Chapter II

ĀTMAN and MOKṣA in the Upaniṣads

The Upaniṣads form the concluding portions of the Veda, and are therefore called the Vada-anta or the end of the Veda. They contain more of philosophy and no ritualistic portion of the Vedas. The Upaniṣads are the free utterances of the inspired sages given out by them in their mystical experiences. The Upaniṣads are the collection of such varied statements of different thinkers and therefore, they are heterogeneous in character. The Upaniṣadic statements being inconsistent with each other and sometimes even contradictory of each other, it is impossible to construct a scientific and logically tenable philosophical system from them. They are stray inspired utterances of the seers in the form of the outpourings of the poetic imaginations of philosophically tempered minds in the face of the facts of life. They express the restlessness and striving of the human mind to grasp the true nature/Reality. The later Vedāntic systems of Śaṅkara, Rāmānuja, Nimbārka, Madhva, Vallabha differ from each other but they tried to remain faithful to and tried to find support from the Upaniṣads. Due to conflicting and
incompatible views expressed in the Upaniṣads it is impossible to dogmatically hold that the Upaniṣads have any particular system of philosophy of their own. It is however true that the Upaniṣadic thoughts and words possess tremendous force and an unusual power of giving consolation, peace and solace to the restless human heart. Out of the one hundred and twenty Upaniṣads only thirteen, i.e. the Īṣa, Kēna, Kaṭha, Praśna, Munḍaka, Māṇḍūkya, Taittirīya, Aitarāya, Chāndogya, Bṛhadāraṇyaka, Śvetāśvatara, Maitrāyaṇī and the Kauśītakī are philosophically more noteworthy and hence the following discussion will be based upon and confined to these Upaniṣads.

The Upaniṣads deal with such philosophical topics like God, Brahman, immortality, salvation, individual soul, the bondage, the origin and nature of saṃsāra, the cosmology and cosmogony, the problem of evil etc. They contain lofty thoughts about the Brahman, the world, Ātman, Māyā, Mokṣa (liberation) and so on. Almost every Upaniṣad contains some thing, some interpretation of the ultimate Reality known as the Brahman, the Ātman or the Mahat or the Avyakta. The Brahman is the Absolute, the source, sustainer and end of every thing in the world and it includes in it all the things of the world, whether gross or subtle, physical or mental, transient or immortal,
concrete or occult, material or spiritual. The Brahman is the all-pervading Reality as it envelopes everything that exists. It is the underlying reality of all the existent things. It is the essence of all things. It is eternal, without beginning, imperishable, devoid of a specific nature, divested of all attributes. It is described as the truth, good, blissful, consciousness, immortal, pure and free. It is the Supreme Reality the first and the last thing of the universe. Nothing can be outside it. It is all and still it is not any one particular thing of the world. It is unique and incomparable. It is beyond description since words are incapable of grasping and describing it. It is incomprehensible because it is similar to nothing other than itself. It is beyond all distinctions and relations. It is therefore, far from the relative world. It cannot be understood in terms of any worldly thing with which we are familiar. It being unique, nothing is similar to it. Being the cause and source of all, it transcends all its effects either great or small in magnitude. Nothing is equal to it. It is infinite and perfect. It is pure, free from imperfections and therefore, free from desires which cause discontent and restlessness. Being perfect, it has no desire to acquire anything. It is ever-satisfied. It is the eternal spirit,
immutable, intelligent, pure, unconditioned, selfsame, self-satisfied and free from fear, desire and restlessness. It being perfect its realisation brings unending bliss and everlasting peace to the individual soul.

All sorts of ideas about the Ātman are scattered in the Upaniṣads. The Ātman appears as the principle of vitality (prāṇa) as it is found in the Vedas. The human body is composed of the bones, flesh, blood and the sense organs. The Kauṭākya Up. describes the pre-eminence of the prāṇa, the vital-principle over all other sense organs and thus states that the soul of man must be this principle of animation or liveliness. According to that story the deities (speech, eye, ear, mind) contending with each other, for who was the best, went out of the body and the body lay without breathing, withered, like a log of wood. The body could not function when those deities entered the body one by one; but it rose again and began to function when the prāṇa entered into it. Thus the deities recognised the pre-eminence of the prāṇa and began to look upon it as the conscious soul (prajñātman). ¹ This story clearly proves by the methods of agreement and difference that the human body cannot live and function in the absence

of this inner essence - the praṇa, which is its reality. It is therefore, natural to think that the praṇa without which life is impossible and which is the only and the most important criterion of life must be the soul of an individual. The soul thus came to be identified with the breath or the principle of vitality or the praṇa. Continuing in the same vein Pratardana said -- "Man lives deprived of speech, for we see dumb people. Man lives deprived of sight for, we see blind people. Man lives deprived of hearing, for, we see deaf people. Man lives deprived of mind, for we see infants. Man lives deprived of his arms, deprived of his legs, for we see it thus. But Prāṇa alone is the 'conscious Self' (Pragnātman) and having held on this body it makes it rise up ... What is pragnā (self-consciousness) that is praṇa, what is praṇa that is pragnā, for together they live in this body, and together they go out of it."¹ The power that animates the body is not a blind thing but it is consciousness itself. The prajñā and praṇa, consciousness and vitality are inseparable and are the same. It is not only conscious but is higher than the mind. This praṇa is regarded not only as the soul of an individual but it is

Yo vai praṇaḥ sa praṇāḥ yā vā praṇāḥ sa praṇaḥ.
exalted even to the status of the Brahman which is the summum bomum of the universe (Prāṇo Brahmāiti). But according to the Praśna Up. the prāṇa is born from the spirit (Ātman); it is a separate entity which is subordinated to the Ātman.¹

In another passage in the Kaṭha Up. regarding the interrelations of the various members of the psychical apparatus we do not get even the mention of the prāṇa, the vital principle. It says -- "Know the Self, sitting in the chariot, the intellect (buddhi) the charioteer, and the mind the reins. The senses, they call the horses and senses their roads. When he (the Highest Self) is in union with the body, the senses and the mind, then wise people call him the enjoyer."²

Continuing the same, a sort of hierarchy of the mental apparatus is formed. It is said "Beyond the senses there are the objects, beyond the objects there is the mind, beyond the mind there is the intellect, and the Great Self is beyond the intellect. Beyond the Great there is the Undeveloped, beyond the Undeveloped (avyakta) there is the Person (Puruṣa). Beyond the Person there is nothing --

this is the goal, the highest road."¹ Here, in the chain of the various members of the psychic apparatus, there is no special place ascribed to prāṇa; the chain is only of the senses - objects - mind - buddhi (intellect) - and the soul - Ātman. Here, the Ātman is not only dissociated from the prāṇa but the word prāṇa is not even mentioned. However, it is made clear here by the Upaniṣadic thinkers, that the real knower is the Ātman and not the mind. Apparently the mind is the knower, but the real experiencer or enjoyer is the subtle Ātman that can know the things only when it is attached to mind and senses. This Ātman is hidden and is imperceptible to us. Further the Ātman is described thus, -- "That Self is hidden in all beings and does not shine forth but is seen by subtle seers through their sharp and subtle intellect."² It implies that the ātman is a subtle principle that does not possess any material and perceptible quality with which we can know it by the sense organs. It being subtle has to be known intuitively in our own experience. It expresses itself to us only as a subject and not as an object.

The Taittirīya Upaniṣad gives a cosmology wherein

we get the stages of the evolution of the world and body and Ātman from the Brahman. The Brahman is described as the Truth, Knowledge and Infinite. We get a full cosmology here. "From that Self (Brahman) sprang ether (Ākāśa that through which we hear); from ether air (that through which we hear and feel); from air fire (that through which we hear, feel and see); from fire water (that through which we hear, feel, see and taste); from water earth (that through which we hear, feel, see, taste and smell). From earth herbs, from herbs food, from food seed, from seed man. Man thus consists of the essence of food."¹ Thus it means that the human body which is corporeal cannot be formed without the various earthly matters which an individual derives from the plants and grains in the form of food. Human existence, thus, becomes impossible without food. From food is man born and on food he subsists. Therefore it is natural to suppose that the essence of man must be the food, the matter. Therefore, the essential nature or the soul of man can be said to be food.

But human life does not constitute only of food. The physical body formed out of the earthly matter is not all; over and above it is the vitality or the energy that

sets the human body into activity is also indispensable. This vitality is expressed by means of the breath. Therefore it is further said "Different from this, which consists of the essence of food, is the other, the inner Self, which consists of breath. The former is filled by this." It means the physical body becomes relatively worthless as compared with this inner and essential principle of vitality without which the human body cannot work as a 'living organism'.

The human being cannot be completely understood in terms of only the physical body and the vital principle. The human beings share both these attributes with the organisms of lower species, but over and above them the human beings possess some characteristic quality, because of which they stand higher in the scale of organisms. The special feature or the differentia of mankind is the mind, the thinking mind. An organism though equipped with all the sense organs, the physical apparatus with all motor organs and the vitality, it cannot reach the status of a man as long as it does not possess the 'mind' - the 'thinking mind'. Therefore 'mind' comes to be regarded the substantial nature of man. It becomes the essential

part of man. So the Tatt. Upaniṣad goes ahead and says "Different from this, which consists of breath, is the other, the inner Self, which consists of mind. The former is filled by this."¹ The soul comes to be identified here with the mind as it is supposed to be the essential nature of man, because of the mind man is called man, or in the absence of it man ceases to be man and gets degraded to the lower species. It needs to be noted here that the 'mind' is regarded here as the superior principle to the prāṇa which is just reverse to the scale of the psychic apparatus mentioned in the Kausītakī Upaniṣad, where prāṇa is put above the mind.

But penetrating still into the deeper levels of consciousness, it will be found that mind is not the last thinking agent. Mind has to be subordinated to a still higher faculty, known as the 'intellect' or 'understanding' whose function is to weigh various alternatives; to deliberate by thinking over the pros and cons of a thing and, then to decide the rightness and wrongness of things under consideration. It discriminates between the good and the bad, right and the wrong to decide the line of action and thought. It is the 'reason' of man. Therefore psychologically a separate faculty known as 'intellect'

has to be admitted. "Different from this, which consists of mind, is the other, the inner Self, which consists of understanding or Reason; the former is filled by this."

This intellect guides and governs the working of the mind. This previous possession of the intellect raises man to a higher level of consciousness and thus enables him to conquer nature by an understanding of the laws of its working.

Even this 'Reason' is not the last thing in man. Reason many times falls short of meeting the demands made on it by the environment. Reason too is fallible. Reason also is one part of his total consciousness. Consciousness is wider than the Reason. The pure unconditioned, unborn, and imperishable part of man remains still behind. It is called the 'bliss'. The Taitt. Upaniṣad says "Different from this, which consists of understanding, is the other inner Self, which consists of bliss. The former is filled by this. This Self is free from all imperfections, therefore, it is full of joy or bliss. It is free from imperfection and finitude which cause grief and restlessness in man, because there is an irrepressible tendency in man to grow infinite and as long as he does not attain

infinitude he remains under a strain of the mind. He cannot
till then experience what is called the bliss, or unquali-
fi ed peace which is the real nature of the innermost Self;
known as the ānandamayaḥ. Penetrating the lower sheaths
of corporeality, vitality, mentality, intellection man
at last reaches this last faculty of ānanda and then rests
satisfies for ever, because it is an experience of perfection
which is marked by peace and tranquillity. So long man
identified his essential nature with any one of the inferior
sheaths or faculties, he does not find final satisfaction
in his life. When man realises his innermost self as one
full of joy and bliss, then nothing remains for him to
achieve. He then enjoys the highest bliss.

This Ātman, constituted of bliss is beyond descrip-
tion. It cannot be understood in terms of any other physical
or mental attributes. The mind is incapable of under-
standing it in its own terms. Therefore in the Tatt. Up.
it is said that the Self cannot be understood by mind
(manas). It is that from which the words come back because
the mind cannot reach there.

This inner Self is the real knower. It knows the
objects through the mind and sense organs, using them as
its instruments. Throughout the process of knowing, in all
the stages - in sensation, perception, association of 
ideas, comparison, judgement, deliberation, and discri- 
mination, the same inmost Self is present, though Its 
presence is not felt. Yāgñavalkya in the Bṛhadāraṇyaka 
Upaniṣad says -- "He who dwells in beings, in the breath, 
in the tongue, in the eye, in the ether, in the mind, in 
the skin.... He who dwells in knowledge, and within
knowledge, whom knowledge does not know, whose body
knowledge is, and who pulls (rules) knowledge within, he
is thy Self, the puller (ruler) from within, the immortal."¹
Continuing the same Yājñavalkya further says -- "He who
dwells in the seed, and within the seed, whom the seed
does not know, whose body the seed is, and who pulls
(rules) the seed within, he is thy Self, the puller, the
ruler within, the immortal; unseen but seeing; unheard
but hearing, unperceived but perceiving; unknown but
knowing. There is no other seer but he, there is no other
hearer but he, there is no other perceiver but he, there
is no other knower but he. This is thy Self, the ruler
within, the immortal."² So far we were thinking of this
Self as an inner thinking principle in man, it forms a
part of his psychology. But this same inner Self of man

---
əmṛtaḥ.
2. Ibid. 3.7.23. Tr. Max Müller. p.136.
is also described as one who dwells in every other external thing of the universe. This Ātman dwells in the inner citadel of man as well extends all over the universe outside him. Yagñavalkya describes the Self the indwelling immortal Self thus. He says -- "He dwells in the earth, in the waters, in the fire, in the atmosphere, in the wind, in the sky, in the sun, in the quarters of heaven, in the moon and stars, in space, in the darkness, in the light, in all things, in the breath, in speech, in the eye, in the ear, in the mind, in the skin, in the understanding but they do not know him..."¹ The Ātman gradually came to be identified with the Brahman the ultimate eternal, all-pervasive and infinite Reality. It - the soul of man, the owning principle of the individual, grew in magnitudes to such an extent that in the Bṛh. Up. we find that it became co-terminous with the universe and still transcends it. The Self comes to be of varying nature from different points of view. The same Self appears in different forms to be sought by them in their own ways. The same all-pervading eternal Ātman which is the indweller of everything meets persons in whichever form they seek it. It presents itself to persons in all forms when it is sought.²

¹ Bṛh. Up. 3.7 (whole) Tr.Hume R.E. p.117.
It remains identified with the particular world, but only temporarily and, only to those whose knowledge is limited only to that world; but actually, in its real nature it is greater than all these worlds; It is not only immanent in them, not only does it pervade them, but also it transcends all these worlds which it envelopes in itself and remains above (parā) all these. It now assumes infinity and pervasiveness. The Ātman of the individual becomes now the essence (madhu) of the whole universe; it becomes the Ātman of all the things, animate and inanimate.

The following passage from the Chāndogya Upaniṣad testifies the above statement that the same Ātman is the external and the internal, the cosmical and the spiritual principle. It says -- "He is myself within the heart, smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a canary seed or the kernal of a canary seed. He also is my self within the heart, greater than the earth, greater than the sky, greater than the heaven, greater than all these worlds."¹ In another passage from the same Upaniṣad it is clearly stated that the first Being that created the fire, water and earth in order, entered them with this living Self

¹ Ch. Up. 3.14.3. Tr. Max Muller. p.48.
and thus manifested itself in the manifold of the world. It is said there -- "That Being (i.e. that which had produced fire, water and earth) thought, let me now enter those three beings (fire, water and earth) with this living Self (jīvātmā) and let me then reveal (develop) names and forms." Thus, it becomes clear that the Self is the innermost self of everything, and that it is present in person in each and every thing. This Self is present in all the objects of the world in the most subtle form. Svetaketu receives a reply from his father in regard to the subtlety of the Ātman. It is said "Now that which is that subtle essence, in it all that exists has its Self. It is the true. It is the Self, and thou, O Svetaketu art it." Thus the Self is present in every thing of the world, in the human and non-human world in the subtle form; therefore, it is not perceptible in any ordinary form of perception. The Śvetāshvatara Upaniṣad in one passage describes how in a subtle form the Self exists in every thing of the world. The passage runs as follows --

"As oil in sesame seeds, as butter in cream,

As water in river-beds, and as fire in the frictionsticks,

So is the Soul (Ātman) apprehended in one's own Soul,


1. Ch. Up. 6.3.2. Tr. Max Muller. p.95.
2. Ibid. 6.10.3. Tr. Max Muller. p.102.
If one looks for him with true austerity (tapas). The Soul (Atman) which pervades all things, As butter is contained in cream, Which is rooted in the Self knowledge and austerity.\(^1\)

Similarly, another passage from the Kauśītaki Up. says -- "Just as a razor is laid in a razor case or a bird is pent up in its nest, even so is this conscious Being placed in the body up to the very nails, up to the very nails of the body." Thus the Self is immanent not only in the human body but in every thing in the world. It is not apparently visible but has to be extracted out of the upper coverings by special labour in the form of severe penance and knowledge. As we do not obtain directly from the cream or oil directly from the sesame seed without crushing it, so also our Self, though it is always with us, and is latent in us, is not easily known. The Self has no measurable magnitude, because it is immaterial and subtle. The Munḍaka Up. describes the Self as "Great and lustrous is that incontemptable being, and yet it is subtler than the subtle. It is farther than any far-off end, and yet quite near to us, being shut up in the cave

---

of our heat."¹ In another passage occurring in the Kaṭha. Upaniṣad the Self again is described as "Smaller than the small, greater than the great, and is hidden in the heart of the creature. Similarly in the same Upaniṣad the Self is described "the Self as bodiless within the bodies, as unchanging among changing things, is great and omnipresent."² Thus it can be seen from such numerous illustrations that the Self is subtle, bodiless, incorporeal, immutable, illimitable, conscious, invisible and omnipresent or all-pervasive. The Upaniṣadic thinkers hold not only that the Self is present in all the beings and things of the world but they also think that the Self is both the material and efficient cause of the universe. The Bṛh. Up. says "As the spider comes out with its thread, or as small sparks come forth from fire, thus do all senses, all worlds, all Devas, all beings come forth from that Self."³ Thus it holds that everything of this world is intimately connected with the Self; this world is his body and he is its inner controller or the (antaryāmin). The Self is not only present in all these things but is also the agent in a person's various functions. The Maitrayaṇī Upaniṣad says "Assuredly, the Soul (Ātman) of

¹. Munḍk. Up. 3.1.7.
². Kaṭha. Up. 1.2.20,22.
one's soul is called the Immortal Leader. As perceiver, thinker, goer, evacuator, begetter, doer, speaker, taster, smeller, seer, hearer and he touches the All-pervader (i.e. the Self the Ātman) has entered the body.\textsuperscript{1} Thus the real doer of actions and the enjoyer of fruits of those actions is the Self.

This Self is conscious and present not only for certain moments but is present for ever. It is the experiencer not only in the waking state, but is equally present during the states of dream and dreamless-sleep also. It is the witness of all these states but is not affected by its experiences, good or bad. The Self is supposed to have four legs - Pādas (i) The first the state of being awake known as the - bāhiṣ prajñāḥ - in which the Self knows the objects of the external world. (ii) The second state is the dreaming state in which the Self knows the internal things, i.e. is in touch with the memory images of the dreamer. It is known as the antaḥ prajñāḥ - knowing the internal phenomena or objects. (iii) The third state is that of dreamless sleep in which the Self knows nothing and desires nothing. It is known as the Susupti. It is known as the third leg in

\textsuperscript{1} Maitr. Up. 6.7. Tr. Hume R.E. p.428.
which the Self enjoys its unified and conscious state and is full of joy. When the self is conscious neither of the external objects, nor of the internal objects, nor of both - not a cognition - mass (prāgñana-ghana), not cognitive, not non-cognitive, unseen, with which there can be no dealing, ungraspable, having no distinctive mark, non-thinkable that cannot be designated, the essence of the assurance of which is the state of being one with the Self (ekatma-pratyaya-sāra), the cessation of development, tranquil (sānta), benign (śiva), without a second. Such they think is the fourth state. He is the Self (Atman). He should be discerned.\textsuperscript{1} It is known as the Turīyā avasthā, in which the Self enjoys itself - that is, it is without a second, it enters itself and enjoys eternal peace. There is the constant and unflickering light of itself. Thus, the Self is identical in all these states of wakefulness, dreams, dreamless sleep and the fourth one - the Turīya - in which the Self enjoys its peace and tranquility in the purest form.

The Upaniṣads also recognise two kinds of Self; the one is the universal Supreme Self and the other, the particular individual soul - the jīvātmā. The one is

\textsuperscript{1} Māṇḍukya Up. 7. Tr.Hume. p.392.
unchanging, eternal, unborn, imperishable, above all qualities, the essence of all the things, immortal and tranquil; the other is changing, mortal, subject to pleasure and pains, the doer of actions and reaper of their fruits, the transmigrator, finite and particular being confined to particular body. The particular or the individual soul is also known as the Ego. The Maitrāyaṇī Upaniṣad distinguishes between the two. It is said -- "There is indeed another, different soul, called the elemental soul (bhūtatman) he, who, being overcome by the bright or the dark fruits of action, a good or an evil womb, so that his course is downward, overcome by the pairs of opposites. The five subtle substances (tan-mātra) are spoken of the word 'element' (bhūta). Likewise, the five gross elements (mahā bhūta) are spoken by the world (element). Now the combination of these is said to be body "śarīra" and that who is said to be in the body is said to be the 'elemental soul'. Now its immortal Self (Ātman) is like 'the drop of water on the lotus leaf'. This elemental soul is overcome by Nature's (prakṛti) qualities (guṇa). Now because of being overcome, he goes on to confusedness; because of confusedness, he sees not the blessed Lord, the cause of action, who stands within oneself (ātma-stha). Borne along and defiled by the stream of qualities (guṇa),
unsteady, wavering, full of desire, distracted, this one goes on to the state of Self conceit (abhimānātva). In thinking 'This is I' and that is mine he binds himself with his Self, as does a bird with a snare, consequently being overcome by the fruits of his action, he enters a good or an evil womb, so that his course is downward or upward and he wanders around, overcome by the pairs of opposites."¹ This is the full description of the nature of the individual soul, the jīvātmā or the bhūtātmā. The philosopher of the Maitrāyaṇī Upaniṣad further distinguishes this Self from the Universal and Higher Self in the following manner. "Verily he, who is the doer is the elemental soul. The causer of action through the organs is the inner Person. Now, verily, as a lump of iron, overcome by fire and beaten by workmen, passes over into a different form - so, assuredly, indeed, the elemental soul, overcome by the inner Person and beaten by the qualities, passes over into a different form."² The universal Self is beyond these three qualities -- sattva, rajas and tamas and so it is free; it does not whirl in the wheel of birth and death; actions good and bad - do not affect him. While the individual soul is the doer

². Ibid. 3/3. p.419.
of actions and reaper of their fruits, is governed by the three qualities, is subject to afflictions and death. A similar parable occurs also in the Munḍaka Upaniṣad which describes the two Selves, one, the higher and the other the empirical by means of two birds - sitting on the same tree, one on a higher branch and the other on a lower - the latter experiencing by turn. Sweet and bitter tastes of the fruits, while eating them, and the former sitting quiet, unruffled, without eating anything, a silent witness of the world.\(^1\) This also is a symbolic representation of the states of the universal and the empirical soul. The one is the transcendental Self, the other the empirical soul, moving on the wheel of earthly life. In fact, all the numerous individual souls are in their essence the same. They do not differ substantially. The inner Self or the indweller - the cause and the sustainer of them all, is the same Universal Self - the antaryāmī; but their differences are due to the separate adjuncts or mediums in which the same inner Self manifests itself. The Kaṭha Upaniṣad explains it as follows -- "As the one fire, the one air, after it has entered the world, though one becomes different according to whatever it enters, thus

\[----------------------------------------\]

\(^1\) Munḍaka Up. 3.1,2.
the one Self within all things becomes different, according to whatever it enters, and exists also without." ¹

Thus it can be said, that inspite of the plurality of the different individual souls, they are basically one in so far as their substantial and essential nature is concerned. All the differences are due to the differences of their adjuncts or of their mediums through which they manifest themselves. The individual souls are sometimes compared to the reflections in different vessels full of clean water of the same sun which is like the highest Universal Self.

The Śvetāśvatara Upaniṣad describes the soul as follows —

"Whoever has qualities (guṇa, distinctions) is the doer of deeds that bring recompense;
And of such action surely he experiences the consequences.
Undergoing all forms, characterized by the three qualities, treading the three paths;
The individual Self roams about according to its deeds (karman).
He is of the measure of a thumb, of sunlike appearance,
When coupled with conception (saṃkalpa) and egoism (ahāmākāra).

But with only the qualities of intellect and of Self, the lower (Self) appears of the size of the point of an awl.

This living Self is to be known as a part of the hundredth part of the point of a hair—subdivided a hundredfold.

The soul is neither a male, nor a female, nor neuter. The soul being attached to what it experiences, gets new births according to previous deeds.

The form and nature of the soul is determined from the qualities of the deeds of each soul.¹

Thus the individual soul is mutable and finite being subjected to changing experiences and their results. It is subject to pleasure and pain and thus moves in the cycle of births and deaths.

An important parable is found also in the Chāndogya Upaniṣad. Indra the king of Gods and Virocana (Asura), without letting each other know, approached the same precept Prajāpati, to seek knowledge of the Self to acquire superiority over each other. Prajāpati helped them to carry on the search of the self. First Indra was told that the reflection in a mirror or the person seen in the

eye was the Self, then that one, who moves happy in dreams. was told to be the Self, then a man fast asleep without dreams was told to be self, then the body ... a self. At last he was given to understand that none of these things could be the Self. The self was entirely different and above all these things. The Self cannot be identified with any of these corporeal things. The Self cannot be a reflection in mirror or eye-ball, a shadow, a person in dream, a body or any such thing. The Self is the bodiless, incorporeal, subtle, immortal, conscious principle which has its own category; and hence it can never be understood in terms of any non-selfish or unspiritual thing.

There is no particular and one single version of the size of the Ātman. There are various views expressed in the different Upaniṣads about the size of the Ātman. It is said in the Chāndogya Upaniṣad "My Soul in the heart is smaller than a grain of rice or barley, or a mustard or a canary seed: and yet my soul, which is pent up in the heart, is greater than the earth, greater than the sky, greater than the heaven, greater than all these worlds." Still subtler than this, is the self that is described in the Śvetāśvatra Upaniṣad, as a hundredth part

1. Ch. Up. 3.14.3.
of the extremity of a hair divided into a hundred infinitesimal parts, or as still subtler than this size is described in the same Upaniṣad as oil in the sesame seed, ghee in the cream and fire in the fire-sticks. Thus, here the Self is described as the finest and subtlest element immanent in the things; it has only a metaphysical existence and not a physical and perceptible magnitude. Then gradually the size seems to have increased from a mustard seed to a thumb (aṅguṣṭhamātra). The Śvetāśvatara Upaniṣad further holds that this inner Self is only of the size of thumb and is pent up in the heart of men. It also holds that the Self is smaller than the smallest and greater than the greatest and dwells in the cave (heart) of human beings. It is further said that the word hṛdayam is derived because this (ayam) dwells hṛdi (in the heart) it is called hṛdayam. In the Kaṭha Upaniṣad also we get the mention of the Self as "The Person not larger than a thumb, the inner Self, is always settled in in the heart of man. Thus, we find that the size, conceived of Ātman, went an increasing from gradually fire in stick and ghee in cream and oil in seed to a grain of rice or a

1. Śvet. Up. 5.8.9.
2. Ibid. 1.1.16.
3. Ibid. 3.13.
4. Ibid. 3.20.
5. Kaṭha. 2.6.17.
mustard seed and thence, to that of a thumb; and later to that of a span - filling the body - from the hair to the nails.¹ The Self is also found to be identified with the Person in the sun - big and lustrous; and at the end the Self assumes the largest size infinitude; it is the person in the sun, in the moon, in the lightning, in the thunder, in the ether, in the mirror, in the echo, in the sound that follows a man, person in the shadow, the person that is embodied, the Self which is conscious (prajñā), the person in the right eye, the person that is in the left eye etc.² Thus, the size of Self went on widening, and at last it is found that the Self came to be looked upon as the infinite Reality (Brahman) itself. Like the Brahman the Ātman also is held to be the source of all the things of the world. The Self is also said to be at the centre of existence and everything is revolving round it. So also the same Ātman creates this world out of itself like a spider,³ being the material and efficient cause of the universe.

Thus, we find that the same Self that is imagined to be dwelling in the innermost citadel of our heart is

1. Kausī. Up. 4.20. Ātma idam ātmanām anupraviṣṭa
   ālomabhyaḥ ānakhebhah.
2. Ibid. 4.1-15.
3. Śvet.Up. 6-10.
also found everywhere, in each and everything of the world; the inner psychical reality is also the same cosmical reality; that one who is the indwelling person or the inner controller (antaryāmī) of the individual is also the controller from inside (antaryāmī) of all the cosmical agencies and the material things.

The Self no more remains confined in the heart of the individual, but gradually it assumes various spacial magnitudes and finally it becomes coterminus with the whole Reality. The Ātman of the individual becomes the Ātman of the whole universe. That which abides in and fills the whole body of the individual, from the hair to the nails also fills everything in the universe. In the Brḥ. Upaniṣad says that the Self is the same as the ultimate Reality - the Brahman.¹ The Chāndogya Upaniṣad also holds that all this is Brahman.²

A. Barth regarding the Ātman says -- "... the ātman is the one, simple, eternal, infinite, incomprehensible being, assuming every form, and itself without any, the only, yet immovable and immutable agent, the cause of all action and all change. It is both the material and

efficient cause of the world, which is its manifestation, its body. This it draws from its own substance, and again absorbs into it, not by necessity, however, but by an act of its own will, as the spider spins forth and draws back into itself the thread of its web. From it proceed and to it return all finite existences, just as sparks leap from the furnace and fall back into it again, whilst the multiplicity of these existences no more effects its own unity than the formation of the foam and the wave affects that of the see. More subtle than an atom, greater than the greatest of existences, it has nevertheless a dwelling, the cavity of the heart of every man. It resides in its fulness, and that it rests rejoin­ing in itself and its works. This direct and material immanency of the absolute being in the creature, which is the unreasoned, and mystic assumption of the system, is also its connecting bond.¹ Richard Garbe in course of his discussion describes Ātman thus -- "The word Ātman originally meant 'breathing', then 'the vital principle', 'the Self', but soon it was used to signify the Intransient One, which is without any attribute or quality, - the All-Soul, the Soul of the world, the Thing-in-itself or whatever

¹. Barth A. -- The Religions of India. p.73.
you like to translate it.... Having attained this stage of development, the word Brahman became completely synonymous with Ātman. The objective Brahman and the subject Ātman amalgamated into one, the highest metaphysical idea; and this amalgamation comprises the doctrine of the unity of the subject and the object: the inmost Self of the individual being is one with that all-pervading power 'Tattvam asi - thou art that'.

As the Self or Ātman does not possess any particular physical attribute, it cannot be described in terms of any of the physical things or material qualities. It is unique by itself. It is like none of the things that we experience here on the earth. It is infinite and beyond all qualities and so devoid of any particular qualities. It evades every description of it as the words which describe them are incapable of grasping and describing the infinite and immeasurable, abstract, formless, bodiless, qualityless thing - the Ātman. Yagñavalkya in the Bh. Upaniṣad describes, finally, the Self in the following manner. He says - "The Self (Ātman) is not this, it is not this (neti, neti). It is unseizable for it cannot be seized. It is indestructible, for it cannot be destroyed. It is unattached, for it does not attach itself. It is unbound. It does not tremble. It

is not injured."¹ Going further the same Upanişad describes the Ātman as "This great, unborn Self, undecaying, undying, immortal, fearless, is indeed Brahman."² Yagñavalkya describes it (the Ātman) as the protector of all, exceedingly fine, latent, lustrous, imperishable, not above, not across, nor in the middle; there is no likeness of Him, His form is not to be seen, is invisible to the eye, abides in the heart."³

Mokṣa

For the Ancient thinkers the aim of philosophical inquiry was, mainly, the attainment of liberation, mukti, mokṣa, amṛtatva, niḥśreyas, Knowledge was a means to the end of Self-realisation, which is also understood as Mokṣa. It is said in the Kaṭhopaniṣad -- "But he, who has understanding, who is mindful and always pure, reaches indeed that place, from whence he is not born again. He who has no understanding, who is unmindful and always impure, never reaches that place, but exters into the round of births."⁴ "He, who has perceived that, which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end,

-----------------------------
¹ Brh.Up. 4.4.22.
² Tr.Max Muller. p.181.
⁴ Kaṭha. Up.1.3.8,7.
beyond the Great, and unchangeable, is freed from the jaws of death."\(^1\) Passages, like these abound, in the Upaniṣads in which the desire of the individual is expressed to free himself from the wheel of birth and death. It is said that the Self or Ātman being a indestructible leaves the body at death and assumes another suitable body to dwell in. The Ātman that dwells in the body leaves one mortal coil and assumes another. The Chāndogya Upaniṣad says -- "This (body) indeed withers and dies when the living Self has left it; the living Self dies not."\(^2\) The same Upaniṣad further says -- "...But those who go hence having found here the Soul and those real desires - for them in all worlds there is freedom."\(^3\) Yāṉavalkya says -- "And as a goldsmith, taking a piece of gold turns it into another, newer and more beautiful shape, so does this Self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape, whether it be like the Fathers, or like the Gandharvas, or like the Devas, or like Prajāpati, or like Brahman, or like other beings."\(^4\) The same Upaniṣad further contains the following verse -- "...And as the slough of a snake lies on an anthill dead and cast away, thus lies this body; but

\(^1\) Kaṭha.Up.1.3.15. \(^2\) Ch.Up. 6.11.3. \(^3\) Ibid. 8.1.6. \(^4\) Brh.Up.4.3.4.
that disembodied immortal Spirit is Brahman only, is only light."¹ The Self is a living principle and the body is inconscient and inanimate (jāda). The Self drags the body or is the cause of the bodily movements. The Chāndogya Upaniṣad says "Like as a horse attached to a cart, so is the Spirit (the conscious Self) attached to this body.² Thus, it becomes clear that most of the Upaniṣads hold that the body that is composed of the material elements like fire, air, water, earth and wind, is perishable and the imperishable part of it is the Ātman, the Self. The Self departs from the body at the time of death. Whatever is a part of the earthly body and is experienced by it, is according to them, transient and hence incapable of yielding eternal bliss. "What is perishable is Primary matter, what is imperishable, is Hara, the Bearer, the Soul."³ The earthly life has its own limitations and the reflective minds are unable to secure everlasting joy from it. Naturally, man finds it useless to revolve round and round, in the cycle of births and deaths. Thus, it is said in the Maitrayanī Upaniṣad "In this sort of cycle of existence (sāṁsāra) what is the good of enjoyment of desires, when after a man had fed on them, there is seen repeatedly his return to earth? Be pleased to deliver me.

¹ Brh.Up. 4.4.7. ³ Śvet.Up.1.10.
² Ch.Up.8.12.3.
In this cycle of existence, I am like a frog in a waterless well. Sir, you are our way of escape."¹ It was natural that man should have found it fruitless to continue to revolve in this cycle of births and deaths as the pleasures enjoyed here are transient. Men must have felt it worthless to come to the earth repeatedly and to live a tiresome finite life, in which all pleasures and joys are transient, momentary and limited. But rebirth is not supposed to be a voluntary act of an individual. A person is reborn, because he has to reap the fruits of his actions. Every action produces its effects and those effects, good or bad, are retained and they cannot be wiped out without being experienced in a fresh birth. Thus rebirth is caused by one's own actions. Good actions have good results and they have to be experienced in the form of pleasures; had actions have bad results, which also are to be experienced in the form of suffering. In the Brh. Upaniṣad it is stated -- "Now as a man is like this or like that, according as he acts and according as he behaves, so will he be; a man of good acts will become good; a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds."² The Chāndogya Upaniṣad also supports the doctrine of Karma.³ The body that the Soul assumes in the succeeding

¹ Maitr.Up.1.4. ² Brh.Up.4.4.5. ³ Ch.Up. 5.10.7.

birth is determined by its actions in the previous life. The Śvētāsvatara Upaniṣad also supports this view. It says - "According unto his deeds (Karman), the embodied one successively assumes forms in various conditions."¹ It becomes evident from the above passages from the various Upaniṣads that the Upaniṣadic philosophic thinkers believed that the determination of the kind of birth and body depends exclusively upon the kind of actions that one undertakes in the previous birth. The Self, is free and remains for ever free, though it assumes numerous forms. The forms that it assumes are temporary and transient, they are perishable because they are formed out of perishable matter. The indwelling Spirit, is not bound by these forms which it assumes. The Maitrayānī Upaniṣad describes this idea thus -- "Verily, this Soul (Ātman), poets declare - wanders here on earth, from body to body, unovercome, as it seems, by the bright or the dark fruits of action. He, who, on account of his unmanifestness, subtility, imperceptibility, incomprehensibility, and Selflessness is (apparently) unabiding and a doer in the unreal - he truly is not a doer, and he is abiding. Verily, he is pure, steadfast and unswerving stainless, unagitated, desireless, fixed like a spectator and Self-abiding. As an enjoyer of

¹ Śvēt.Up.5.11.
righteousness he covers himself (ātmānam) with a veil made of qualities (but he remains fixed—yea—he remains fixed). Similar is a passage that runs in the Śvetāśvatara Upaniṣad about the Self assuming bodies—"whoever has qualities (guṇa; distinctions) is the doer of deeds that bring recompense; And of such action surely he experiences the consequence; undergoing all forms, characterized by the three qualities, treading the three paths, the Individual Self roams about according to its deeds."2

The earthly existence and the various earthly deeds are not worth-pursuing according to the Upaniṣads. They contend that these Karmas or deeds are the results of ignorance (avidyā). A man performs all these deeds and experiences pleasure and pain as long as he is under the spell of ignorance; and ignorance consists in misappropriation of the Karmas. He thinks that the individual soul is the doer and experiencer of the actions; that the actions and their results pertain to him; that he is the real doer of actions and the experiencer of their fruits. He attaches the actions and their results to himself, to the individual soul, when in fact, the real doer and enjoyer is his innermost Self, the Ātman, which is situated at the

heart of the Reality and of himself. The Self, governing the individual from within, as the \( \text{(pr\text{\'}rayita) in the capacity of the antory\text{\'}amin} \) prompts and inspires him to act and also to experience the fruits of them. In the Maitr\text{\'}aya\text{\'}I Upan\text{\'}ad it is clearly stated that the transcendent Self or the \text{\'}Atman itself is the experiencer or enjoyer, not only of nature, but also of the lower Self, the bh\text{\'}ut\text{\'}atm\text{\'}a or the individual soul. It is the \text{\'}real\text{\'}d\text{\'}oer of actions because it supplies energy to the mind and to the buddhi; it is the intiator and sustainer; but even though it does the actions it is not bound by them. It perceives and acts through the sense organs and motor organs, but itself remains behind them, as the invisible thread-puller. The results of actions do not stick to it (na lipyate) as the drops of water on lotus-leaf do not adhere to it. It is described by Y\text{\'}agn\text{\'}avalkya in the following manner -- "He is the unseen seer, the unheard hearer, the unthought thinker, the ununderstood understander. Other than He, there is no thinker. Other than He there is no understander. He is your Soul, the inner controller, the Immortal."  

\-------------------------
1. Brh. Up. 2.5.15.
The knowledge of the Ātman in its own unqualified, unconditioned, unmodified and pure form is the real knowledge; and whenever the Self is thought of as something different from its pure unqualified form, is called ignorance or avidyā. When one sees the ultimate unity of the Ātman, it is said, he knows the Self quite properly; but instead of that, when one sees the plurality as real, he is under the spell of ignorance. Ignorance thus consists in knowing the Ātman in a distorted fashion, in seeing him as something which it is not (as anātman). The removal of such misconceptions i.e. the Self being something other than itself, is called the higher knowledge. The Munḍaka Upaniṣad recognises two kinds of knowledge - (dvē vidyē) as the 'Higher one' (Parāvidyā) and the Aparā-vidyā) the former, dealing with transcendental Self - and the latter, the other branches of knowledge. ¹

It is already made clear that the Higher Self or the Transcendental Self, which is the real Self of the individual, cannot be known as other finite and material things of the nature can be known with sense perception and reflection. The Ātman or the Higher Self escapes every conception that we can form of it. It evades all description and therefore, we have to know it in some

¹. Munḍaka Up.1.1.5.
different way. Out of ignorance the finite soul of the individual, that is subjected to pleasures and pains and thus to rebirth, is regarded as the eternal Self and because of the transiency of pleasurable experiences of the individual soul, the individual now and then has to suffer from disappointments. Not realising his true nature as the Higher Self, the individual falls now and then into infatuation and thus finds life miserable and bitter. By making proper discrimination between the two, he can make himself free from such sorrows of life. Paul Deussen makes a clearcut distinction between these two souls -- the Universal and the individual, the transcendental and the empirical, the higher and the lower -- in the following manner -- "The former is omniscient, omnipotent, omnipresent; the latter are limited in wisdom, power and capacity for movement. The former is neither active nor passive, and is therefore free from the very beginning; the latter are active and receptive, and are therefore entangled in the eternal round of Samsāra, and stand in need of deliverance. Yet the individual ātmas are not properly distinct from the supreme ātman. Each of them is in full and complete measure the Supreme ātman himself, as he manifests himself though his real nature concealed by the Upādhis (manas, indriyas, etc.). These Upādhis are unable to change his
real nature, as little as the purity of the rock crystal is destroyed by the red colour with which it is externally smeared. Rather, it is solely avidyā, ignorance, which imposes the upādhis on the Supreme ātman. It is the ātman himself who alone exists and creates the universe, who as jīvātman enters into the universe that he has created. "This enjoyer, the individual soul results from the union of the ātman (the Supreme Soul) with the organs, manas and the indriyas. "...after getting rid of the delusion of empirical reality, we recognise this infinitely small individual soul as identical with the infinitely great Supreme Soul. Thus the inner Self of the individual is the all-pervading Brahman. The Chāndogya Upaniṣad says -- "...myself in the heart is that Brahman." Thus as long as a person does not see the immortal Person, who dwells in all, as long as one does not realise the highest Self, he cannot be free from grief and rebirth. Thus the Kaṭha Upaniṣad says -- "There is only one ruler, the Self within all things, who makes the one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness; not to others. The wise who perceive him within their Self, to them belongs

---

2. Ibid. p.258.
3. Ibid. p.259.
4. Ibid. p.261.
eternal peace, not to others." 1 "Every creature that knows him, is liberated, and obtains immortality." 2 "One who sees here many (nāneva) he goes from death to death." 3 It is said in the Munḍaka Upaniṣad that "One who knows this Brahman, becomes Brahman only ... he crosses grief and all sins and becoming free from the knots of the dark cells attains immortality." 4 The Kēnopaniṣad says - "By ātman is obtained Valour and by knowledge immortality." 5 The Īśa Upaniṣad says -- "Where one sees everywhere one, where is there scope for infatuation and grief?" 6 Yājñavalkya says in the Bṛḥ.Up. "It should be perceived by mind that there is nothing different or many (nāneva) here; one who sees here many passes from death to death."

These and many such passages that occur in the various Upaniṣads speak that the Upaniṣadic people sought freedom from birth and death, pain and misery, imperfection and finitude which is characteristic of the earthly life; and they also believed that such liberation could be attained by the proper knowledge of the Self. There is only one and one royal way to liberation, and that is the knowledge of this innermost Self of the individual or the

1. Kaṭha Up.2.5.12,13. 4. Munḍaka Up.3.29.
2. Ibid. 2.6.8. 5. Kēna Up. 2.12.
3. Ibid. 2.1.11. 6. Īśa Up.1.7.
Brahman. Therefore, attainment of this knowledge seems to be the only prescribed way to freedom. According to this Munḍaka Up., the only way that leads to the realization of the Self, is one of knowledge and not one of sacrificial performance of any other rituals. The Munḍaka Upaniṣad says -- "...Nor is the Self to be gained by one who is destitute of strength, or without earnestness, or without right meditation. But if a right man strives after it by those means (by strength, earnestness and right meditation), then his Self enters the home of Brahman."¹ It is stated in the Kaṭha and the Munḍaka Upaniṣad "The Self cannot be gained by understanding nor by much learning nor by much hearing and preaching. He whom the Self chooses, by him the Self can be gained. This Self chooses him (his body) as his own."² The Munḍaka Up., again, emphatically states that "By truthfulness, indeed, by penance, right knowledge and abstinence must that Self be gained; the Self whom spotless anchorites gain is pure and like a light within the body."³ Regarding the same the Kaṭha Upaniṣad says - "He who has perceived which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end, the great and

1. Munḍaka Up.3.2.4.
2. Kaṭha Up.1.2.23 and Munḍaka Up.2.3.
3. Munḍaka Up.3.1.5.
unchangeable, is freed from the jaws of death.\(^1\) All these passages speak about the eternal happiness and about the freedom from recurrence of births and deaths and their resulting miseries. It be attained only if a person can experience everywhere, outside and inside him, the one the Self, that is the essence of everything and, which is the only Reality of the universe. Yāgñavalkya says "Even if one performs a great and holy work, but without knowing this, that work of his, merely perishes in the end."\(^2\) So also the Maitrāyanī Upaniṣad says "The mind in truth is for mankind The means of bondage and release For bondage, if to objects and ; From objects free that's called release."\(^3\) If some rituals be prescribed here and there, they are the means of cultivating an appropriate mental attitude and background; but the most important thing is the mind, which knows. The knowledge of the Vedas, according to the Upaniṣads does not possess magic-power to effect liberation in man. Mere mechanical utterance of the sacred hymns, is not at all useful and sufficient to effect liberation. What is important is the understanding of the nature of Brahman and, its actual realisation, a throbbing and living experience of the

\(^1\) Kaṭha Up.1.3.15.
\(^2\) Brh.Up.1.4.15.
\(^3\) Maitr.Up.6.34. Tr.Hune. p.448.
Atman's being himself, in his own heart.

It has been stated frequently by the Upaniṣadic seers, that, the Self cannot be perceived by the sense organs. Although it dwells in words the words do not know it, though it dwells in the eyes, in the ears, in the skin, in the mind they cannot know it; it is the unseen seer, the unheard hearer, the unthought thinker, the ununderstood understander, is the immortal inner controller of all things and beings; it cannot be known by the mind because it cannot reach it; it is even beyond intelligence.

The Self is beyond all the means of understanding. It cannot be understood by any of these agents. It being beyond all these means of understanding, cannot be known as an object. It cannot be objectified, therefore, the inner Self, can be understood only as the unchanging subject of all knowledge. It is the eternal Self-shining principle. Regarding this self-luminous nature of the Self it is further said "The sun does not shine there, nor the moon and the stars, nor these lightnings and much less this fire. When he shines everything shines after him; by his light all this is lightened." The

1. Munḍaka Up.3.1.8; Kaṭha 1.3.15; Kena 1.3.
2. Brh. Up.3.7 (whole) and 3.7.23.
Śvetāsvatara Upaniṣad calls it the Sākṣin - the witness that sees everything in its own light. It is the self-shining principle in man by which it manifests itself and also other objects. Thus the Self can be known in mystical intuition. The Self cannot be known in any other way. If it be called unknowable, it is called so in a definite sense. Prof. R. D. Ranade says - "The Ātman is unknowable because he is the Eternal Subject who knows. How could the Eternal Knower, ask the Upaniṣads in various places, be an object of knowledge?" 'The Ātman is the Great Being' says the Śvet. Upaniṣad. "Who knows all that is knowable; who can know him who himself knows?". In the Brāh. Upaniṣad, in various passages, we are put in possession of the bold speculations of the philosopher Yāgñavalkya "That by whom everything is known, how could he himself be known? It is impossible to know the knower." "It would not be possible for us to see the seer, to hear the hearer, to think the thinker, and to apprehend him by whom everything is apprehended." "He is the eternal seer without himself being seen; he is the eternal hearer without himself being heard; he is the only thinker without himself being thought; he is the only comprehender, without any one to comprehend him; beyond him there is no seer, beyond him there is no
hearer, beyond him there is no thinker, beyond him there
is no being who comprehends. We thus see that the question
of the unknowability of Ātman has another aspect also,
namely, that He is unknowable because He is the Eternal
Subject of knowledge; and hence cannot be an object of
knowledge to another beside him.¹ But though this Self
is not accessible to others, though it cannot be known in
the form of an object by others, it can be known by one­
self as his own Self. Thus the Self can be known only as
the knowing subject, an inevitable and indispensable
presupposition of all knowing processes.

Prof. R.D. Ranade says -- "In fact, Self-knowledge
or Self-consciousness is the ultimate category of exist­
ence. The Self can become an object of knowledge to him­
self. According to the Philosophy of Yāgñavalkya, nothing
is possible, if Self-consciousness is not possible.
Self-consciousness is the ultimate fact of existence.
Self-consciousness is possible only through the process
of introspection. The Self is endowed with the Supreme
Power of dichotomising himself. The empirical conditions

¹ Ranade R.D. -- A Constructive Survey of the Upaniṣads.
p.273. See also Brh.Up.2.4.14; 3.4.2; 3.7.23. Sa vetti
vedyam na ca tasyāsti vettā. Yena idam sarvām vijānāti
tam kena vijānīyāt. Vijnātāram arē kena vijānīyāt.
of knowledge are inapplicable to the Self. The Self can divide himself into the knower and the known. It is wonderful how Kant should have posited the "I am I" as the supreme metaphysical category, which he called the transcendental original and synthetic unity of apperception, and yet should have denied the reality of the corresponding psychological process of introspection. The answer of Yāgñavalkya is that Self-consciousness is possible, and is not only possible but alone real."¹ Thus the Self, that is all-pervading manifests itself in every act of comprehension, either in perception, reflection, contemplation or intuition. Every act of knowledge is necessarily accompanied by the revelation of the Self. The Self acts as the revealer of objects that are known, and, in that process reveals itself, automatically. Thus, consciousness is inseparable from the Self, which is its originator, nay, consciousness and Self are synonymous. A.A.Bowmann writes about the relation of consciousness to the Self, "...it is impossible to be conscious at all and not at the same time to experience the Self as subject. It is in this sense that the principle "all consciousness is Self-consciousness," is to be understood."² Clarifying the idea of Self-consciousness, Bowmann again says "...it is a special way of being

conscious, distinguishable from all others by the fact that its object is just the Self, which sustains the consciousness in question. "Primary" Self-consciousness is an implicate, rather than a species of awareness, and as such must be attributed to all subjects of experience, whether persons or not.¹ Thus, in real Self-consciousness the dualism of subject and object must end; or the difference between the subject and the object must vanish. It is said in the Upaniṣads that in the final experience of the Self, all multiplicity comes to an end; the dualism of subject and object disappears, all becomes one; and one knows that he is all and all is he; that he is within all and all is within him - he then realises 'I am the Brahman' (aham Brahmasmi) and (sarvam khalvidam Brahman).

Nothing in such an experience is alien or external to the Self. Whatever happens to be in the consciousness of the individual, appears then, only a vital part of himself. Everything then becomes as his own; nothing remains outside him which he can call as that which is not his. To be more precise it can be said he becomes everything. Everything is then coloured with his self-feeling. His Self grows wider and wider and envelopes

every thing in himself, feeling that every thing is a part of his inmost Self. Everything good or bad, great or small, beautiful or ugly, shining or dark, love and hate, all such dualities lose their oppositions and occupy their own places in such an experience of identity. All oppositions are resolved and the Self shares none of the finite characteristics. In such experience the individual rises to a higher state which is one of pure identity. The liberated individual transcends all differences, dualities and relativities and begins to look upon everything as his own. In his eyes everything is good because it is his. Yagñavalkya in the Bṛh. Upaniṣad says -- "Therefore, having this knowledge, having become calm, subdued, quiet, patiently enduring, and collected, one sees the soul just in the soul. One sees everything as Soul. Evil does not overcome him; he overcomes all evil. Evil does not burn him; he burns all evil. Free from evil, free from impurity, free from doubt, he becomes a Brahman."¹ It is an experience of complete homogeneity in which there remains not a trace of any other heterogeneous element of otherness. It is state of purity and distinctionlessness. Yagñavalkya further describes such a final state of self-realization, in the following words -

¹ Bṛh. Up. 4.4.23.
"It is a mass of salt, without inside, without outside, entirely a mass of taste, even so, verily is this Soul, without inside, without outside, entirely a mass of knowledge."¹ Thus, the individual loses his sense of separate individuality. Everywhere he finds himself, as if he fills everything; as if he becomes all-pervasive and one with the Reality. As the very category of distinctions or differences disappears, there remains no separativeness of things; all things are experienced as one in their essence. All the apparent distinctions are melted away and what remains behind is himself alone. Everything, then appears, as one and the same and not an iota of 'otherness' or 'not-mineness' is experienced. It becomes an experience of infinity and non-duality. As all changes disappear, it becomes a steady and immutable state. All changes become to such an individual illusory. All surfacial experiences of change, pleasure and pain, knowledge and ignorance no more remain real for him. He attains permanence, all-pervasiveness and all-contentedness. This becomes possible for him because he transcends all limitations, all distinctions. Yājñāvalkya describes the actual state of this experience in the following way -

"In this condition, as a man in the embrace of his darling

¹. Bṛh. Up. 4. 5. 13.
wife does not have any consciousness of outer or inner, so the soul embraced by the Self consisting of knowledge has no consciousness of outer and inner. The spirit in this condition is without desire and free from all pain; it is unaffected by good, unaffected by evil, the father ceases to be father, the mother the mother, the worlds the worlds, the gods gods."¹ The state of such identity, experienced by the individual is expressed by Yājñavalkya in the following manner -- "Where there is a duality, as it were, there one sees another; there one smells another; there one tastes another; there one speaks to another; there one hears another; there one thinkers of another; there one touches another, there one understands another. But where everything has become one's own self, then whereby and whom would one see? Then whereby and whom would one smell? Then whereby and whom would one taste? Then whereby and to whom would one speak? Then whereby and whom would one hear? Then whereby and whom would one think? Whereby and whom would one touch? Then whereby and whom would one understand? Whereby would one understand him by means of whom one understands this All?² Thus, the subject and object are relative terms; the one exists

¹ Bṛh.Up.4.3.21.
² Ibid. 4.5.15.
only in the presence of the other, and for the other; neither can exist by itself. When such an experience of the perfect unity and identity is attained, naturally the subject and the object, the knower and known, the experiencer and the experienced these distinctions are lost, not because they are annihilated, but because they are transcended. They are then transmuted and live in identity with their inner Self. The Kauśītakī Up. says - "If there were no objects, there would be no subjects; and if there were no subjects, there would be no objects. For on either side alone nothing would be achieved."¹ Similar thought is expressed also in the Maitrayanī Upaniṣad. It distinguishes between two kinds of knowledge - (i) that one in which there is a duality of subject and object and (ii) that which is free from duality and is an intuitive experience of identity.² Yājñavalkya, while describing the exact condition of the individual soul's union with the Supreme one, makes it clear by taking an illustration of salt and its dissolution in water. He says - "It is - as a lump of salt cast in water should dissolve right into the water; there would not be (any) of it to seize forth, as it were (iva), but wherever one may take,

¹. Kauśīt.Up.3.8.
². Maitr.Up. 6.7.
it is salty indeed, - so - lo, verily, this great being (bhūta), infinite, limitless, is just a mass of knowledge (vijñāna-ghana). Arising out of these elements (bhūta), into them also one vanishes away. After death there is no consciousness.\(^1\) The philosopher of the Munḍaka Upaniṣad describes the nature of the union of the individual soul with the supreme self in the following words - "As the flowing rivers disappear in the sea, losing their name and their form, thus a wise man, freed from name and form, goes to the divine Person, who is greater than the great."\(^2\) Further he says that the actual state of the union does not allow any distinction between the individual soul and the Self. It is said in the Kaṭhopaniṣad -- "As pure water poured forth into pure, becomes the very same, So becomes the soul (ātman)."\(^3\) There is no one experience and no one to get the experience. The experience becomes the experiencer and the experiencer the experience. They are one and the same thing. The knower becomes the known and vice versa. The following verse of the Munḍaka Upaniṣad states it in the clearest words : "He who knows that highest Brahman becomes even Brahman. In his race no one is born ignorant of Brahman. He overcomes grief,

\(^1\) Brh.Up.2.4.12.
\(^2\) Munḍaka Up.3.2.8.
\(^3\) Kaṭha Up.4.15.
he overcomes evil; free from the fetters of the heart, he becomes immortal."¹ Thus it is an experience of oneness, which is found everywhere. It is an experience of non-duality. The spirit of these verses is that, it is only a discovery of our inmost Self that was lost under ignorance. The Self is falsely understood under the various kinds of Upādhis or adjuncts which are quite different from it. It manifests itself through the Upādhis, but in truth it is none of them. Paul Deussen makes it clear as "Each of us is this eternally free ātman. We do not first become ātman, but we are it already, though unconscious of the fact."²

Yājñavalkya says - "That Self is dearer than a son, is dearer than wealth, is dearer than all else, since this Self is nearest... One should reverence the Self alone as dear."³ Thus the nearest thing that an individual ever has, is his soul. The inner Self of the individual is that identical part of him, which remains the same in all the four states of him; it is that which is awake not only in the waking and dream-state, but even in the state of deep sleep and the fourth one, where no consciousness of distinctions exists. All our activities pertain to the Self. Every activity of the individual is meant for

the satisfaction of his Self. Nought happens except for the Self. No consciousness can work without references to the Self. The Self is the reality for which the individual lives; the absence of the Self in an individual means the annihilation of the individuality itself.

Yājñavalkya states in the Brāh. Upaniṣad that whatever we feel dear to us, is not dear for the sake of the thing, but everything is dear for the sake of the Self. He says that the sun, husband, wife, wealth, worlds, gods etc. all are dear not for their own sake, but "not for love of all is all dear, but for love of the soul all is dear. Verily, it is the (Ātman) that should be seen, that should be harkened to, that should be thought on, that should be pondered on, O Maitreyī, Lo, verily with the seeing of, with the harkening to, with the thinking of, and with the understanding of the Soul, this world - all is known."¹ Everything is not dear that you may love everything; but that one may love the Self, all is dear. Thus, the Self is the ultimate end towards which all the cravings of the individual are directed; thus, consciously and unconsciously the destiny of all our thoughts and actions, of all our attractions and temptations - and drives - is

¹. Brāh. Up. 2.4.5.
the Self - the Ātman. The attainment of the Self thus gives the individual, the final relief, the ultimate satisfaction. All the passions and desires, all the urges and cravings rest satisfied in the Self. When the Self is realized all passions and desires come to an end. When the Self is known, no more does the individual experience any kind of uneasiness and restlessness. All his desires being fulfilled in it, he lives a completely self-satisfied man. Then He attains eternal and abiding satisfaction which is marked by the peace. The bonds of his finitude being broken, his personality becomes one with the infinite and enjoys perfection. The Self, in its nature is peaceful, tranquil, perfect, eternal, unchanging, shining and blissful. The individual does not experience there a kind of void or nothingness. But it is a state of eternal bliss and contentment. It is state of perfection and fullness. The bliss that is experienced in this state is of the highest magnitude. It is beyond imagination and comprehension. Only those who actually experience it, know it. This is the state of the liberated soul. The liberated soul is freed from all kinds of fetters of ignorance. Ignorance is completely annexed and there is only the unflickering light of the immortal Self. Ignorance is finite and can be brought to an end by the
right knowledge of the Self. It is said in the Śvetā-
śvatara Upaniṣad "...ignorance is a thing perishable, but
knowledge is a thing immortal." Ignorance is terminated
with the rise of self-knowledge. The liberated soul not
only overcomes all distinctions and differences, not only
assumes unity with all but enjoys the highest bliss of
the Ātman. The highest bliss is incommensurate with any
of the material happiness. It is a state of desirless-
ness and still of infinite joy. The Bliss of the Brahman
is described in the following passage— "One hundred
times that human bliss is one measure of the bliss of
human Gandharvas and of the great sages, ... one hundred
times that bliss of human Gandharvas is one measure of
the bliss of divine Gandharvas and of a great sage who is
free from desires: One hundred times that bliss of divine
Gandharvas, is one measure of the bliss of the Fathers and
likewise of a great sage who is free from desires: One
hundred times that bliss of the Fathers, is one measure
of the Devas, born in the āgāna heaven; ... one hundred
times that bliss of the Devas ... is one measure of the
bliss of the sacrificial Devas who go to the Devas by
Vaidic sacrifices, and likewise of a great sage who is free

1. Śvet.Up. 5.1.
from desires ....: One hundred times that bliss of the sacrificial Devas is one measure of the bliss of the thirty-three Devas and likewise of a great sage who is free from desires: One hundred times that bliss of the thirty-three Devas is one measure of the bliss of Indra, and likewise of a great sage, free from desires: One hundred times that bliss of Indra is one measure of the bliss of Brihaspati, and likewise of a great desireless sage: One hundred times that bliss of Brihaspati is one measure of the bliss of Prajāpati, and likewise of a great desireless sage: One hundred times, that bliss of Prajāpati is one measure of the bliss of Brahman, and likewise of a great desireless sage ...; -- He who knows the bliss of that Brahman from whence all speech, with the mind turns away unable to reach it, he fears nothing. -- He does not distress himself with the thought why did I not do what is good? Why did I do what is bad? He who thus knows these two (good and bad), frees himself. He knows both, frees himself.\(^1\) Thus, an effort is made to give some idea of the infinite bliss of Brahman. The bliss being unique and infinite, is not describable in terms of any number. It being unique, nothing is like it and therefore,

it cannot be understood in terms of any other kind of earthly joy with which human beings are familiar. It is a joy of an entirely different category. But the above description of it may help us, at least to get a faint idea of the Brahman's bliss.

The Taittirīya Upaniṣad says -- "When he finds freedom from fear and rest in that which is invisible, incorporeal, undefined, unsupported, then he has obtained the fearless. For, if he makes but the smallest distinction in it, there is fear for him. But fear exists only for one who thinks himself wise, (not for the true sage)."¹ Thus it is repeatedly stated that, on getting the vision of the Ātman the individual becomes completely free from fear; because there is left no other person or thing of which he can be afraid. The Chāndogya Upaniṣad says Those who go hence without here having found the Soul (Ātman) and those real desires (satya kāma) - for them in all the worlds there is no freedom. But those who go hence having found here the Soul and those real desires - for them in all worlds, there is freedom."² It is not only a freedom from misery, pain and sorrow, which may be called the outcomes of finitude; but there is the joy

¹. Tatt.Up. 2.8.
². Ch.Up. 8.1.6.
of fullness of life and perfection. In liberation the enjoyer and the enjoyment are one and the same. As it is a state of perfection, and as there is nothing wanting, it is state of blissfulness. Eternal peace and joy rule there. The quantity of bliss is immeasurable and indescribable. A.B.Keith says -- "The Spirit in this condition is without desire and free from all pain; it is unaffected by good, unaffected by evil, the father ceases to be father, the mother mother, the worlds worlds, the gods gods. There is no interruption of seeing of seeing, though the spirit does not: we have in fact the condition of a pure objectless knowing subject, continuing in this condition. The soul now passes from the 72000 veins in which it has moved during dreamless sleep, and rests in the paricardium in supreme bliss, like a great king or Brahman."¹ About the bliss enjoyed by the Jīva in this state Prof.R.D.Ranade says -- "If, in short, desirelessness is to constitute the highest bliss, there is no meaning in saying that the highest good could be measured in terms the unit of physical good. In any case, it does not seem possible that the spiritual good can be of the same kind as physical good; the two are probably

incommensurate, differing, not in degree but in kind. The bliss of the Sage, who has realised Brahman cannot be measured in terms of the physical happiness of any beings whatsoever, however highly placed or however divine they may be. The bliss of self-realisation is entirely of its own kind, absolutely sui generis. Thus it is a unique experience and is incapable of being described and understood in terms of our earthly happiness. It is not a creation of something absolutely new, but it is our own realisation, the discovery of our own Self. It is the discovery of our own Self that had been lost in the numerous allurements of the not-self. It is the search and recovery of our Self that was lost in the midst of the not-self. It is the unfoldment and visualisation of the Atman within us, instead of the incipid and soul-less realisation of the various faculties of man, namely the intellectual, the emotional and the moral. It does not consist in the harmonious development of all the faculties of human mind as the Eudomonists suppose; it is on the contrary, a complete conversion or transmutation of the human soul into the divine Self. It is like being reborn in the divine life. This is possible only in a mystical way.

It is a life of a different category, in which the individual no more pertains to the human kingdom. It is a complete transformation of the human soul into the divine. The soul attains its original state of perfect knowledge and bliss and hence, it naturally rises beyond all the earthly pleasures and earthly goods. It is not unnatural, that such an individual should look upon the world and the worldly life, as belonging to a lower plane, unworthy of being satisfied with. The earthly pleasures and allurements cease to tempt him than, and he no more feels like pursuing them. The world ceases to acquire any value for such an individual who attains self-realisation. It is a spiritual attainment. Such an individual may be living in this world, but no more does he remain of this world. The world becomes incapable of influencing him either favourably or unfavourably. The worldly objects and forces lose their power to please him or displease him. The world becomes impotent to disturb his inward quiet which is stable and everlasting. He assumes equanimity towards all; because he finds himself everywhere. He lives then in his mystical trance of his own Self, where nothing else has an access. He is lost in his own contemplation. The Chandogya Upaniṣad says -- "Verily, he who sees this, who thinks this, who understands
this, who has pleasure in the Soul, who has delight in the Soul, who has intercourse with the Soul (Ātmaratī ātmakrīḍa ātmamithuna ātmānandaḥ) who has bliss in the Soul - he is autonomous (sva-rāj): he has unlimited freedom in all worlds. But they who know otherwise than this are heteronomous (anya-rājan); they have perishable worlds; in all worlds they have no freedom. 1 It is then the eternal enjoyment of the Self with itself. The mukta becomes like the Aristotlian God - who is the matterless form - and is ever lost in his own contemplation. He thus acts only as "a witness, an observer, a thinker" of the paraphernalia of the universe, but it never acts as a participant in it. He remains above all, being untouched by any of the happenings of the world, howsoever powerful. He rests in his own magnimity. He is then eternally free. He enjoys an unshakable tranquility of mind. It is said in the Maitrāyani Upaniṣad -- "For, by tranquility (prasāda) of thought, Deeds (Karma), good and evil, one destroys. With soul serene, stayed on the Soul, Delight eternal one enjoys." 2 Thus, the freshness of the delight that is enjoyed never withers nor fades. Such a soul is described as follows -- "Henceforth being pure, clean, 

1. Ch. Up. 7.25.2.
2. Maitr. Up. 5.34.
void, tranquil, breathless, selfless, endless, undecaying, steadfast, eternal, unborn, independent, he abides in his own greatness.\textsuperscript{1} Going further the same Upaniṣad clarifies the point in a more elaborated way in the following manner -- "Borne along and defiled by the stream of Qualities, unsteady, wavering, bewildered, full of desire, distracted, one goes on into the state of self conceit. ... Hence a person who has the marks of determination, conception, and self-conceit, he is bound. Hence, in being the opposite of that, he is liberated. Therefore, one should stand free from determination, free from conception, free from self-conceit. This is the mark of liberation (mokṣa) .... therein all desires are contained. When cease the five, (Sense) knowledges, together with the mind, And the intellect stirs not -- That, they say, is the highest course.\textsuperscript{2}

All the Upaniṣads testify this idea of liberation which consists in an absolute cessation of pain and suffering which is characteristic of finitude, by overcoming all dualities and distinctions and by entering into an everlasting identity with the eternal, all-pervasive

\textsuperscript{1} Maitr. Up. 6.28. 
\textsuperscript{2} " " 6.30.
conscient Self which is the essence (madhu) of existence. This liberation can be attained only by actually experiencing oneness with the reality; by experiencing the truth of "all this is Brahman" (Sarvam Khalvidam Brahman) and I am the Brahman (Aham Brah mã s m i). The liberated soul becomes free for ever from the recurrence of births and deaths; his ignorance is destroyed and the karma, because of which he has to revolve on the wheel of birth and death, comes to an end. As long as the stock of Karma is not exhausted, nobody can attain liberation. But the Upaniṣads hold that the Karma can be burnt by the fire of knowledge and hence, the acquisition of the knowledge of the Brahman, frees an individual from his bondage to the samsāra. It is repeatedly said in the Upaniṣads that by the vision of the One ātman, by overcoming the distinctions (nānā) one attains perfection and immortality; and at last it comes to this -- "One who knows Brahman, becomes Brahman." That means he enters into identity with the Brahman which is also the Ātman. To be the Brahman means to possess all the characteristics of Brahman, which are -- eternity, immortality, blissfulness, consciousness, incorporeality, infinity and tranquility, purity, freedom and luminosity. The individual acquires all these attributes and enjoys the ultimate state of liberation. Here
liberation does not consist in becoming like the Brahman but in becoming one with the Brahman by experiencing it as the Ātman - the innermost Self of the individual.

It is necessary to examine the path that the Upaniṣads prescribed for the attainment of liberation. Liberation is not something that can be attained by an individual as something separate and outside him. Liberation, according to the Upaniṣads is becoming liberation (Mokṣa). It is a psychological transformation of the individual who seeks liberation. This freedom is not given and cannot be given as an object; it has to be actually felt. Freedom consists in feeling in oneself, that he is free. As pleasure or happiness is known by actual feeling it, so is liberation. It is a spiritual rebirth; and hence liberation requires a steady and progressive preparation for effecting a psychological conversion in the individual. Naturally, a long and tedious procedure has to be followed to reach the final end which is liberation. The Upaniṣads do not believe that the liberation can be attained by the mechanical performance of rituals and religious rites. The Upaniṣads clearly and emphatically, state that liberation can be attained only by the proper knowledge of the Self. ¹ The

Kaṭha Upaniṣad compares the horses with the senses and says that one who keeps his senses and mind under his proper control, and knows the Ātman properly, becomes free from the round of births and deaths.¹ In fact, according to the doctrine of Karma, an individual obtains a subsequent birth in accordance with one's Karma. An act becomes good or bad by the good or bad desire which the individual entertains. Therefore, the root cause of all births and their miseries consists in the desires.

It is said in the Bṛh. Upaniṣad -- "And as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does he will reap."² Thus it will be found that the root cause of all misery and suffering is the desire of the individual. Because of the attachment of the individual's mind to objects desires arise; and because all the desires do not always get satisfied, naturally the individual's mind suffers from frequent disappointments from which is born anger which eclipses the intellect and because of that the individual often falls under the spell of infatuation which ultimately ruins him. Desires are powerful driving forces of the individual, but they can never fetch abiding satisfaction. All the satisfaction

-----------------------------
2. Bṛh.Up.4.4.5.
that one derives from the desires separately, is only temporary, lasting only for a short time; after the desire is satisfied, the individual again feels a void, which needs to be filled by another fresh desire; thus the individual, keeps hunting after desires and their satisfaction; but none of the desires, taken either individually or collectively can produce everlasting satisfaction. The individual, who is in pursuit of abiding satisfaction, gets tired of deriving such satisfaction from the desires. The Upaniṣads say, that the way of obtaining permanent satisfaction, is not one of pursuing the desires, but is one, of being free from the desires. Thus, the Upaniṣads preach curbing of the senses and controlling of the mind. It is, therefore, necessary according to the Upaniṣads first to free the mind from the influence of the sense organs. The Upaniṣadīc philosophers seem to lay more stress on the necessity of withdrawl of the sense organs and the mind from the external world; they seem to emphasize the necessity of going deeper into the heart of Reality by not being allured by the objects of sense and not being deluded by the enormous changing variety of nature. A little serious reflection enables us to infer the existence of the ground of change which remains unchanged inspite of the unceasing changes going on in it.
For that we have to rise above the knowledge given by sense organs. Sense organs cease to be the ultimate source of knowledge. Abstract thinking becomes necessary for inferring the existence of the inner unchanging and stable ground of existence. Thus serious thinking becomes of a very great help for taking us to the real nature of the reality. Such serious thinking requires a stern control on other sense organs and on the lustfulness of the mind. It requires a high degree of concentration on the thinking of the nature of this permanent ground of existence. Thus, curbing the activities of all the sense organs and of the mind and thus directing their energies towards the knowledge of the Reality becomes a prime necessity. Thus liberation presupposes a stern control on the senses and a consequent withdrawal from the external world and, simultaneously concentration on the inner identical, immutable, qualityless and essential nature of the ultimate Reality. The Mundaka Upanishad says -- "By truthfulness, indeed, by penance, right knowledge, and abstinence must that self be gained." ¹ The individual needs to devote himself body and mind, to the search of this inner principle. The individual needs not only to exercise adequate control over his body and mind, to withdraw his senses from the objects

¹ Mundaka Up.3.1.5.
of enjoyment, to avoid every contact with lustful objects, but also he requires to cultivate a good and sound moral character. The individual is also to practice morally suitable life that purifies his heart by enabling him to be more and more selfless. The practice of moral virtues helps the individual to widen the experience of the personality by passing from egoism to altruism. The moral virtues help the individual to actually experience that of which he is already intellectually convinced. For understanding the real nature of the ultimate Reality, the individual needs to rise beyond his empirical soul, to forget his likes and dislikes, to overcome his various prejudices and grudges, to conquer the passions like lust, anger, fear, greed to prepare the mind to think in the most impartial terms just to understand the Reality in the scientific way. It means the individual needs the purification of his body and mind. When it is done and when the individual understands properly the nature of the Ātman, he strives to remove all the impediments - physical or mental from the path of knowledge. He, thus, purifies his physical, mental and intellectual channels and prepares them to receive in the best possible way the influx of the knowledge of the Self. He prepares his soil favourable for the growth of the divine-seed. He
purifies his apparatus to receive the divine light in. He purifies his organism in such a way that the internal light of his Self becomes visible through it. This preparation ultimately comes to the curtailment and annihilation of many of the egoistic tendencies and activities of the individual. In fact, the ego, the overgrown and thick sense of his own limited personality makes his personality opaque and thus deprives him of the vision of his own light. The egoistic tendencies, therefore, need to be annihilated to enable himself to make his personality infinite. Thus, it is said in the Munḍaka-paniṣad that the moral Katharsis of oneself is necessary. The Munḍaka Upaniṣad therefore clearly and emphatically says -- "It is only when a perfect Katharsis of the whole moral being takes place by the clearness of illumination, that one is able to realise the immaculate God after meditation; for he can be attained neither by sight, nor by word of mouth, nor by any other sense, nor by penance, nor by any actions whatsoever."¹ The Self, though immanent in the body has to be extracted from it by vigilant practice of virtues and serious reflective thinking.

By a proper control over the senses and the

¹. Munḍaka Up. 3.1.8.
activities of the mind, by withdrawing himself from the external world and by concentrating on the ultimate Reality, the Yogin attains, union with the Brahman. The word Yogin derived from the verb 'to yuj' to join, to connect; one who joins his soul to the Supreme Self is a Yogin. The Yogin follows a definite prescribed way of attaining the realization of the Self. The Maitrāyaṇī Up. mentions the Yogic method of penance in the following manner -- "The precept for effecting this (unity) is this: restraint of the breath (prāṇāyāma), withdrawal of the senses (pratyāhāra), meditation (dhyāna), concentration (dhāraṇā), contemplation (tarka), absorption (samādhi). Such is said to be the sixfold Yoga."¹ The Yogin by means of selflessness ultimately attains a joyous vision of the Self. They thus enter an ultimate amalgamation with the Universal Self. In his experience of final unity; he loses the sense of his separate individuality and as there remains no element of egohood, there is none to experience the pleasure and pain with the result that the individual enjoys the absolute unity.² The purification of the receptacle for such a divine grace is absolutely necessary. In an impure receptacle the grace

². " " 6.21.
will never flow, and if it be poured it will not be properly experienced. So the purification of mind has to be brought about by making it free from all desires, which presupposes egohood. The Maitrayanī Up. describes mind as "

"Pure - from desire completely free! 
By making mind all motionless, 
From sloth and from distraction freed, 
When unto mindlessness one comes, 
Then that is the supreme estate!"

The Yogic discipline is very rigid. The individual, because of the austerity of penance and unflinching devotion to the Self, undergoes a total physical and psychological revolution, even to the extent that the liberation can be called his new birth - a total transformation of his outer and inner being.

The Chāndogya Upaniṣad stresses the need of the purification of the physical and mental being of the individual. It states -- "When the intellectual aliment has been purified, the whole nature becomes purified. When the whole nature has been purified, the memory becomes firm. And when the memory (of the Highest Self) remains firm, then all the ties (which bind us to a belief in

1. Maitr.Up.6.34.
anything but the Self) are loosened.\textsuperscript{1} Thus the attainm\textsuperscript{2}nt of godhood or the highest state of spiritual perfection depends much upon the individual's preparation for it. The individual's desires and deeds are mostly responsible for his spiritual progress.

Every person is the real architect of his destiny. If he means to attain perfection and godhood, he can do so by concentrating all his energies with a singular and undeviating devotion to the Brahman. Man becomes as he wills. It is said by Yājñavalkya "This Self, then, as his conduct and behaviour has been, so does he become. He, whose works have been good becomes good; he, whose works have been evil becomes evil. By holy works, he becomes holy; by sinful works, sinful. It is for this reason that they say that a person consists merely of desires; as his desire is so is his will; as his will, so his work; as his work, so his evolution."\textsuperscript{2} The Munḍakopaniṣad is, therefore, perfectly justified in stressing the need of the moral Katharsis of the individual for the invaluable spiritual attainments. The Munḍakopaniṣad, therefore, emphatically states that the Ātman can be attained neither by sight, nor by word of mouth, nor by

\textsuperscript{1} Ch. Up. 7.26.2.
\textsuperscript{2} Bṛh.Up. 4.4.5.
any actions whatsoever. It is only when a perfect Katharsis of the whole moral being takes place by the clearness of illumination, that one is able to realise the immaculate God after meditation. It becomes evident from this passage, that the Self could be attained only by knowledge and not by the rituals and sacrifices as the Vedic thinkers held. There seems to be a distinct advance in thought from the Vedic to the Upaniṣadic period, in so far as the Upaniṣadic thinkers did not accept the Vedic religion of sacrifices and religion; they declined to accept that sacrifices were absolutely necessary for liberation; on the contrary, they emphatically preached that knowledge alone can liberate the individual soul from the earthly fetters and from the wheel of births and deaths. Even the moral actions were not sought as ends-in-themselves, but as necessary means for the purification of the individual's body and mind to make them fit for the reception of the divine bliss. The individual's efforts did not necessarily succeed in reaching the final state. As the Kaṭha Upaniṣad says he whom the Self chooses, by him the Self can be gained. The Self chooses him (his body) as his own. The efforts of the individual need to be

1. Munḍaka Up. 3.1.8.
responded by the divine Self and the Self too needs to inspire the individual inwardly for such an attainment. Thus, for the attainment of spiritual perfection, it seems, the Upaniṣads emphasize, both the 'ascent' of the individual and the 'descent' of the divine. When the spiritual perfection is actually attained by a real union of the soul with Self, the individual transcends all limitations. To him then everything becomes alike. He passes beyond good and bad, beyond merit and demerit, beyond virtue and vice.¹ Prof. R.D. Ranade calls it a state of 'super-moralism'. He compares the Upaniṣadic "Supermoralism" with the super moralism of Nietzsche and that of Bradley - "Nietzsche's supermoralism affects only the Superman, who, in the possession of absolute strength, defies, and therefore, rises above all conceptions of good and bad. The Bradleyan Supermoralism affects only the Absolute, which, in its absoluteness is to be regarded as being beyond good and bad. On the other hand, the Upaniṣadic supermoralism affects the Individual as well as the Absolute, and the Individual only so far as he may be regarded as having realised the Absolute in himself."² His view can be justified from the many passages that occur

---

1. Munḍaka Up. 3.1.3.
in the various Upaniṣads like the Kaṭha, Chāndogya, the Munḍaka, Bṛhadāraṇyaka. All these passages describe the state of the Ātman as beyond the good and the bad, virtue and vice, and they contend that the moral agent goes beyond the reach of good and bad, when and only so far as he has attained to likeness with, or becomes merged in, the Ātman, who is himself, metaphysically speaking, beyond the reach of good and bad. Ranade writes about it -- "The real meaning of Revelation seems to the present writer to be not any external message delivered to man from without, but a divine afflatus springing from within, the result of inspiration through god-intoxication."¹

A.B.Keith, looks at this state of emancipation of the individual soul with a different point of view. He does not quite agree in thinking that the state of emancipation is the state of perfection of the individual and in it he completely loses his separate individuality and he looks upon emancipation as a reward of knowledge.² It seems from the above remarks of Keith that the individual seeks immortality by the union of the soul with the Self only as a reward of knowledge; the implication of it seems that the individual, as if, remains a separate and

independent person, even in emancipation to receive the reward of his knowledge and that the individual does not seek knowledge for its own sake but seeks for the acquirement of immortality. Therefore, Keith does not seem to be justified in holding that immortality is sought by the individual as a reward of the knowledge of the Brahman. In fact knowledge means the experience of oneness with the Brahman. Keith further seems to refuse to accept the contention of 'supermoralism' of Upaniṣads as described by Ranade. Keith writes regarding it "The emancipated Self possesses antonomy, but it is not an ethical state; it is merely a condition of unhindered power, the ideal of a despot, the state of the man who goes up and down these worlds, eating what he desires, assuming what form he desires." This interpretation, given by Keith, seems just against the spirit of the Upaniṣads. The emancipated soul, no doubt, is not bound by the good and bad; but that is because he transcends them; because he goes beyond them and occupies a higher and superior position. The emancipated soul becomes completely free from the desires, it is a state of utter desirelessness and therefore it would never be possible that the emancipated soul would

entertain any lowly desire and enjoy it. Even though in that state the soul possesses 'unhindered power', it does not mean that that power would be utilised for the low aims which can be called submoral. One who utilises his power for such low aims - of selfishness at the cost of others - is called a tyrant, a merciless despot, with no power of discrimination and with no desire for higher spiritual attainments. The liberated soul, as depicted by the Upaniṣads, attains perfection, in which all desires are eternally fulfilled, and therefore, there is absolutely no fear, of his entertaining any kind of low desires. To him, everything, which we ordinarily suppose to be very valuable, is only lowly and unworthy of his desire. Even the so called 'ethically good' things of our world, are quite limited and superfluous to him and such good things of the world in which he freely moves, can never tempt him, in the least. He, in a way, looks upon them with some contempt, in the sense that he is too big to be moved by them. They no more remain worthy of his pursuit of them. He transcends all limitations and the domain of conditionality and relativity and resides in the realm of the Absolute, by being one with the Absolute.

So far we have examined the real nature of the Upaniṣadic liberation; but we, find in them also certain
references of the different kinds of worlds to which the soul departs after the cessation of the earthly-life. It is necessary to consider briefly the peculiar and mythical ideas about the state of the individual after his death. The Chāndogya Up. says "Those who know this (even though) they still be grihasthas (householders) and those who in the forest follow faith and austerities (the vanaprasthas) and of the parivṛājakas, those who do not know the Highest Brahman, go to light (archis), from light to day, from day to the half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning.

There is a person not human -- He leads them to Brahman (the conditioned Brahman). This is the path of the Devas. But they who living in a village practise (a life of) sacrifices, works of public utility, and alms, they go to the smoke, from smoke to the night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to the south. But they do not reach the year. From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the moon. That is Soma, the king. Here they are loved (eaten) by the Devas, yes, the Devas love
(eat) them." This is known as Kramamukti or Propessive Liberation.

Having dwelt there till their good works are consumed, they return again that way by which they came, to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke, having become smoke, he becomes mist. Having become mist, he becomes cloud, having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is best with difficulties. For, whoever the persons may be that eat the food, and beget offspring, he henceforth becomes like unto them. Those whose conduct has been good, will quickly attain some good birth, the birth of a Brahmana, or Kshatriya, or a Vaishya. But those, whose conduct has been evil, will quickly attain an evil birth, the birth of a dog, or a hog, or a chāndāla.¹

From the above passage it seems that those who do not have the knowledge of the Brahman, have to pass through the extremely complicated passage and have to come even back to the earth to be reborn in the lower species. The description of the various lokas seems to be quite imaginary and fictitious. The above passage gives us a fantastic

¹ Ch.Up.5-10. 1 to 7.
picture of the individual's destiny after death. A similar depiction of such various worlds is also obtained in the Kausitakī Upaniṣad.¹

These passages indicate the destiny of the individual soul after the death of the individual. These passages make it clear that those who do not obtain the knowledge of the Brahman or those who do not attain self-realisation, remain involved in the cycle of births and deaths. They traverse from region (loka) to region and at last come back to the earth again. Unless they possess high merit they do not get access to the higher regions of Prajāpati and Brahma. But it seems clear that the knowledge and the knowledge of the Brahman alone can redeem the individual soul from the wheel of births and deaths. Actions could not lead to final liberation. Thus it is true as Deussen remarks that actions cannot effect liberation; actions produce other births good or bad, knowledge of Ātman alone can bring about liberation to the individual soul.

So far as the individual soul, that has not attained the knowledge of the Brahman, is concerned he roams

through the realm of the various jīvas; he assumes various forms of and passes from species to species in accordance with the fruits of his deeds. At the death of the individual the voice returns to fire, his breath to the wind, his eye to the sun, his mind to the moon, his hearing to the quarters heaven, his body to the earth, his soul (Ātman) to the space, the hair of his head to the plants, the hairs of his body to the trees and his blood and semen are restored to water but what remains behind is the Karma. What remains undestroyed is the Karma of the individual and in virtue of good action one becomes good and in virtue of bad action one becomes bad.¹ Thus, it is clear that the physical body is perishable and it returns to matter from which it is created; but that which passes to the next birth is the Karma which is comparatively more subtle. The individual obtains another body only because he has to reap the fruits of his Karma in the previous birth. Karma is the potency, the power which does not go out of existence without being exhausted in the form of experiences of the individuals. The Karma wields great power and is also beyond the authority of the gods. The individual soul passes from one existence to another existence after the death, i.e. after the previous body is

¹. Bṛh.Up.3.2.13.
destroyed. Yajñavalkya describes the process of the soul's transmigration in the following manner: "Now as a caterpillar, when it has come to the end of a blade of grass, in taking the next step draws itself together towards it, just so this soul in taking the next step strikes down this body, dispels its ignorance and draws itself together (for making the transition). Also as a goldsmith, taking a piece of gold, reduces it to another newer and more beautiful form, just so this soul, striking down this body and dispelling its ignorance, makes for itself another newer and more beautiful form like that either of the fathers, or of the Gandharvas, or of the gods, or of Prajāpati, or of Brahma, or of other beings."¹

The Upaniṣads seem to be silent over the concept of Jīvanmukti; Liberation while alive or the liberation even when the body continues to exist. Nowhere in the Upaniṣads the particular term 'Jīvanmukta' or 'Jīvanmukti' seems to be clearly mentioned. It seems to be a later development of the concept of a mukta. Śāṅkara emphatically holds that such a state of a Jīvanmukta is possible. He implies by this word that an individual may attain the knowledge of the Brahman and even then he may continue to experience the bodily existence without being ensnared

¹ Bṛh. Up. 4. 4. 3, 4.
in the pleasures and pains of the body, without being affected by the good and bad worldly experiences.