form of this creation. This earth, this glory that you see in this world, this very universe you see, is the encomium, the praise of God. The whole universe is praising God in all its forms, in all its shapes, through all its historical processes and every shape that it takes through evolution. The world as a whole is a total prayer that is offered to God by his own creation for having created the world. Sometimes it is said that God created the world so that it may pray to him - In the highest heaven, whose representation is within our own heart as the subtle spiritual

\footnote{अर्थात् स्वयं गृहस्थां भविष्यति यो नाभ: | स परोद्धत्वते बहुधः जायमान: | ओमित्वेः ध्यायच आत्मानं स्वरूपितं वः पाराय तमसः
परस्तातः M.U.2.2.6}
lotus, the city of *brahman*, as it is called, in this firmament of the spirit, in the lotus of the heart, the highest reality is planted. This mind formed, the *prāna* formed, and the physical body formed; all forms are its manifestations. In *anna*, which is the physical body, in *prāna*, which is the subtle vibration inside and in *manas*, which is the mind, it is fixed and is operating. When this glory is beheld within oneself, it manifests itself as bliss. What kind of experience do we have when we contact god? Bliss is the experience. *Ānanda* is the joy that accrues by contact with the supreme being. This ānanda is not like the ordinary sense pleasures to which we are accustomed here. Sense pleasure is not a real joy. Even mental contemplation of aesthetic objects cannot be regarded as the highest joy. This world cannot give us the highest joy, because our joys of the world are entangled in the heavy material of objectivity. Thus, *brahman* bliss is quite different and inconceivable, and its subtlety and magnitude have been illustrated in that calculus of bliss we have in the *taittirīya upanisat*, where it says that all the kinds of bliss that we can imagine in our mind are lower, and it is all multiplied by hundreds and hundreds in ascending series until we reach octillion multiplied states, as it were, where we will reach *brahman*’s quality. Actually, octillion is not the end of this calculus. There is no end to it. It is infinity, but because we have to calculate and end somewhere, we end it with some particular statement; but actually, any amount of multiplication of sensory pleasure cannot give us *brahman* bliss. Many untruths do not make one truth. Even if we multiply untruth by millions, does it become one truth? Likewise, this untruth of the pleasures of sense that we have in this world will not give us *brahman* bliss by any amount of calculus or multiplication. It is ānanda, pure and simple, *sat-chit-ānanda* combined, pure universal existence, inseparable consciousness and undiluted bliss. All the knots of the heart are broken at one stroke when this experience supervenes.\(^{187}\) There are three knots of the heart, symbolically told as – *brahma-granthi, rudra-granthi* and *viṣṇu-granthi*. They are actually *avidyā, kama* and *karma* – ignorance, desire and action. These knots are broken at once by the rise of the knowledge of brahman. All doubts are dispelled in one second. You will have no doubt in your mind; everything is so clear as if in a

\(^{187}\) य: सर्वं शरणां सर्वविदंश्य महिमा भूष। द्विंद्रे ब्रह्मद्वरुः क्षेष्य श्रावणात्मा प्रतिविष्कारं। मनोमय: प्राणद्वरुरस्त्वप्रतिविष्कारं श्रे हृदय सक्ताय। ततौ किं सिद्धान्तं परिपतं चीरा आनन्दचन्द्रमूर्त्या यद्हराय॥ M.U. 2.2.7
midday sun. All the *karmas* will be destroyed. All the effects of *karmas* that cause rebirth will be burnt into ashes. When does this happen? It happens only when you behold the great Being which is high and low combined. Here the word ‘karma’ is used in the plural. A controversy has arisen by commentators interpreting the word *karmāṇi* as plural. How many *karmas* are there? Plural implies more than two. In *sāṃskṛtam* grammar, plural is not dual, it is more than dual. In the English language there are only two such sets, and more than one is plural. But in *sāṃskṛtam*, more than one is dual and more than dual is plural. Here is plural, which means more than two. Does it mean that more than two *karmas* are destroyed, or are only two *karmas* destroyed? There are three kinds of *karmas* – *sañcita*, *āgami* and *prārabdha*. Usually it is said that *prārabdha* cannot be destroyed, and only *sanchita* and *agami* are destroyed, which are the storehouse of *karma* and also the effects of *karma* that are performed in the present world. They are destroyed, but the *karma* that has given birth to this body cannot be destroyed as long as the body lasts. This is the usual view of philosophers. Then why is the word ‘karma’ used in the plural? Some commentators say that *prārabdha* is also destroyed. By saying that, they imply that though the *jivanmukta* puruṣa actually appears to be living in a body, moving about, speaking, eating, and doing things like anybody else, he is above this body. To others, the body may look like a moving vehicle; but for his own self, his consciousness has spread throughout all bodies. The *jivanmukta* does not see himself in one body only. I’m going- that consciousness has been transcended by him. The *jivanmukta* puruṣa’s consciousness is in everybody’s body, and therefore whether or not the *prārabdha* karma is relatively working is immaterial for him because it is virtually destroyed. So, all the three are destroyed. This is another meaning that is given to this plural word ‘karmāṇi’. However, it matters little to us because we have all the three *karmas* with us. Having reached the Supreme Being, your *karmas* are destroyed\(^\text{188}\). Light of lights is this *brahman*. The sun and moon do not shine then. Within the golden sheath of the intellect of the human being, this pure consciousness scintillates like a spark which is without smoke and without any kind of limitation or location, the purest of purities.

\(^{188}\) भिखन्ते *हृदयमन्यिनिहितव्यते सवेतस्यः। शीलन्ते चारत्वः कर्माणि तत्स्मिन द्वेषः परायर्ये। M.U. 2.2.8
the light of lights. That is beheld by those people who have known the ātman as identical with the light that they behold in other bodies also. The whole world will look like a mass of radiance to the jīvanmukta puruṣa. Just as if we gaze at the sun for some time we will see dark spots as if the Sun is everywhere because of the effect produced by the force of its light on the eye, likewise is the jīvanmukta puruṣa’s perception of the ātman. It does not mean that he sees the ātman only within himself and he sees people moving about outside. It is not like that. He sees himself present and moving in all bodies. It is a cosmic experience incapable of articulation in ordinary words of language, and the less said about it the better. In that realm of eternal light there is no radiance of the Sun. This brilliance of the sun which is so intolerable to our eyes is like a shadow cast by that eternal light. Like candle flames do not shine before the light of the sun, the sun, the moon, the stars, fire, and all the luminaries of the world do not shed their light in that eternal radiance. There is no sun or moon, no stars, no lightning, no fire or any kind of illumination that we can think of. All these illuminations are external, but this great eternal light is internal, and that is the difference. The internal light is brighter than the external light. Actually, the light of the Sun and the light of everything that illumines objects in this world is a frequency of radiation, and they look like a light that illumines objects only when the frequency of the emanation from the object that sheds light is equivalent in ratio to the frequency of the structure of our conceptive organ. There are higher frequencies and lower frequencies of radiation, and we do not see them. More intense forms of light cannot be seen with the eyes, and very low frequencies also cannot be seen. We cannot see heaven because it is in a higher frequency, and we cannot see hell because it is in a lower frequency. We are in the middle. Anyway, the objective lights of the Sun, Moon and so on do not play any role in that realm of eternal daylight. All the luminaries borrow light from that Eternity, as it were. A fraction of the intense incalculable frequency of the eternal radiance is responsible for the lights that are considered as great lights in this world. That is light of all lights. These are lights in the world, no doubt, but that is the light of even these lights. Due to the light of that

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189 हिरण्यमये परे कोशो विरजन व्रज निष्कलम्। तप्पृतः ज्योतिष्म ज्योतिस्तदु दहल्लमविदं। || M.U. 2.2.9
Eternal Being, everything shines. We are able to cognise the presence of things on account of the radiance that emanates from within us. We do not know things in the world because of sunlight. Sunlight cannot create knowledge, because it is inert in its nature. The awareness that there is an object – this world – cannot arise merely by shedding a ray of sunlight on it. Who is responsible for the knowledge, which is the light shed on the objects? It is our Self consciousness. Self consciousness is the greatest light, and it does not require an external light for it to perform its functions. All this world is illuminated, illumined by this great internal light which is the universal light. Where is this eternal brahman? How far it is from me? It is this eternal, immortal brahman that is shining in front of us. It is this eternal brahman that is at the back of us. It is this eternal Brahma that is to our right side. It is the eternal brahman that is to our left side. It is this very brahman that is above. It is that very brahman that is below. Everywhere it is spreading itself out, and the whole universe is its radiance. The plenum of felicity, which is bhūma, the absolute, manifests itself as this plenum of this world. All the light and all the joy and all the perfection that we apparently see in things in this world are little titbits. Mātrām upajīvanti, says the brhādaranyakopaniṣat 4.3.32. We can imagine how many joys there are in this world. We can count them all. We can enumerate all the millions and millions of avenues of joy that can be experienced in this world, and we can enumerate the most intense form of joy that we can experience in this world, but all this put together is only a jot, a spoonful, as it were, of the brahman bliss. Matra – it is less than a spoonful, and the whole universe of joy is sustained by that little drop of brahman Bliss. It is that bliss that is sustaining us. If joy were not to be in this world, who would be able to live in this world even for few minutes? If joy were not to be there in breathing, who would breathe? If joy were not to be there in mere existence, who would like to exist? There is joy in this very space itself; otherwise, we will not feel happy by finding accommodation in space. We will find this brahman manifest from all the directions in various shapes and forms causing us, bringing about before us, sources of joy. There is nothing in this world which cannot give us happiness some time or the other.

190 न तत्र सूची भाति न चत्वारतस्तोमयमेव. विएसे प्रत्वेय चित्तोद्घातिः। तमेव भात्तमनुभातिः सर्वोत्तम। भासा सर्वमिद्र विभातिः। M.U. 2.2.10
There are things in this world which are objects of our neglect. We do not consider their existence at all. There are so many trees in the forest. What does it matter to us? Let them be there. And so much water is flowing in the gaṅgā, but it does not matter to us. There are so many hills; what does it matter? They do matter. A time will come, a condition will arise in which we will find that even a straw will give us support when we are drowning in the flood of this world. A mouse saved a lion, and a straw can protect us. There is nothing that cannot attract us, cannot sustain us, cannot give us joy and support sometime or the other, in one condition or the other, because of the fact that brahman is spread out in all things.

**Taittirīya Upaniṣat:**

_Saṁhitopāsanam:_ At the outset of _upāsanam_ the student invokes fame and lustre. The pupil is a humble fellow who asks for the welfare of both the teacher and the taught. He prays to the god; ‘on account of the observance of all duties enjoined in the scriptures and by the study of the _vedas_ under prescribed conditions and practice of _saṁhitopāsanam_’, the fame which is fructified, let that be accrued by both of us. Whatever lustre is fructified may also be experienced by both of us. Though such a prayer is asked for the welfare of the master here, the bottom-line is clear and the impact of the contemplation even when not prayed is gotten by the master and the master doesn’t rely upon his student for the same. Teacher is no more an aspirant and he has absolutely no desires, which he has to fulfil. It is the aspiration of student which drove him to the master in search of _saṁhitopāsanam_. A master is one who has achieved all his aspirations. The pupil’s fame consists in his being known to have rightly practiced the contemplation, and the master’s fame is being known to have taught it aright. This implies that the contemplation has attained

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191 ब्रह्मविद्वंसम् प्रवर्तनाद्व ब्रह्म पवार्द्रव्यादद्व दक्षिणान्तावृत्तस्य| अपब्रह्मात्माच च प्रसुत्वं ब्रह्मविद्वं विप्रायिंतं वरिष्ठम्॥ 2.2.11

192रह नै यासः। रह नै ब्रह्मवर्षसम॥ T.U.1.1

193 कृतं तथा हि आचायोऽन्य सर्वं भवति।
perfection. Brahmarvacas is the lustre which a brāhmaṇa194 ought to possess and which accrues from the study of the Vedas. One among the many fruits of bhriguvidyā is brahmavarcas195.

**Contemplation of saṁhitā in the five objects:**

Now196 the upāsanām upaniṣat of saṁhitā will be enunciated. This is the sacred teaching of contemplation on conjunctions in five objects: ‘in the worlds’, ‘in the lights’, in the knowledge’, ‘in progeny’ and ‘in the self’.

The importance of the word ‘now’197. ‘Now’ here means after the student having practiced the recitations of the sounds, rhythm, etc of the text in the manner laid down in the preceding anuvāka. Hence, one gets a feeling that śiṣṭādhya. Phonetics is the science of sounds and their pronunciation. The word śiṣṭa here signifies sounds, etc, which are treated in science. Sound: such as ‘a’. Rhythm: such as low and high pitched tone, Length: short, long etc. Strength: intensity or effort. Modulation: pronunciation of sounds. These are the things to be learnt. Thus far is the lesson of Phonetics. Here learning happens with keen interest and extreme focus or concentration. Hence such a process leads to chanting of the veda mantras and understating the meaning of it also eventually. After which the contemplations of such kind is a possibility.

**Contemplation of the saṁhitā in the worlds**198:

Earth is the first form, heaven is the next form, the inter-space the junction, air the medium; thus far as the worlds. Earth is the first from, the first sound; that is to say, the first of two sounds joined together should be regarded as the earth. Similarly heaven is the next sound. The inter-space (antarikṣa) between the first and the second sounds, the place where the two sounds are joined together. Thus has been taught the contemplation of saṁhitā in the worlds. Here, very importantly ānandagiri

194 नैतात्त्वः भावाणयतिः विच स्थितत्वात समता सत्यता च।

195 सर्वा भार्तीय प्रकृति विच आयं हि विशाल भवित प्रत्यया पद्दृढः। ब्रजवर्षने।

196 आत्मा भावित प्रत्यया विच। कुर्माय भवित प्रत्यया मानं विशाल भवित प्रत्यया विच।

197 आत्मसंहिताय उपनिषदं व्याख्यायामः। T.U.1.1

198 पुष्पविकरणे पुष्पविकरणे। T.U.1.1
commentary says one has to understand that ‘earth’, ‘heaven’, Etc. Stand for the devatās, i.e. the intelligences functioning in the earth, heaven Etc. This has to be inferred so because the material forms are not worthy of worships. The devatās of the earth, heaven, Etc., will be discussed in the fourth chapter.

Contemplation of saṁhitā in the lights:

As to the lights: fire is the first form, sun the second form, water the junction, lightening the medium. Thus far as to the lights.

Contemplation of saṁhitā in knowledge:

As to knowledge: master is the first form, pupil the second form, knowledge the junction, instruction the medium. Thus far as to the knowledge.

Contemplation of saṁhitā in progeny:

As to progeny: mother is the first money, father the second form, progeny the junction, procreation the medium. Thus far to progeny.

Contemplation of saṁhitā in the self:

As to the self: lower jaw is the first form, upper jaw is the second form, speech is the junction, and tongue is the medium. Thus far as to the self. Self here denotes the whole aggregate made up of the physical body, sense-organs, Etc., as well the consciousness witnessing them all, inasmuch as the notion of self aggregates to this aggregate. It is this ‘self’ with which the fifth group is concerned. Speech: the organ of speech located in the throat palate Etc.
Contemplation of saṁhitā enjoined for a specific end:

Whoso should contemplate these great conjunctions thus declared is endued with progeny and cattle, with brahmavarcas, with food to eat, with the region of svarga. The saṁskṛta verb ‘vid’ to know, should be here understood in the sense of upāsanam, or contemplation because this section is dedicated and treats upāsanam. Upāsanam, is even the constant rendering of service to a king or his own guru and he attains fruits thereof. Here, too, he who contemplates in the manner described above attains progeny and other fruits. The saṁskṛta root undoubtedly denotes knowledge produced by the operation of sense organs, not upāsanam, or the act of contemplation, a mental act depending on the will and effort of the individual. Still the verb ‘vid’ which means to know should be understood in its secondary sense of upāsanam or knowledge and contemplation being alike functions of the mind.

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Contemplation on the vyāhṛtīs:

Contemplation of saṁhitā was first introduced and the fruit of it was very much a materialistic one. Whereas, now the contemplation and its fruits being put forth by the upaniṣat is of the highest degree.

The three utterances and fourth revelation:

Bhūḥ bhuvaḥ and suvaḥ204 are the three utterances which are of utmost importance also famously known as first three upper worlds of the seven205. Having thus spoken of the three vyāhṛtīs, well known in the connection with the ritualistic

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204 अचाप्यात्मम् | अप्राप्त: पूर्वक: म् | उपराहुतत्त्वक: म् | वाकानिधिः | जिसास्थ्यानाम् | इत्तथात्मम् | इत्तीमात्मसत्सिद्धिः | य य य य य य | य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य

205 अचाप्यो-लोकः: अलावः-विलकः-सुलकः-तत्कालः-रसालः-हालालः-पालः | ऊझरान्तोऽकः: भ: मृयः सुः मह: नमः तपः सत्यम् |
section, the śruti proceeds to declare another vyāhrti as a symbol. Mahāḥ is a discovery by the sage mahācamasah, considered here as the fourth vyāhrti. Though a past event is described here the present tense usage shouldn’t be misunderstood, as it is a vedic mantra and it has its own grammar. Mention of mahācamasah is intended to show that the vyāhrti was discovered by a rṣi. Since the name of the rṣi is mentioned here, we understand that contemplation of the rṣi forms an integral part of the contemplation taught here. Mahācamasah is rṣi and his son is here referred as mahācamasya. That rṣi teaches the vyāhrti-mahāḥ and it is with equal importance contemplated with three other vyāhrtīs. The vyāhrti uttered as mahāḥ is Brahman. Indeed brahman is mahat. What else is the vyāhrti? It is atman. There are seven vyāhrtīs which represents seven planes. Even the first three vyāhrtīs, i.e., the worlds, the gods, the vedas and the prāṇās are reached through mahāḥ.

Contemplation of the utterances as the worlds:

Bhūḥ is verily this world; bhuvah the mid-region; suvah the world yonder; mahaḥ, the sun. It is through the sun, indeed, do all the worlds become great. Because gods, the worlds, Etc., are all the limbs of the vyāhrti-mahāḥ, which is the trunk as it were, therefore it is said that by the sun the worlds attain growth and so forth. It is indeed by the trunk of the body that the limbs attain growth. Thus the first vyāhrti-bhūḥ, should be regarded as world, as agni, as ṛk-verses, as prāṇā and so should other vyāhrtīs be regarded each in four forms. The vyāhrti mahaḥ is the trunk as it were of brahman or the hiranyagarbha who ensouls the worlds, Etc. As the trunk of the body contributes to the growth of the limbs, so in the form of the sun etc., the vyāhrti mahaḥ contributes to the growth of the worlds and so on. This is another reason why mahaḥ is spoken as atman, the first reason being the mahaḥ reaches all.

206 भूमुखसुधरिति वा एकाकिर्तिः प्रयाहवान्। तातामुख स्मृतां जन्तुर्वा।।
महात्मायेष व र्कवाचस्य वेदंवाचस्य प्रकटं व प्राणं वर्षते।।
हि इति। ततः हि स आत्मा।।
अज्ञान्यत्वादेवता।। भूरिति वा अर्योऽनुप्रस्तुतं।। 
भुव इत्यत्तिर्थमणां।। सुविभवस्त्री लोकः।। 
॥ T.U.1.5

132
Contemplation of the utterances as Gods:

*Bhūḥ* is verily fire; *bhuvah* is the air; *suvah* is the sun; *mahah* is the moon. It is through the moon, indeed, do all the heavenly lights become great.

Contemplation of the utterances as the vedas:

*Bhūḥ* is verily rk-verses; *bhuvah* is the sāman; *suvah* is the yajus; *mahah* is Brahman. It is indeed through Brahman, that all the Vedas become great.

Contemplation of the utterances as vital-life-breaths:

*Bhūḥ* is, verily, the prāṇā (that is all the upward breath); *bhuvah* is the apāna (the downward breath); *suvah* is the vyāna (the diffused breath); *mahah* is the food.

By food indeed do all the breaths become great.

Vyāhrtīs represents puruṣa in his sixteen phases:

The *vyāhrtīs* become fourfold; four, four are the *vyāhrtīs*.

*Vyāhrtīs* are each fourfold. Four in all, they become four each. Reiteration of them as presented above is meant to impress that they should necessarily be contemplated in the before told manner.

It is not merely to magnify that the *vyāhrtīs* should be contemplated in its four aspects, so that the contemplation may comprehend the supreme spirit (*puruṣa*) in his sixteen phases.

The fruit of the contemplation on *vyāhrtīs* is the contemplator knows Brahman or becomes brahman and to him are due all the tributes of the devatās. Though *brahman* is already known as told earlier it is conceptually and partially understood by the contemplator. In the sequence of *upāsanam*, there are a few more *upāsanam* with *brahman* as the *upāsyam*. Hence in the further chapters of *śīkṣāvallī*, one can find a few more *upāsanam* with *brahman* as *upāsyam*. Here the series of contemplation is

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207 भू हिं प्रत्ययः। आदि केशव वा स्वयं लोके महीपाते। भूरिति व अन्यः। भूव इति वाचः। सुरित्यायित्वः। मह इति चन्द्रमः। चन्द्रमसा वा सर्वकष्म ज्योतिर्यि महीपाते। भूरिति व व्रजः। भूव इति सामानिन्। सुरित्यायित्यज्ञः॥ T.U.1.5

208 भू हिं प्रत्ययः। ब्रह्मणे वा स्वयं वेदा महीपाते। भूरिति व ग्रंथः। भूव इति वैणः। सुरित्यायित्यर्याः। मह इति इत्यमः। अद्वेदे वा स्वयं प्रणाले भूरिति व व्रजः। भूव इति सामानिन्। सुरित्यायित्यज्ञः॥ T.U.1.5

209 ता वा व्याज्यक्षस्तवातुपूः। ब्रह्मणो व्रजताः॥ ता वा वेदः। स वेद वेदा। सर्वः इति देवा विधामावहिततः॥ T.U. 1.5

210 सर्वः इति देवा विधामावहिततः॥ T.U.1.5
more focussed on the *brahman* with attributes. The difference between the contemplations in the immediate and next immediate is that the *brahman* here is taught through the meditation on the subordinate divinities and the in the next immediate contemplation, *brahman* is treated as the supreme deity.

**Meditation upon saguna-brahman present in the hṛdayākaśa (space in the heart):**

There is an effulgent space within the heart which is imagined to be of the shape of a lotus and very famously known to sages through experiences that it is the power house and the stem of all nāḍīs; in it dwells the supreme person (*puruṣa*) consisting of mind (*antaḥkaraṇa*) or a mental sheath (*manomayakośa*), immortal and luminous. The mental sheath is mentioned here to provide convenience to the learners. For instance, *rahu*, the eclipsing shadow, is seen along with the moon\(^{210}\), so is the soul directly seen along with the *manas*. Or it can also be because *manas* is the organ by which soul is accessed to at the initial stages by the contemplator, or it is because soul is manifested through *manas*. The *suṣmūnā-nāḍī* passes through the piece of flesh which hangs down like a nipple between two palates and ends where the skull splits and the roots of the hair lie apart. That *suṣmūnā-nāḍī* is the path for the realization of the supreme deity. The *suṣmūnā-nāḍī* is the path of realization for *indra* (i.e., the lord of *saguna-brahman*). The soul of the aspirant, passing through the *suṣmūnā*, rests in fire, represented by the *vyāḥṛī bhūḥ* and he rests in air represented by the *vyāḥṛī bhuvāḥ*. He resides in the sun as *svaḥ*. And in *brahman* as *manas*. He obtains self-refulgence. He obtains lordship over minds. He becomes the lord of the speech. He becomes the lord of the eyes. He becomes the lord of the ears. He becomes the lord of knowledge. Then he becomes this *brahman* who has space for his body, whose nature is truth, who sports in life, *prāṇa*, whose mind is bliss, who is full of peace, who is immortal. Thus O *prācinayogya*, meditate\(^{211}\).

\(^{210}\) rāhoḥ śiraḥ

\(^{211}\) स य एकोन्न्तरहुदय आकाशः। तस्मात्रम पुरुषो मनोमयः। अभुभुः हिरण्यः। अन्तरं तत्तुः। य एकतर्त्वं इववस्त्मयः॥ सेन्द्रयोऽहः।

| पयासों केदाराः विविधतः। व्योधा शेरीण्यमातः। भूतिः प्रभुः प्रेममयः। भुव इति चतुः॥ २४॥ सुविर्यस्यते। मह इति ब्रह्मणः। आप्रवति

| स्थानात्मः। आप्रवति मनस्स्थानप्रपच्छिल। वाक्पतिः प्रश्चध्यायतः। प्रकृतिविविधा भवति। पतंतो भवति। आकाशार्यिं ब्रह्मः। सत्यत्वम प्राणारम्

| मन आनन्दम्। शान्तिसम्पूर्णमुप्रम्। इति प्राचीनयोगयोगस्वः॥ T.U.1.6
The earth, the sky, the heaven, the primary quarters; the fire, the air, the sun, the moon, and the stars; the waters, the herbs, the forest trees, space and the ātman; and all this is respecting living beings. Then comes respecting this soul. The prāṇa, the apāna, the vyāna, the udāna and the samāna; the eyes, the ears, the mind, the tongue and the touch; the skin, the flesh, the muscle, the bone and the marrow. Determining this the seer said- all this is pāṅktā. He sustains the pāṅktā by the pāṅktā.\(^{212}\)

The syllable om is brahman. This all is the syllable om. This syllable om is used to indicate consent. Om say they and sing the sāman. Om som say they and recite the śastra. Om says brahma- the principal priest in the soma sacrifice, gives permission. Om says he and assents to the obligation to agnī. May I obtain the vedas, thinks the brahman and says om before begins to recite the veda and he obtains the vedas.\(^{213}\)

I am the mover of the tree. My fame is like the top of the hill. I am pure in my root, as nectar is in the nourisher. I am the bright wealth. I am intelligent, immortal and without decay. This is triśaṅku’s word of self realization.\(^{214}\)

In the same upaniṣat, the third and the last sub-division is an interesting conversation between father and his son, wherein the child is curious to know about brahman and asks his father to teach him about the same. But the father was very emphatic that child should learn himself, so he everytime gave him a few assignments about the same question the child raised. So by researching upon his questions the child’s answer would be fulfilled automatically, leading him to enjoy such moments.

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\(^{212}\) T.U.1.7

\(^{213}\) T.U.1.8

\(^{214}\) T.U.1.10
When varuṇa was asked by his son- bṛgu, the first question about the supreme being, father’s answer was this- he knew that food was brahman’ for it is from food that all these beings are produced; and being produced from it they live by it; they go towards food and become one with it. Having known that, he again, approached his his father, varuṇa, saying- o revered one, teach me brahman. Varuṇa told him, desire to know brahman by austerity. Austerity is brahman\(^{215}\). He performed austerity and doing so realised that prāṇa is brahman. Because it is from prāṇa, that all these living beings are produced; and being produced from it, they live by it; they go towards prāṇa and become one with it. Having known that he again approached his father varuṇa saying- o revered one, teach me brahman. His father told him, desire to know brahman by austerity, as austerity is brahman\(^{216}\). He performed austerity and having done so realised that mind was brahman; for it is from mind that all these living beings are produced; and being produced from it, they live with it. Having known that he approached his father varuṇa saying- o venerable one, teach me brahman. His father told him- desire to know brahman by austerity. Austerity is brahman\(^{217}\). Having performed austerity he realised that knowledge was brahman; for, it is by knowledge that all these living beings are produced; and beings produced from it, they live by it; they go towards mind and become one with it. Having known that, he approached his father varuṇa saying- o venerable one teach me brahman. Varuṇa told- desire to know

\(^{215}\) अङ्गे ब्रह्मेवि व्यञ्जनात्। अन्तोच्चेऽव खलीष्मानिः मूलानि जायन्ते। अङ्गे जातानि जीवन्ति। अङ्गे प्रत्यक्षत्वमिस्विनिः। तद्धाव। पुनःस्वयं पितरमुपसार। अथोऽव भूगोऽब्रह्मेवि। तर्गु होयच। तपसा ब्रह्म विजिज्ञासाय। तपो ब्रह्मेवि स तपोदत्तपत। स तपस्तत्व।

\(^{216}\) प्राणो ब्रह्मेवि व्यञ्जनात्। प्राणाऽवच्च खलीष्मानिः मूलानि जायन्ते। प्राणन्ति जातानि जीवन्ति। प्राणि प्रत्यक्षत्वमिस्विनिः। तद्धाव। पुनःस्वयं पितरमुपसार। अथोऽव भूगोऽब्रह्मेवि। तर्गु होयच। तपसा ब्रह्म विजिज्ञासाय। तपो ब्रह्मेवि स तपोदत्तपत। स तपस्तत्व।

\(^{217}\) मनो ब्रह्मेवि व्यञ्जनात्। मनोऽवच्च खलीष्मानिः मूलानि जायन्ते। मनन्ति जातानि जीवन्ति। मनः प्रत्यक्षत्वमिस्विनिः। तद्धाव। पुनःस्वयं पितरमुपसार। अथोऽव भूगोऽब्रह्मेवि। तर्गु होयच। तपसा ब्रह्म विजिज्ञासाय। तपो ब्रह्मेवि स तपोदत्तपत। स तपस्तत्व।
brahman by austerity, because austerity is brahman. By performing austerity, he realised, that bliss was brahman. For, from bliss all these beings are produced; by bliss do these beings live. They go to bliss and become one with it. This is the knowledge learnt by bhṛgu and taught by varuṇa. This ends in that excellent cavity of the heart. He who knows thus become the possessor of food and the eater of it. He becomes great in progeny, cattle and the splendour of brahmanhood. He become great in renown.

**Annabrahmopāsanam:**

Do not blaspheme food. That is your duty. Prāṇa is food. The body is the eater of food. The body is fixed in prāṇa. Prāṇa is fixed in the body. This food is fixed in food. He, who knows that food is fixed in food, becomes one with brahman. He becomes possessed of food and he becomes the eater of the food. He becomes great in progeny, in cattle and in the splendour of brahminhood. He becomes great in fame.

Do not reject food. That is duty. Water is food. Light is food-eater. Light is fixed in water. Water is fixed in light. This food is fixed in food. He who knows that this food is fixed in food stands for ever. He becomes the possessor of food and the eater of food. He becomes great in progeny, in cattle and in the splendour of brahminhood. He becomes great in fame.

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218 विघ्नं ब्रह्मति व्यजनात्। विघ्नानवेय खलितमानि भूतानि जापने। विघ्नानेन जातानि जीवितम्। विघ्नानं प्रक्ष्य्यमंसविसवानीति। तन्त्रज्ञाय। पुरुषवेयः पितसुपस्सार। अर्थ्य भगवो ब्रह्मविति। तत्रं होच्चाय। तस्या ब्रह्म विज्ञानस्य। ततो ब्रह्मविति। स तसुहृतः। स तपस्तत्वा। द। T.U.3.5

219 आमन्त्रो ब्रह्मविति व्यजनात्। आमन्त्रध्येय खलितमानि भूतानि जापने। आमन्त्रेन जातानि जीवितम्। आमन्त्रेन प्रक्ष्य्यमंसविसवानीति। सैक भार्गवी ब्रह्मविति। परमे प्रतिविर्यकितानि। स त्यं वेद प्रतितितानि। अप्रवान्नान्तो भविति। महायोऽप्रवाह पत्थुर्ज्ञाप्पवच्छेन्न। महान कृत्यं। द। T.U.3.6

220 अभ्यं न निन्या। तत्तम्। प्राणो वा अम्मो शरीरस्वादुम्। प्राणो शरीरं प्रतितितानि। शरीरं प्राणं प्रतितितानि। तदेतदमः प्रतितितानि। स य परतदमः प्रतितितानि। अप्रवान्नादो भविति। महायोऽप्रवाह पत्थुर्ज्ञाप्पवच्छेन्न महान कृत्यं। द। T.U. 3.7

221 अभ्यं न परिक्षेत्रित्ति। तत्तम्। आपो वा अम्मो ज्ञात्वादुम्। आपो ज्ञातं अम्मं। ज्ञातं अम्मं। ज्ञातं अम्मं। ज्ञातं अम्मं। ज्ञातं अम्मं। तदेतदमः प्रतितितानि। स य परतदमः प्रतितितानि। अप्रवान्नादो भविति। महायोऽप्रवाह पत्थुर्ज्ञाप्पवच्छेन्न। महान कृत्यं। द। T.U. 3.8
Accumulate food. That is your duty. The earth is food. Ākaśa is food eater. In the earth is fixed ākaśa. In ākaśa is fixed the earth. This food is fixed in food. He who knows that this food is fixed in food stays forever. He becomes the possessor of food and the eater of food. He becomes great in progeny, in cattle and in the splendour of brahminhood. He becomes great in fame.

Do not deny residence to anybody. This is duty. Let one therefore acquire much food by any means whatsoever. They say food is ready. If this food is given first, food is given to the giver first. If the food is given in the middle, food is given to the giver in the middle. If this food is given last, food is given to the giver last. He who thus knows will obtain reward as mentioned. Brahman resides in speech as preserver; as acquirer and preserver in prāṇa and apāṇa; as karma in the hands as gait in the feet; as the discharge in the anus. Thus the meditations in respect to man. Next in respect of gods, as satisfaction is rain, as strength in lightening, as fame in cattle, as light in stars, as offspring, immortality and joy in the organ of generation, as all in ākaśa. Let one worship that as support. One gets support. Let one worship that as mahas; one becomes great. Let one worship that as namas; one’s desire bend. Let one worship that as brahman; he realises brahman. Let one worship as brahman’s place of destruction; one’s enemies and rivals perish. His brother’s sons unfriendly also perish. He who is in the puruṣa and he who is in the sun, he is one. He who knows thus leaving this world approaches ātman made of food, approaches this ātman made of prāṇa, approaches this ātman made of mind, approaches this ātman made of knowledge, approaches this ātman made out of bliss, travels these worlds eating what he likes sits singing this sāman oh oh oh I am food, I am food, I am food, I am the eater of the food, I am the eater of the food, I am the eater of the food. I am the author of the śhloka, I am the author of the śhloka, I am the author of the śhloka. I am the first born of the true, before the gods. I was immortal. Who gives me, preserves me.

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222 अत्र वह कुबिंच्छ तः प्रातः । पृथ्वी वा अतः । आकाशोंप्रातः । पृथ्वियामकाशाः प्रतितिष्ठतः । आकाशो पृथिवी प्रतितिष्ठतः । तदेतदत्तमः प्रतितिष्ठतमः । स य पदद्रमच्छ प्रतितिष्ठत वेत्र प्रतितिष्ठतः । अप्रवालक्ष्यो भवति । महामथ्यत्व प्रज्ञ य पुष्पिकोर्वक्ष्येतः । महानादत्ययः ॥ T.U.3.9

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thus, I am food, eating the eater of food. I have conquered all whosoever thus knows.\textsuperscript{223}