

The Brhadaranyaka Upanishad

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CHAPTER I (CONTINUED)

Fifth Brahmana (Continued)

THE THREE-FOLD CREATION

3. 'triny atmane' kuruta' iti, mano vacam pranam, tany atmane'kuruta': anyatra mana abhuvam nadarsam, anyatra mana abhuvam nasrausam' iti, manasa hy'eva pasyati, manasa srnoti, kamah samkalpo vicikitsa, sraddha' sraddha, dhrtir adhrtir hrir dhir bhir ity etad sarvam mana eva. tasmad api prsthata upasprsto manasa vijanati; yah kas ca sabdo vag eva sa; esa hi antam ayatta, esa hi na prano'pano vyana udanah samano'na ity etat sarvam prana eva. etanmayo va ayam atma, vangmayah mano-mayah, prana-mayah.

The Creator fixed for himself the three kinds of food, namely, the mind, the speech and the vital force. The meaning of these three faculties in the human individual as instruments for the acquisition of food has been explained elsewhere. The mind is the real seer, not the eyes, and the mind is the real sense-organ and not the other well-known ones; because it is observed that when the mind is elsewhere the eyes will not see their objects and the senses do not act in that condition. Thus, it is to be concluded that the mind is the principal medium of knowledge. What are generally known as desire, resolution or determination, doubt, faith, or the absence of it, patience, or impatience, modesty, understanding, fear, are all, in fact, the mind itself operating in different ways and forms. One can feel a sensation through the mind even if one is touched from the back.

Likewise, all modulations of voice and formations of sound may be said to be comprehended by the principle of speech. While speech can express the character of objects, it cannot express itself. In a similar way, *Prana*, *Apana*, *Vyana*, *Udana* and *Samana* are different forms of the activity of the central vital force. This central vitality is designated here, in this passage, as '*Ana*', without the prefixes attached to its other forms mentioned.

The entire personality of the individual, the whole body, is composed and consists of these three elements only, namely, mind, speech and *Prana* (vital force).

4. trayo loka eta eva, vag evayam lokah, mano' ntariksa lokah, prano-sau lokah.

The principal functions in our body are speech, mind and *prana*, through which we do everything that we can do in this world. The words that we utter, the thoughts that we think, and the energy that we have - these are the constituent factors of our personality through which we deal with others, which we regard as our endowments or faculties of action. These have to be set in tune with the outer world. The three worlds, says this passage, are to be harmonised with the three functions within us. There are three worlds. *Trayo lokah*: This physical world, the atmospheric world and the celestial world, or the divine paradise, are the three worlds. *Vag evayam lokah*: This world of physical perception is to be identified with everything that words can express through speech, because speech can express only what is sensible, what is visible to the eyes, and this world is what is visible to the eyes. It is an object of the senses, and inasmuch as this world is defined by us as an object of our senses, and the function of speech is only to describe what is an object of the senses, a similarity is to be established between the object-world which is tangible, visible etc. with the speech which expresses everything that is visible. Speech is, thus, this world. The connection is that speech expresses everything that has a form, everything that can be defined or explained through language which is identified with the world that is visible.

But the mind can think also what is not visible to the eyes. It can infer the existence of certain objects and even worlds which are invisible. The mind is more difficult to understand than the function of speech because while speech can express only what is tangible, visible etc., it cannot infer things without the function of the mind. So, the mind has a peculiar advantage of being in a position to deduce things by induction and deduction. The world that is above the physical is such a one. It cannot be visibly perceived; it can only be deduced by inference, and therefore the mind is the only faculty in us which can do this work. Hence the mind is to be identified in meditation with the invisible world which is superior to the physical one and is in mediately above it - *mano'ntariksa lokah*.

Prano'sau lokah: Now, the most inscrutable thing within us is the *Prana*. It cannot think like the mind; it cannot infer; it cannot do the work of logical induction and deduction. It cannot also perceive things like the eyes, but it is a strange element within us which gives energy even to the mind. If the

Prana is not to function, the mind also will not think. The *Prana* is the general reservoir of energy like a power-house, and its functions are beyond conception, over which we have no control. To some extent we may have control over our thoughts, but we cannot control the energy function, or the *Prana-Sakti* within us. It is superior to everything, in a sense; the sense being that it acts according to its own way. It has its own manner; it is regulated by certain other laws altogether, independent of the laws that we can think of in our minds. We cannot increase or decrease the energy within us. We cannot even direct its course, as we can do with the mind or speech. So, the most subtle realm which is the divine or celestial one, the paradise, is identified with the *Prana*, the pure energy. *Prano'sau lokah*: The highest world, which is celestial, is inscrutable beyond conception, cannot be even inferred by the mind, cannot be expressed through speech, and is as unintelligible as the *Prana* and is the one with which the *Prana* is to be identified in meditation.

5. *trayo veda eta eva, vag eva rg vedah, mano yajur vedah, pranah sama vedah.*

These three functions - speech, mind and *Prana* - are to be identified with certain other important factors also, in meditation, namely, the Vedas for instance. Just as there are three worlds with which the three functions have been identified for the purpose of meditation, there are three Vedas, three repositories of knowledge, or wisdom, with which these functions have to be identified. *Trayo vedah*: There are three Vedas, *Rg*, *Yajur* and *Sama*. *Vag eva rg vedah, mano yajur vedah, pranah sama vedah*: *Rg* Veda is to be identified with all speech because it is the immediate source available of all hymns offered to the gods. An outcome of it, something that is based upon it for the purpose of a further practical performance is *Yajur* Veda. The correlation between the *Rg* Veda and the *Yajur* Veda is something like the correlation between the speech and the mind which work together. So is the case in the application of the *Rg* Veda and the *Yajur* Veda *Mantras* in sacrifice. They are correlated in action. *Sama* Veda is the essence, the quintessence of the *Mantras* of the *Rg* Veda. Certain important *Mantras* from the *Rg* Veda are culled out and set into tune or music, which collection of *Mantras* is called the *Sama* Veda which is chanted in certain intonations. And it being the last essence and therefore more difficult to understand than the other two Vedas, it is identified with that principle within us which is more difficult to understand than the others, namely the *Prana*. So, the

meditation is that the speech-principle may be identified with the *Rg Veda*, the mind with the *Yajur Veda* and the *Prana* with the *Sama Veda*.

6. devah pitaro manusya eta eva, vag eva devah, manah pitarah, prano manusyah.

Just as there are three worlds, there are three types of denizens in this world. The inhabitants of these worlds are also to be identified with the three functions in meditation. The gods inhabit the heaven; the *Pitrs*, or ancestors, inhabit the atmospheric realm which is midway between the earth and the heaven. The human beings inhabit this physical world. These three have to be identified in meditation, so that they also become harmonised with our own being. *Vag eva devah, manah pitarah, prano manusyah*: The speech is to be identified with the celestials, the mind with the *Pitrs*, or ancestors in the atmospheric realm, and the *Prana* with all created beings here in this physical world. The idea behind this meditation is that everything conceivable should be set in tune with one's own being. The distractions in meditation, the difficulties that we have in meditation are all due to there being certain things external to us. They may be objects; they may be persons or worlds or realms, whatever may be. The existence of these things, which cannot be reconciled with our own being, is the reason why we have distraction in meditation. We have problems with these things, and they cannot be set in harmony with us. We are dissimilar to them in quality and they are dissimilar to us in character. They remain always alien to us as foreign elements. But the very presence of these alien elements disturbs our minds. They come to our thoughts and then begin to tell us that they are there as irreconcilable creations. So, the irreconcilability of our being with something or the other in the world outside is the cause of difficulties in meditation. If everything can be harmonised with what we are, the mind will go straight to its target of meditation without any problem on the way. Every problem is a kind of irreconcilability, and the whole function of these meditations throughout, right from the Fifth Chapter onwards, is to find ways and means of reconciling ourselves with anything and everything.

7. pita mata praja eta eva, mana eva pita, van mata, pranah praja.

Also, you identify yourself with the family members. Do not have any kind of tension with them. You have a father; you have a mother; you have children in the family. Now you set your mind in tune with these in meditation, the mind as the father, speech as the mother and the *Pranas* as

the children, because they come out of the union of speech and mind. So, you have here symbols for meditation which take into consideration whatever is immediately present in the family, whatever is the object of your learning the Vedas, whatever is regarded by you as the entire creation, the three realms of being, the three worlds mentioned here and the inhabitants of all the three worlds. Nothing is left out; everything is brought into consideration. All beings have become friendly with you; they have been set in tune with you; they are objects of your meditation. And the purpose of the meditation is to enable you to identify your being with all these beings. It is not a meditation on some external objects merely for the purpose of apprehending its outer character. The meditation, whatever be the nature of that meditation, has its final aim in communion with the object, so that the object ceases to be an object and becomes a part of you. The intention of meditation is to abolish the existence of the object and affirm the existence of the subject only which remains there as an enhanced existence, because it has become larger than the original form it assumed as an individual subject isolated from the object. Now it has become a more magnified subject because it has already absorbed into its being the object also. Every object is, thus, absorbed into the subject so that you are a very large subject; a magnified form of your own being.

This is the central intention of this Upanishad meditation, an enhancement of the magnitude of the subject, which is achieved by the absorption of the object into the subject, here, meaning anything which the mind thinks as existing, so that they may not come and interfere with the meditation. Even the gods should not place an obstacle before you in meditation because they too are brought and made subjects or converted into such objects of meditation. Neither should you have trouble from people in this world, nor from the world outside, nor from gods in heaven. Nothing should be an obstacle to you in your great objective of spiritual contemplation. That is why you set yourself in tune with all things in the beginning itself.

8. vijnatam vijjnasyam avijnatam eta eva; yat kim ca vijnatam, vacas tad rupam, vagg hi vijnata, vag enam tad bhutvavati.

Vijnatam vijjnasyam avijnatam eta eva: There are three types of objects - known objects, objects which are to be known, and the objects which have not been known. All these three types have to be identified with speech, mind and *Prana*. *Yat kim ca vijnatam, vacas tad rupam:* Whatever is known

already may be identified with the realm of speech. As has been mentioned earlier, speech is nothing but a means of expressing by way of definition anything that is visible to the eyes, the tangible world of sense. Whatever is known alone can be expressed by speech. What is unknown or intended to be known cannot be expressed by speech. Speech which is language is employed for the purpose of defining, expressing things which are already known. And, therefore, identify the realm of speech with everything that is known. *Yat kim ca vijnatam, vacas tad rupam vagg hi vijnata, vag enam tad bhutvavati.* If you are able to identify your aspect of being which is superintended over by the speech-principle with everything that is known, what happens? What is the result that follows from this meditation? You become that very visible thing, the entire visible realm within you, upon which you have been meditating, and that ceases from obstructing you in any way. The visible word shall not be an obstacle to you afterwards. It shall protect you, take care of you, help you onwards, rather than put an obstacle before you. The world shall not obstruct you. It shall only help you, on the other hand, in your onward march, on account of this kind of meditation where your aspect of expression through language and speech is identified with the whole known world. That which is not known completely, but can be known by inference etc., has to be identified with the mind because this is the function of the mind. The mind can imagine by inference what is not known, but can be known by deduction etc.

9. *yat kim ca vijijnasyam, manasas tad rupam, mano hi vijjnasyam, mana enam tad bhutvavati.*

Yat kim ca vijijnasyam, manasas tad rupam, mano hi vijjnasyam: While speech can express things clearly, the mind is of a different nature altogether. It cannot express things so clearly as speech does. You cannot understand your own mind so clearly as you can understand what you have spoken through words. Your expressions through speech are clearer than the thoughts in the mind which are more complicated. So, the mind is something to be known, not already known clearly. Such a thing which the mind is, has to be identified with everything that is capable of being known, but not yet known, the worlds that are not clearly visible, but can be inferred by deduction etc.

The faculties mentioned are to be employed for the purpose of meditation on the known realms of being and those realms that are not known, but are capable of being known by methods of knowledge, and those

other realms which are unknown totally. So, the comparison made between these three realms of objects of knowledge and the instruments, namely, speech, mind and *Prana* is that speech expresses everything that is visible, that which is of the known world, while the mind can infer the existence of even those which are not directly known. The imperceptible also can be inferred by induction and deduction by the mind, and therefore the mind is to be meditated upon as connected with the realm which is superior to the merely perceptible or the visible. The *Prana* is something inscrutable. It has already been mentioned that while the speech expresses what is known and the mind is superior to the realm of speech because of the fact that it can argue, by pros and cons, the objects of knowledge and knows things which are not directly perceptible, the *Prana* is a different realm altogether over which we have no control. We can direct our thoughts by the employment of consciousness and we control our speech by the use of common sense, but we have no say in the matter of the movement of the *Prana* which has its own say. It works of its own accord by a law which is independent, as it were, of the one over which we have some sway, or say. We can stop thinking, we can stop speaking, but we cannot stop breathing or restrain the activity of the *Prana*, completely.

10.yat kim cavijnatam, pranasya tad rupam; prano hy avijnatah, prana evam tad bhutvavati.

Here, in the Upanishad it has been the practice to identify the *Prana* with *Hiranyagarbha*, the Cosmic *Prana*, or (*Sutra-Atman*). It is considered as the unknown. So, in this threefold meditation on the realms connected with speech, mind and *Prana* there is an inclusiveness of every realm of existence - that which is known, that which is hidden behind and not visible or perceptible, and that which is totally unknown. Well; we may even compare these realms to the physical, the astral and the causal by extension of meaning. So, here is a kind of meditation on the three realms of existence - the visible, the invisible and the transcendent causal state.

11.tasyai vacah prthivi sariram, jyoti-rupam ayam agnih; tad yavaty eva vak, tavati prthivi, tavan ayam agnih.

12.athaitasya manaso dyauh sariram, jyoti-rupam asav adityah, tad yavad eva manas, tavati dyauh, tavan asav adityah. tau mithunam samaitam: tatah prano ajayata sa indrah, sa eso'sapatnah: dvitio vai sapatnah: nasya sapatno bhavati, ya evam veda.

Of speech the whole earth may be regarded as the abode, the body, as it were, the embodiment, even as fire which is supposed to be the presiding deity over speech is the light of the whole earth. Earth becomes the abode for the manifestation of fire, for fire does not manifest itself without a means and the means is any earth element. The principle of fire which requires the element of the earth as its means, or conducting principle, is the presiding deity of speech. So, the connection between speech and the elements of earth and fire is that fire in its original nature as a divine principle, *Agni*, is the superintending power over speech and the earth naturally because it is the abode of all ignitions and power of burning and should equally be regarded as the realm over which speech has sway. So, *Prithavi* (earth) and *Agni* (fire) are the abode as well as the light, the expressing power respectively of the function of speech. The speech, therefore, extends over everything over which earth elements have sway and over which speech as *Agni* also has sway. *Yavaty eva vak, tavati prthivi, tavan ayam agnih*: This is a subtle form of meditation whereby an enquiry is made into the very principle of speech and entry is gained into the principle of fire which is regarded as the deity of speech. And by this subtle method of enquiry, which is the meditative process, one gains mastery over the principle of earth as well as fire.

Likewise, is the meditation to be conducted over the mind and the *Prana* in respect of their realms, or the regions over which they have sway. *Athaitasya manaso dyauh sariram*: The heaven and the atmosphere are the abode of the activities of the mind. The sun himself is the light, in the light of which the mind functions. And whatever be the region which is held under sway by the sun as well as the entire atmosphere and the heaven - that is the region through which the mind also can travel. The mind has a greater capacity to understand than the speech which only expresses what is already understood by the mind. The realms which are superior to or higher than the earth and the fire are taken here as objects of contemplation by the mind, namely, the sun and the atmospheric region including the heavens. That speech and mind combined together produce *Prana* as their child, is a favourite theme of the Upanishads. This is a subtle psychology. *Prana* is universal energy, no doubt, but it functions in a particular manner in the body of an individual on account of the intentions of the mind. The mind restrains the *Prana* and locates it within the body; otherwise we would not be so intensely conscious of this body alone as our own self. The *Prana* is equally present in every person, in every body, everywhere, in every part of creation. But we are not apparently connected with the manifestations of *Prana* through other bodies, other individuals and other species of being.

Our direct connection seems to be with this particular embodiment which is presided over by a single mind, which is, again connected by an ego, a self-affirmative principle, and so the Upanishad in this passage suggests that the localised function of the *Prana* in this embodiment of the individual, being made possible by the activity of the mind in connection with the speech which is the instrument of expression of the mind, we should consider *Prana* as the effect of the combined activity of mind and speech. *Tau mithunam samaitam: tatah prano ajayata:* By the combined activity of these two, by a joint collaboration of mental intention and the power of speech, *Prana* functions in a particular way, in a given manner, in a direction which is already laid down in the particular individual, one being different from the other. One who knows this secret goes beyond the limitation of *Prana*, mind and speech.

The analysis provided here in these passages of the Upanishad is intended to gain entry into a realm which transcends the ordinary realm of speech, mind and *Prana* as individuals. By analysis of this kind, we begin to understand what is the reason behind the limitation imposed upon speech, mind and *Prana*. When the limitation is understood we gain mastery over the limitation. We become unlimited in our capacity over these functions, and then one does not have any imposing force in front of him. Then he becomes the lord over everything - *sa indrah*. *Indra* is master over everything. And one becomes free from any kind of opposition from outside who knows thus. *Sa eso-sapatnah:* He has no enemy outside. And who is an enemy? Anyone who is other than oneself is an enemy (*dvitiyo vai sapatnah*). Anyone who is external to you is your enemy, because you have to fear one who is not you. Here, in the case of this masterly meditation, an other than oneself does not exist, and therefore, there cannot be enmity from any side. He is unopposed in every direction. The inimical force is that which is external, but there is no such thing here. *Nasya sapatno bhavati:* There shall not be inimical opposition from any quarter whatsoever, in the case of this person, *ya evam veda*, one who knows this secret. But in the case of others, there is bondage and there is division complete on account of the presence of externals.

13.athaitasya pranasyapah sariram, jyoti-rupam asau candrah, tad yavan eva pranah, tavatya apah, tavan asau candrah, ta ete sarva eva samah, sarve'nantah: sa yo haitan antavata upaste antavantam sa lokam jayati atha yo haitan anantan upaste, anantam sa lokam jayati.

Athaitasya pranasyapah sariram: As is the case with speech and mind, so is the case with *Prana* in its instrumentality in meditation. Water is the abode, the body, the embodiment of *Prana*. The Upanishads tell us that the essence of water that we drink goes to form the *Prana*, or the energy within us. The *Prana* gets dried up if there is no water-element in the body. It becomes exuberant, energetic and active due to the preponderance of the water-principle in the body. So, water is regarded as the embodiment, or the body of the *Prana*. *Jyoti-rupam asau candrah.* The moon is its luminous form. It is again a doctrine of the Upanishads that the moon is watery in effect, perhaps due to the coolness of the rays of the moon and for certain other esoteric reasons which the Upanishads propound in various ways in different contexts. So, the *Prana* is connected with the moon as well as water, both being related to the water principle in some way. *Tad yavan eva Pranah tavatya apah, tavan asau candrah, ta ete sarva eva samah:* In contemplation we are not supposed to make a distinction among the speech, the mind and the *Prana*. They are equals. The realms over which they have sway are of a similar character. The three worlds are only three densities of a single manifestation of creation. They are not three different worlds actually. They are three types of density of a single substance. Three degrees of expression of a single embodiment appear in the form of this manifestation. And so, they are to be regarded as uniform and not distinct, one from the other - *sarva eva samah*. *Sarve nantah:* All are infinite in their capacity, ultimately. There is nothing which speech cannot achieve if it is properly directed, based on truth. There is nothing which the mind cannot do if it is based on truth; and there is nothing which the *Prana* cannot achieve if it functions on the basis of truth. Everyone of these is infinite in its capacity essentially, though, in their manifested form through the bodies of individuals, they appear to be limited in function. The words that we utter do not have infinite capacity because of the fact that this speech of ours is limited to the bodily conditions. But if it transcends bodily conditions, the word becomes true. Whatever you speak will become manifest at once. Such is the power of speech of great masters and *Yogins*. If they say anything, it happens, because they have transcended the limitation of speech, while otherwise is the case with individuals who are body-conscious. Such is also the mind. If an ordinary person thinks, it cannot materialise. But if a powerful mind thinks, the *Yogin's* mind especially, it shall materialise at once, because the capacity to materialise any thought depends upon the connection of the mind with its infinite background. The force comes from infinity, not merely from the particularised manifestation of the mind. When the mind tunes itself with the cosmic Mind, any thought can materialise

itself in any form. So is the *Prana*. Even a mere breath is as powerful as thought or word. Certain *Gurus* initiate disciples just by breathing; some initiate merely by look; some others initiate by thought, and certain others by actual words of expression. So, it means that there is power hidden in everything. Every faculty is a potency, and it has the power to execute the function which is expected of it, provided that it is connected to infinite power. If an infinite power-house is at the background of an electrical connection, any strength of voltage or wattage can flow through that conducting medium. The only condition is that one should be connected to an inexhaustible power-house. If that is the case, nothing is impossible. This is the case with every *Yogin*. His mind, *Prana* and speech become unified, whereas in the case of an ordinary individual they are differently oriented. The mind, the speech and the *Prana* are independent, as it were, in the case of ordinary individuals. But in the case of a master or a *Yogin*, they are three expressions of a single intent of the soul, so that it is the soul that manifests itself as speech, mind and *Prana* in the case of a knower; not otherwise.

Sa yo haitan antavata upaste antavantam sa lokam jayati atha yo haitan anantan upaste, anantam sa lokam jayati: If we are ignorant enough to imagine that we are limited to this body alone, and therefore we can speak only what is in connection with this body, we can think only what is in connection with this body and we can have the function of the *Prana* also only in relation to this body, then limited is the result that we can achieve through these functions. But if our contemplation is on infinitude, infinite is the effect that we can produce by words, speech and even breathing - if our soul is connected to the infinite. Then, every function can produce any effect. What speech can execute, *Prana* can do; what *Prana* can do, mind can do; and so on in the case of every other function. Otherwise ordinarily, each function has its own independent capacity which is different from the capacity of other functions. In the case of a *Yogin*, they mingle one with the other, so that any one can perform the function of any other. Thought and speech and mind and soul differ not one from the other in the case of one who has identified himself with the infinite source of things.

THE SELF IDENTIFIED WITH THE SIXTEENFOLD PRAJAPATI, THE TIME SPIRIT

14.sa esa samvatsarah prajapatih, sodasa-kalah; tasya ratraya eva pancadasa-kalah, dhruvaiv-asya sodasi kala. sa ratribhir eva ca puryate, apa ca ksiyate; so'mavasyam ratrim etaya sodasya kalaya

sarvam idam pranabhṛd anupravisya, tatah pratar jayate. tasmad etam
ratrim prana-bhṛtah pranam na vicchindyad api krkata sasya, etasya
eva devataya apacityai.

The meditation is further extended in the following section. *Sa esa samvatsarah prajapatih, sodasa-kalah*: we can contemplate the creative principle in its relevance to the principle of time, or the passage of time. As we have observed earlier, the Upanishad gives us various symbologies for contemplation. In fact, one can utilise any phenomenon for the purpose of meditation. Anything and everything in this world of space, time and objects can become an instrument or aid in meditation on the Absolute. You can meditate on space; you can meditate on time; you can meditate on any object. Anyone of these can become a passage to the infinite. So, here the suggestion is that certain aspects of the manifestation of time can be regarded as instruments for the purpose of meditation. The creator is sixteen-fold in power, as it were. *Sodasa-kalah praja-patih*: *Prajapati* is the Creator. He has sixteen forces, sixteen aspects of energy or sixteen digits of expression. Now, these sixteen digits are compared here, for the purpose of meditation, with the sixteen digits of the moon who is connected with sixteen processes by way of days and nights which constitute a half of the lunar month. There are fifteen days in the bright half of the lunar month, as there are fifteen days in the dark half. One half of the lunar month is of the waxing moon; the other half is of the waning moon. Both are of fifteen days and fifteen nights in duration. Each particular day including the night is supposed to have connection with one digit of the moon, and each particular digit is connected with the mental functions in an individual. It is said that the moon is the presiding deity over the mind. The waxing and the waning of the moon has some connection with the mental horizon. People who are insane or not properly balanced in their mood are supposed to be affected by the movements of the moon. But the moon affects even normal persons, not merely the abnormal ones. Only, the normal persons do not feel the effect so much as the others who have no control over their minds. Because of the intense force that we exert on our own minds by our egos, we are unable to feel the force of the moon on our minds, but if we are to relax the mind completely and not impress the ego upon the mind too much, then we may be able to discover the distinction we feel one day after another as the moon waxes or wanes. The traverses of the mind are sixteen-fold. Full incarnations of God are sometimes regarded as endowed with sixteen powers - *sodasakala-murti*, as we call them. The sixteen *Kalas*, or digits, are the sixteen powers of the mind. The sixteen powers are always not manifest in

every individual, so that no one is entirely in possession of one's own mind. We have control over certain aspects or features of the mind, but not over the entire mind. If we are identical in our soul with the whole of our mind, then we may lift the world by our hands. Such strength does not come to any one because of a partial identification of consciousness with the mind, or the mental functions.

Here, the meditation process mentioned suggests that the digits, or the powers, which are symbolically connected with the fifteen days and nights of the lunar half month, are veritably forces of the Creator Himself. *Sodasa-kalah tasya ratraya pancadasa-kalah dhruvaivasya sodasi kala*: The moon has, and the mind also has, one transcendent element in it which is called the sixteenth *Kala* or the sixteenth digit. The fifteen are temporal; the one is transcendent. The fifteen days and nights represent the temporal aspect of the digits; the sixteenth one is not included in the fifteen days and nights. It is supposed to be invisible, and existing at a particular juncture between the new moon and the next day after the new moon, as well as between the full moon and the next day after the full moon. The sixteenth digit is supposed to operate in the moon and the minds of people, also. That is why *Purnima* and *Amavasya* are regarded as holy days. The full moon and new moon are considered as of special importance in religious parlance. Special worships etc. are conducted on full moon and new moon days because the mind assumes a role which it cannot on other days. It becomes complete in itself. It is completely absorbed or completely expressed, but not partially absorbed or partially expressed as on other days. So, the fifteen days and nights represent the fifteen *Kalas*, or digits, and the one that is invisible, midway between the full moon or the new moon and the other day is the sixteenth one, the element of transcendence. This is the permanent digit - *dhruvaivasya sodasi kala*.

Sa ratrihir eva ca puryate, apa ca ksiyate; so' mavasyam ratrim etaya sodasya kalaya sarvam idam pranabhrd anupravisya, tatah pratar jayatee: It is the belief among people versed in the science of occultism and higher psychology that the moon enters every part of the world by its sixteenth digit on *Amavasya*, or the new moon day. Physicians, especially those who are learned in the *Ayurveda*, are particular in extracting the juices of certain herbs on the *Amavasya* day and give it to patients, because that is supposed to be highly medical in its value. Plants are supposed to be tremendously influenced by the moon on the *Amavasya* day. Religiously minded people do not pluck leaves on the *Amavasya* day; they do not touch trees and plants

lest they be hurt on *Amavasya*. The reason is that the sixteenth digit of divinity is supposed to be present in all the forms of creation, and on that day special religious festivals are held, worships are conducted, on account of the connection this particular digit has with the mind as well as with the moon whose waxing and waning are the causes of the fifteen and the sixteen digits being manifest. *Tasmad etam ratrim pranabhrtah pranam na vicchindyad*: On the *Amavasya* day they do not hurt anyone, says the Upanishad. Not anyone, even plants, not even the least of animals like a lizard, *api krkata sasya, etasya eva devataya apacityai*, even such insignificant things like flies and mosquitoes, are not to be injured on that day. Divinity manifests itself uniformly in a pronounced way on the new moon day. The great Divinity is to be adored in all creation, particularly on that day on account of its special manifestation. This is an occult secret this Upanishad mentions in this passage for the purpose of meditation on the digits of the moon in their connection with the mind, when the time process is taken as the target of meditation.

15.yo vai sa samvatsarah prajapatih sodasa kalah, ayam eva sa yo'yam evam-vit purusah tasya, vittam eva pancadasa-kalah, atmaivasya sodasi kala, sa vittenaiva ca puryate apa caksyate. tad etan nadhyam yad ayam atma, pradhir vittam. tasmad yady api sarvajyanim, jiyate, atmana cei jivati, pradhinagad ity evahuh.

Yo vai sa samvatsarah prajapatih sodasa kalah, ayam eva sa yo'yam evam-vit purusah tasya, vittam eva pancadasa-kalah, atmai-vasya sodasi kala. Now, another symbology is presented for purpose of meditation. Sixteen are supposed to be the digits of power in a human being. Fifteen are temporal; one is transcendent. One aspect of this meditation has already been explained. The other is stated now. Whatever you have, and whatever you are - these two aspects are the objects of meditation here. You know the distinction between these two - whatever you have, and whatever you are. Whatever you *have*, is called wealth, and whatever you *are*, is called the soul. Whatever you have, is temporal; whatever you are, is eternal. People generally lay too much emphasis on what they have, rather than on what they are. There is a tendency in people to accumulate more and more of wealth and extend the domain of their possessions. They wish to have the largest infinitude of *having*, rather than *being*. It is naturally expected of people to enhance their *being* to infinitude, but instead of that, they try to enhance their *having* to endlessness. There is a greed to possess more and more of things. Even if the whole earth were to be possessed, you will not be

satisfied. If the earth and the heavens are to become your possessions, you are not going to be happy, because satisfaction does not come from temporal relationship. Satisfaction is a character of eternity manifest, and if our relationship is only with the temporal, that which we really *are* will always remain grief-stricken, and neglected completely. We ignore our being in our interest in what we want to have in this world. This is not to be. A coordination has to be established between what we *have* and what we *are*, or what we would *like to have* and what we *ought to be*. *Vitta* is the word used in this passage for anything that can be called wealth in general. Any property, anything that you expect to possess, anything that is worthwhile as a value in this world, an appurtenance of your life is *Vitta*, or the wealth of yours. The whole wealth of the world which people would like to collect and have is the fifteen-aspected digit. It is large indeed, but it is temporal. The world is apparently larger than you - apparently only, not really. It looks as if we are insignificant, little individuals crawling like insects on the surface of the earth, while the earth, the world around us is so big, so terrifying as to engulf us. Thus, in a way, the fifteen numbers seem to be bigger than the single number, one. One is smaller than fifteen, but this one is bigger than the fifteen, really, even as the soul is superior to the whole world.

Vittam eva pancadasa-kalah, atmaivdsya sodasi kala, sa vittenaiva ca puryate apa caksiyate: A person appears to wax and wane according to the extent of the wealth that one has. The richer you are in your possessions, the larger you consider yourself to be in the estimation of yourself and of others. The lesser is your wealth and riches, the poorer you consider yourself to be. So, there is a waxing and waning of the individual also as is there waxing and the waning of the moon outside. But the waxing and the waning of the individual in respect of wealth outside is not to be stressed too much, because, even if all the wealth is lost, there is something remaining in you, which is more valuable than everything that you might have lost.

Sa vittenaiva ca puryate apa cakstyate. tad etan nabhyam yad ayam atma: The self that you are is like the axle of a wheel, which is the cause of the movement of the wheel, notwithstanding the fact that the spokes also are necessary. While the spokes move up and down, the axle does not move. It is the permanent element which is fixed in the movement of the wheel. So is the entire world of possessions and wealth, riches which rotate and revolve round the axle of the self without which there would be no motion and progress at all, just as without the axle there cannot be a movement of the wheel. *Tad etan nabhyam yad ayam atma pradhira vittam*: The soul is the

centre; the wealth that we have is only a periphery, a circumference, moving and passing.

Tasmad yady api sarvajyanim jivate, atmana cej jivati, pradhinagad ity evdhuh: People generally are in a position to console themselves and reveal their composure even after losing everything they possess, provided that their soul-power is intact. People do not grieve so much for the loss of wealth as for the loss of themselves. You know very well that you are more valuable than your wealth. You have a greater love for your own self, ultimately, than for anything that you possess. So, if everything that you have is lost completely, and you alone are left finally, single, unbefriended, unconnected with others, yet you have a satisfaction of your own - after all, I am. If you also are not to be, that would be much worse than to lose everything that you have or might have had.

So, the contemplation is that the *Atman* is superior to everything that is external and possessional. And, as is the connection between the circumference and the centre of the wheel, or the spokes of the wheel with the axle, so is the connection between the entire world of possession outside and the self within. They have to be co-ordinated in a proportionate and harmonious manner for the purpose of establishing union between the external and the internal, finally laying the proper emphasis on the Universal Internal, which is the *Atman*, which, when realised, puts an end to all greed for wealth, and, then, even a need for possession becomes absent because of the fact that the *Atman* is all the wealth of the world. The *Atman* is not merely the centre in you, but the centre which is everywhere.

THE THREE WORLDS AND THE MEANS OF WINNING THEM

16.atha trayo vava lokah, manusya-lokah, pitr-lokah. deva-loka iti. so'yam manusya-lokah putrenaiva jayyah, nanyena karmana. karmana pity-lokah, vidyaya deva-lokah, deva-loko vai lokanam sresthah tasmad vidyam prasam santi.

There are three worlds as we have already studied - this world, the atmospheric world and the celestial world: *Manusya-loka*, *Pitr-loka* and *Devaloka*, as the scriptures tell us. We have to gain entry into all these worlds and have mastery over them. Renown in this physical world is attempted to be perpetuated by people. Even after death, they want to be known to men. How can you perpetuate your greatness even after death?

The progeny of yours is the perpetuation of your glory. The son says, his father is such-and-such a person. So, the great man's name continues through the son. The progeny is the continuation of the glory and the value of the person. So, one gains renown in the physical realm by the progeny that he has. The family continues its tradition; otherwise, he would be cut off root and branch by the death of the physical body. The physical world remembers the individuality of a person through the legacy that he leaves in the form of the family tradition and the children. Hence, one gains this world, as it were, through the progeny - *manusya-lokah putrenaiva jayyah. Nanyena karmana:* You cannot achieve renown in this physical world after your death by any other means than by this that is suggested.

Karmana pitr-lokah: But, if you want to gain entry into the world of the forefathers, the ancestors, there is no other way than to perform certain rites which are of a sacrificial nature. Certain libations, certain *Yajnas* are performed whose effect called *Apurva* produces a force which carries the soul after death to *Pitr-loka*, wherein the soul enjoys the results of its deeds, until their momentum is exhausted, and then it comes back to this world to repeat the same actions, and so on, endlessly, in the cycle of time.

Vidyaya deva-lokah: The higher, celestial realms are to be attained only through knowledge, not by progeny, not by any kind of ritual, but by understanding, by spiritual contemplation. Here, *Deva-loka* is to be understood in the sense of every realm that is superior to the *Pitr-loka*. There are seven realms according to the tradition of India's culture particularly, also recognised in many other cultures. The first three are temporal; the last four are spiritual, ethereal in their nature, and connected to divine ordinance. The celestial realms, the divine regions, are to be attained by knowledge and not by action of any kind, not by ritual, not by progeny, not by possession, not by wealth.

The lower ones are attained by action, but the higher ones by worship, adoration and knowledge. The higher does one reach, the more one comes near to one's own self. That is the reason why actions become less and less applicable as the soul rises higher and higher. The more distant is the object of one's quest, the greater is the effort that is needed in the acquisition of it. The nearer it comes, the lesser is the effort, both in quantity and quality, so that, when it becomes almost inseparable from oneself, the question of action does not arise. There is then an awakening, an understanding and an enlightenment by which one realises one's affinity with the object of one's

attainment; this is called knowledge. By worships or adorations, which are also meditations at the lower levels, and are called *Upasanas* or devotions, one gains entry into those higher realms due to the force of thought which is exerted upon those ideals which one wishes to attain. *Yatha yatha upasate tatha bhavati*: As you contemplate, so you become. And that also is the nature of the object which you attain. Thus it is that knowledge is regarded as the highest of achievements, and the divine regions, the celestial realms transcending even the paradise of angels, are attainable not by ordinary action, but by deep contemplation, *Upasana*, worship, which is the knowledge spoken of in this section.

A FATHER'S BENEDICTION AND TRANSMISSION OF CHARGE

17.athatah samprattih. yada praisyan manyate, atha putram atha, tvam brahma tvam yajnah, tvamloka iti. sa putrah praty aha, aham brahma, aham yajnah, aham loka iti. yad vai kim canuktam, tasya sarvasya brahmety ekata. ye vai ke ca yajnah, tesam sarvesam yajna ity ekata; ye vai ke ca lokah, tesam sarvesam loka ity ekata; etavad va idam sarvam, etanma sarvam sann ayam ito'bhunajad iti, tasmad putram anusistham lokyam ahuh, tasmad enam anusasati, sa yadaivam vid asmal lokat praiti. athaibhir eva pranaih saha putram avisati, sa yady anena kim cid aksnaya krtam bhavati, tasmad enam sarvasmat putro muncati tasmad putro nama sa putrenaivasmiml loke pratisthati, athainam ete daivah prana amrta avisanti.

How does a person at the time passing from this world transfer his powers to his own son, or immediate successor? By means of contemplative rituals, is what is mentioned in this section. At that time a contemplative or a meditative ritual is performed by the application of thought, together with the recitation of certain *Mantras*. "Whatever I have been in this world, that you have to be, after I leave this world. Whatever I have learnt in this world, that knowledge should continue in your being, after I leave this world. Whatever sacrifices I have been performing in this world, those sacrifices you perform by means of a continuation of the tradition, after I pass away from this world." This is the transference ritual which is called *Sampratti*, meaning the transference of power when one feels that the time has come for one to leave this world. Here is not merely a transference of one's legacy - physical, social and psychological - but also a communion of spirits, which one achieves for the purpose of the attainment of higher worlds. That it is a spiritual and not merely a temporal ritual can be seen from the way its

consequences are described in the following passage. The senses, the mind and the intellect, the entire subtle body of the father is gradually communicated to its own sources by means of these meditations. It is not just a ritual of chants, but one of an augmenting of thought, which is the same as contemplation. The tradition is that one's progeny is a continuation of oneself in every respect. The son is not an individual independent of the father in a social sense, merely. It is a spiritual relation that obtains between the father and the son, so that the endowments of the father are transferred to the personality of the son; and the future blessedness of the father is insured by the conduct and performances of the son. Because of the fact that the son can free the father from limitations such as those of the senses and the mind and of his actions in this world, he is called *Putra*, which means to say one who frees the father from limitation or restriction and bondage. When this rite is performed, when the ritual takes place, when this meditation is affected, the dying person's personality is supposed to expand into a larger dimension, and then it is that the senses return to their sources, by means of which one regains the status one had in the higher regions. Whatever there be unstudied (*Brahma*), unperformed (*Yajna*), or unattained (*Loka*) that the son completes by his life and conduct.

18. prthivyai cainam agnes ca daiva vag avisati, sa vai daiva vag, yaya yad yad eva vadati, tad tad bhavati.

The speech becomes divine, the mind becomes divine, and the *Prana* also becomes divine thereby, due to which the capacity of spoken words increases infinitely, because the limitations imposed upon speech by its connection with the present body are lifted on account of the practice of this meditation. Thus, here, the divine speech enters the person, which means to say that speech becomes an expression of a cosmic intention. *Sa vai daiva, vag, yaya yad yad eva vadati, tad tad bhavati*: What do you mean by divine speech as differentiated from ordinary speech? Generally, words correspond to existent facts. We speak whatever is there in fact in the external world. When our expression corresponds to facts or situations in the world outside, then that form of speech is called true speech, otherwise it is false speech. The words, the utterances or the expressions should correspond to existing situations or things in the world. But, in divine speech, it is the other way round. Whatever one speaks should materialise as a fact in the other external world. The objects outside, the conditions or situations, are determined by the words uttered, not the reverse, as is the case with ordinary speech. When an expression takes place or a word is uttered or something is said by a

person, that materialises on account of the cosmic power being there behind the word, which is also behind the object in regard to which the expression is made. There is a correspondence established, therefore, between the word uttered and the object to which it is directed. The correspondence is established by a common substratum which is behind the speech as well as the object. Such is the power of affiliation with superior dimensions of a more inclusive nature.

19. divas cainam adityac ca daivam mana avi'sati, tad vai daivam mano yenanandy eva bhavati, atho na socati.

While characteristic of true speech is correspondence to fact, the essential nature of mind is satisfaction, or joy. Just as speech becomes divine in the case of a person who thus meditates, and it corresponds to fact not because the fact determines it but it determining the fact, so is the case with the mind of this person which is lifted from the limitations of the body. It becomes happy not because of the acquisition of an object from outside, but because of the satisfaction arising from correspondence or coordination with existent things. This is the character of the divine mind. Its joy is the outcome of an enhanced form of being.

20. adbhyas cainam candramasas ca daivah prana avisati; sa vai daivah prano, yah samcarams casamcarams ca na vyathate, atho na risyati. sa evam-vit sarvesam bhutanam atma bhavati. yathaisa devata, evam sah. yathaitam devatam sarvani bhutany avanti, evam haivam-vidam sarvani bhutany avanti. yad ukim cemah prajah socanti, amaivasam tad bhavati, punyam evamum gacchati. na ha vai devan papam gacchati.

When this meditation is practised, the *Prana* also gets harmonised with the cosmic *Prana* even as it is the case with the speech and the mind of a person. Then the divine *Prana* enters the person. The *Sutra-Atman* takes possession of the individual, and he becomes the vital force, or energy, of everything that moves and does not move, visible or invisible. And then one is not affected by what happens anywhere in the world. The *Prana* of an individual is subject to limitations on account of the presence of persons and things outside. But in the case of the *Sutra-Atman*, or the cosmic *Prana*, such limitations are not effective, because the *Sutra-Atman* is not an individualised *Prana*. It is that which exists in every one uniformly. On account of this reason, the *Prana* does not exist there merely as a function of

an individual, but as the Self of the person. The universal *Prana* is indistinguishable from the universal Self. It is more in harmony with the universal Self than is the individual *Prana* with the individual self, because of the fact that body-consciousness which is the characteristic of an individual is absent in the cosmic condition. Therefore, the Upanishad says, *na vyathate atho na risyati* - there is no pain by increase or decrease through inspiration and expiration. There is no question there of breathing, as we do with the breath here. It is uniform energy. We do have that energy within us, no doubt, but it expresses itself in activity as a fivefold function including respiration. But there, in the cosmic state, it is not merely an activity; it is not a function. It has no work to do in the form of respiration - inhalation and exhalation. It exists as an expression of the *Vaisvanara Atman*, the Supreme Self. One becomes the very existence of all things - *sa bhutanam atma bhavati*.

Yathaisa devata evam sah yathaitam devatam sarvani bhutny avanti: We have to take care of ourselves with great effort. You know very well how cautious we have to be in protecting ourselves from external onslaught. Because we are not friendly with the world, the world also is not friendly with us. So, we have to guard ourselves by buildings, guns, swords, etc. But here, instead of your protecting yourself against the operation of external existences, the external existences automatically become forces, which guard you. The world protects you because you are harmonious with it. Every fear is due to isolation of oneself from prevailing conditions, and fear arises on account of the presence of something with which we are not in harmony. There is a disharmony between ourselves and the environment outside. On account of this, there is fear, fear that the environment may inflict pain on us. So we take extra steps to see that we are guarded well. The *Prana* is to be protected. We save our lives at any cost; but no such effort is needed here when you reach this blessed state. The world becomes your friend, and so it guards you, as each one guards one's own self. You know how much love one has for one's self; it is indescribable. There is nothing equal to the love that one evinces towards one's own self. That love or affection, that regard which one has for oneself, will be shown to this person who has become the Self of all, so that each one will regard this person who has realised this state as equal to his own, or her own, or its own self. Everything protects him; everything takes care of this condition because it is one with the supreme condition. You need not have to take care of yourself. There are forces which will spontaneously function for your sake - *sarvani bhutany avanti*.

Yad u kim cemah prajahsocanti, amaivasam tad bhavati: In the case of ordinary people who are bound to the body, what happens is that their sorrows are their own properties - my sorrow is mine; your sorrow is yours; you will not take my sorrow and I will not take your sorrow. This is the case with the common mass. Now the doubt arises in the mind: if one becomes the Self of all, will he also share the sorrows of everyone, so that the realised soul will be an ocean of sorrows? Well, he will be much worse than the ordinary individual who has to share just his own sorrow. Is this that state? Is it an undesirable condition, where we are going to share the sorrows of everyone, such that we cannot tolerate it at all? No, says the Upanishad. It is not like that. Sorrows arise on account of affirmation of individuality. It is your attachment to your own personality and body, and the segregation of your personality from others, that is the cause of your sorrow. Such a situation cannot arise here. *Punyam evamum gacchati. na ha vai devan papam gacchati:* There is no such thing as evil, sin, grief, sorrow, suffering in that realm of blessedness, which is universal being. The very term 'universal' implies the absence of externality, and, where there is no such thing as the external, there cannot be any influence from outside. And where such influence is absent, sorrow also cannot be caused by factors outside, not merely from outside but also from inside, because internal sorrow is also a kind of reaction that we set up in respect of abhorrent externals. As the externals do not exist, no internal reaction in respect of externals exists, and the external cannot inflict sorrow upon one. The question of sorrow, thus, does not arise here. It is all blessedness, virtue, righteousness. It is the justice of God that operates here, the law of the universe, and not the idiosyncracies of the individual. The celestials, by which, here, we have to understand the realised souls, are free from subjection to grief of any kind.

THE UNFAILING VITAL FORCE

21.athato vrata-mimamsa. praja-patir ha karmani sasrje, tani srstani anyo' nyenaspardhanta. vadisyamy evaham iti vag dadhre; draksyamy aham iti caksuh; srosyamy aham iti srotram; evam anyani karmani yatha karma; tani mrtyuh sramo bhutva upayeme; tany apnot; tany aptva mrtyur avarundha; tasmad sramyaty eva vak, sramyati caksuh, sramyati srotram, athemam eva napnot yo' yam madhyamah pranah. tani jnatum dadhrire. ayam vai nah srestho yah samcarams casamcarams ca na vyathate, atho na risyati, hantasyaiva sarve rupam asameti: ta etasyaiva sarve rupam abhavan, tasmad eta etainakhyayante prana iti. tena ha vava tat kulam acaksate, yasmin

kule bhavati ya evam veda. ya u haivam vida spardhate, anususyati, anususya haivantato mriyate, iti adhyatmam.

This is a new subject into which we are entering, though not entirely new, because we have had a study of this kind earlier in the beginning of the First Chapter. But, the Upanishad repeats this theme, again, in a more concise form, the theme being the position of the senses and the mind in the universal state, as distinguished from their condition in the individual form. This subject is discussed by means of an anecdote. The great Creator, *Prajapati*, projected the senses and the mind. He diversified Himself into the form of this world, and each form He took became an individual by itself. Each individual felt a necessity to come in contact with other individuals. The necessity of one individual to come in contact with another brought forth another necessity as a corollary thereof, namely, the projection of certain instruments of contact. How can one come in contact with another? There must be a means of communication. The means are the senses and the mind. The diversification of *Prajapati* into the universe of manifestation implies the individuality of these parts and the need of each one to contact others, as well as the rise of the senses and the mind. There was the world of senses and of meditation.

These senses are presided over by certain deities. On account of there being different deities, or divinities, superintending over different senses, there is likely to be a tendency on the part of the senses to assert themselves as independent functions. Just as every part of the Creator who diversified Himself into the many asserted itself as an individual, there could be a subsequent situation when each sense organ also may assert itself. And, it did so, actually. The senses asserted themselves independently, so that the eye cannot hear, the ear cannot see, and so on. There is no mutual give-and-take spirit between the senses. The harmonisation of the functions of these senses has to be effected by another principle altogether. The senses themselves cannot do this. As we require a Governor or an Administrator to harmonise the individualities of persons working in an organisation of people, to avoid mutual conflict and chaos, there is a need for a synthesising principle within us, without which each sense would work in its own way and there would be no co-ordination of one with the other. So, with a story the Upanishad tells us that the senses asserted themselves. The eye said "I alone can see; I go on seeing. Nobody is like me. Ear, you cannot see. You are blind." Thus, the ego entered the eye. The ear said "Who are you? I can hear, but you cannot hear. My superiority is very clear." Likewise the other

senses also started asserting themselves. "I do this but you cannot." Each one started clamouring "What I do, you cannot do. So, you are inferior."

The speech started speaking. It said "I can speak endlessly." The eye said "I can endlessly see." The ear said "I can endlessly hear. Who can prevent me from doing this?" Egoism entered them all. And, what is the consequence of this sort of egoistic affirmation? Death possessed them!

Everyone who has this self-affirming ego shall be possessed by death. Death is the law of God operating in a world of egoistic individualities. It is not some terrible spectre in the form of a *Yama*, or *Yama-dutas* that come and threaten us. The law of the universal justice raises the rod of punishment upon the ego which has sprung as an upstart in this creation. The ego has really no place to exist, but, somehow, it has usurped the place of cosmic powers and asserted its own independence, a false freedom, a vain glorious existence. Death operating and affecting individuals means the universal law acting in an inexorable manner, not in the form of a punishment or as a wreaking of vengeance upon anybody, but as an automatic function of the balancing power of the universe. Such a law took possession of the senses. So, the eye went on seeing, but got tired. How, long can you go on seeing? The ear went on hearing, but got fed up. It could not hear anymore. The speech gets exhausted by endlessly speaking. They get fatigued on account of excessive activity. This fatigue that comes upon oneself is a tendency to exhaustion, debility and destruction. This is the incoming of death.

The Upanishad says that everything sensuous was affected by death, but that hidden Power, the central *Prana* within, works as the force of the soul. It is the soul within us that can be equated with the Cosmic *Prana*, in the end, which is not affected by death. Everything that is personal is subject to destruction, not the soul which cannot be so destroyed. That alone remained unaffected by the sway of death, because the soul does not assert itself egoistically. The ego is an external function; it is not the soul, or the essence of being in us. This essence in us is not affected, but the external appearance in the form of the ego, the senses, etc. was overpowered. Therefore, when one takes resort to the soul i.e., this central *Prana*, one neither increases nor decreases, neither exerts nor feels grief in the mind. That is the permanent nature in us, which temporal forms and influences cannot touch.

The senses conferred among themselves and decided : "There is no use of our asserting independence like this. Without this central being we are

nowhere. So, let us collaborate with this central function, the *Prana*, the soul force." *Etasyaiva sarve rupam abhavan*: Then they acted in conformity with this divine force. Therefore, the senses also are called *Prana*, in the language of the Upanishad - *tasmad eta etainakhyayante prana iti*.

Tena ha vava tat kulam acaksate, yasmin kule bhavati: Just as the head of a family rules the tradition of a family, the central *Prana* rules the tradition of the senses. The surname of a person who is leading the family is continued by the progeny and everyone who comes afterwards. Likewise, in a similar tradition, as it were, the term *Prana* is applied to the senses also, in the Upanishads particularly, because they follow this central *Prana*, work together with it and harmonise themselves with it. Therefore, we do not see any conflict of sensations in one's personality. The eyes see, but do not hear; the ears hear, but do not see, and so on, but, yet, we are able to synthesise their functions in ourselves. It is the central 'I' which feels, "I see," and "I am the same person that hears also," and "I can taste and smell and touch" etc. The differentiated functions of the senses are brought together into a synthesis by an eternal principle within, which is the *Prana-Sakti*, representative, or the ambassador, we may say, of the Cosmic *Prana*, the Self in all.

Ya u haivam vida spardhate, anususyati: One person who is a meditator on the cosmic *Prana* has no opponents. But, if anyone opposes that person, this opponent shall dry up, says the Upanishad. One who meditates on the Universal *Prana* has no enemies. He does not oppose any person, or any thing. If, by any indiscretion, someone else starts opposing this person, that person shall not survive any more. *Antato mriyate*: He dries up and perishes. So, hate not, oppose not, insult not, or harm not a being who is in union with cosmic forces. *Iti adhyatmam*: This is an anecdote in respect of our internal function the senses.

Now, the same analogy is continued in respect of the higher forces called divinities, or deities, *Devatas*, who superintend over the senses. *Athad-hidavatam: jvalisyam avaham ity agnir*: In the same way as the senses started asserting their independence, the deities also began asserting themselves. *Agni*, the deity of fire, who is the presiding divinity over speech, began asserting himself. "I shall burn always." The sun asserted himself, "I shall shine forever." So was the case with other celestial divinities, also.

You know the story occurring in the *Kena* Upanishad, where the gods are said to have won victory over the demons. *Agni*, *Vayu*, *Indra*, all these gods, very self-conscious, thought they had won victory over the enemies. Each one feels a sort of pride when he wins victory even in small acts; one need not go so far as victory in a big war. When you succeed in anything, there is a little of pride. There can be even what is called spiritual pride, sometimes. These divinities had some ego-sense in them. The Great Being, the Master of all things, understood this. "I see! They think they have won victory in battle. Let me teach them a lesson." The Absolute itself took a form, a mysterious, inscrutable shape and presented itself before the gods in heaven. It was a fearsome funny figure, indeed. The gods were surprised to see this majestic, gigantic being confronting them in the paradise, as if it cared not a fig for anyone. They were in consternation, and did not know what was this that was there, threatening them. *Indra* told the deities, "Go, and find out what this is." He sent *Agni*, first. "You are a very powerful hero. Nobody can stand before you. You can burn the whole world if you so wish. Go and see who is this sitting here." *Agni* rushed forth and looked up. A giant was seated there. The giant *Yaksa* asked *Agni*, "Who are you?" *Agni* said, "I am the deity of fire, *Agni-Devata*. I am a celestial in heaven." "O, I see, you are that," said the *Yaksa*. "What can you do?" *Agni* said, "I can burn anything. I can reduce to ashes the world in a second." "Such a power you have? Good!" The *Yaksa* placed a piece of dry straw in front, and said, "You burn this." To be challenged thus was naturally a kind of insult to the great power who could burn the world to ashes. To be told, "You burn a little piece of straw," was beyond the limit of tolerance, *Agni* was irritated at this confrontation and, with his indomitable force, dashed at it to burn it, but could not succeed. He could not even touch it! Though he applied all his burning power, the straw could not be shaken. *Agni* could not understand what had happened. He felt defeated and would not wish to return to the gods announcing his shame. He merely went and told *Indra*, "I do not know who it is. I went and saw; I cannot understand who it is." The great one did not like to say that he was defeated. "Please send somebody else." "What is the matter?" wondered *Indra*. "*Vayu*, you go." *Vayu* felt very well. He could blow up anything. *Vayu* went, and the *Yaksa* asked, "Who are you?" "I am *Vayu* the wind-god." "What can you do?" "I can blow up anything, even the entire earth which I can throw off its orbit." "I see, you can blow away anything. Blow off this straw." He kept the straw there. *Vayu* felt insulted, indeed, and then rushed forward to blow up that little piece of grass. But he could not move it. It was there like an iron hill; and much more than that. The grass was more than a match for the gods! *Vayu* felt defeated. He came

back to *Indra* and said, "I cannot understand what this terrible thing is. You may go and find out." When *Indra* himself came, that Divinity vanished out of sight. Why he vanished is a different matter, which we shall see in another context.

So, the story is that the gods also can feel themselves a little important, but this is not the truth, narrates the Upanishad. There is no such thing as individual importance, finally, either in the case of the senses or the divinities, much less with ordinary mortals.

22.athadhidaivatam; jvalisyamy evaham ity agnir dadhre; tapsyamy aham ity adityah; bhasyamy aham iti candramah; evam anya devata yathadevatam; sa yathaisam prananam madhyamah pranah, evam etasam devatanam vayuh, nimlocanti hy anya devatah, na vayuh. saisanastamita devata yad vayuh.

The deities, *Agni*, *Aditya*, *Candra*, and the others, are only an expression, a functional part of the Universal Cosmic *Prana*. That being alone is free from the tendency to self-assertion. Everyone else has this urge to assert oneself. Neither *Aditya*, nor *Agni*, nor *Candrama* can be said to be independent deities. They are all His names. They do not shine of their own accord. They are supplied with energy from elsewhere. *Bhayad agnis tapati, bhayat tapati suryah*, says the Upanishad. Fire burns due to fear of this Supreme Being, as it were; Sun shines due to fear, Wind blows due to fear, Rain falls due to fear of this Being. There is the uplifted thunderbolt of the eternal Reality without fear of which nothing would be in harmony in this world. The universal justice is there like a raised terror. One who knows this terror of the Absolute, which is the eternal justice prevailing everywhere, he alone is free from this devilish urge to assert oneself, the ego, which is the *Asura* in everyone.

So it is the Cosmic Being alone, the *Prana-Sakti*, the *Sutra-Atman*, *Ishvara*, who is real. Everyone else is just partaking of a facet or an aspect of this Divinity even when one feels an importance in respect of oneself.

23.athaisa sloko bhavati: yatas codeti suryah astam yatra ca gacchati, iti pranad va esa udeti, prane'stam eti, tam devas cakrire dharmam sa evadya sa a svah.
iti yad va ete'murhy adhriyanta tad evapy, adya kurvanti. tasmad ekam eva vratam caret, pranyac caiva, apanyac ca, nen ma papma mrtyur

apnuvad iti; yady u caret samapipayiset teno etasyai devatayai
sayujyam salokatam jayati.

The sun rises and sets on account of the operation of this Cosmic *Prana*. If the planets move round the sun due to the gravitational pull of the latter, who assists the sun to occupy its position? The sun also has a status in the astronomical universe. It has an orbit of its own. And, likewise, everything has a function and an orbit and a place in this universal structure. There is a harmonious rotation and revolution of everything in respect of everything else. There is a relativity of motion in all the universe. How comes this relativity of motion? Why should there be this harmony? Why this following the course, or the orbit of each one? Why not jump from one course to another? Why does this not happen? Because there is that Power which holds everything in unison. Why does not one hand of a person fight with his other hand? You have never seen your right hand or left hand fighting with each other, because there is something in you, the 'you' which keeps both these in position, in harmony. So is everything in creation held in harmony by this invisible Being, which is the God of the universe. On account of its working alone is it that the sun rises and sets; else he could go anywhere. There is that Law, that Righteousness, which has its own principle of working, of which no one has knowledge, but without which no one can exist. *Tam devas cakrire dharmam*: That is the *Dharma*, or the Supreme justice which every god has to obey, to which every individual bows, and every sense-organ works in accordance with it. That law is unamendable. It is an eternal constitution. It was, it is and it shall be the same at all times - *sa eva adya sa usvah*.

Sixth Brahmana

THE THREE-FOLD CHARACTER OF THE UNIVERSE

1. trayam va idam, nama rupam karma; tesam namnam vag ity etad esam uktham, ato hi sarvani namany uttisthanti: etad esam-sama; etadd hi sarvair namabhih samam; etad esam brahma, etadd hi etad hi sarvani namani bibharti.

Everything in this world may be classified into *names, forms* and *actions*. *Trayam va idam, nama rupam karma*: Name, form and action are the three categories into which everything can be brought together. What we

call name is one of the characteristics of objects. The appellation or the nomenclature of objects is called name. It is a part of language, and so what we call name is nothing but speech; says the Upanishad. Speech is language, and the way in which an object is named is the joint activity of various other aspects of the personality, the main function being the mind working in conjunction with the organ of expression, namely, speech. Whatever be the difference among the names given to the various objects, there is a common substratum among all these names, that is, the basic vibration which is the principle of language. Just as the various colours have a basic substance which, by different permutations and combinations, takes varying shades called colours, likewise the different appellations, the names given to objects, even the different languages of the world, are the various shapes taken by a single vibration called the mode of speech. Speech is therefore not the particularized word that we utter, nor even the particular language that we speak, but that which is prior to the expression of speech itself. And that generalised form of the very intention to express by name any particular object is what we may call the fundamental speech. According to mystical sciences, speech is not merely the spoken word. The word is perhaps the grossest form of speech. The subtler forms of expression are deeper inside. The grossest or the visible form of speech is called, in Sanskrit, according to this science, *Vaikhart*. There are other deeper levels of the expression of speech and they are not audible, not even thinkable by the mind. They are subtler in the deeper layers of personality. And the other one which is internal to *Vaikhari* is called *Madhyama*. Internal to it is *Pasyanti*, and the deepest is *Para*. Just as there is in *Pranava*, or *Omkara*, a transcendent form called *Amatra*, likewise there are transcendent levels of expression of speech which are not sensible in the ordinary manner, but still exert a tremendous influence on the mode of expression. So, the Upanishad may be having all these aspects in its mind when it says that speech is the common equalising factor existing and operating behind and prior to all ordinary expressions by way of naming, wording, etc. *Etad esam sama*: Here *Sama* means an equalising force. That which is the common denominator behind every form of expression is *Sama*, and speech is such in its essential nature; *etadd hi sarvair namabhih samam*; this fundamental speech is equal to every language and every form of expression. *Etad esam brahma, etadd hi sarvani namani bibharti*: Speech is *Brahman* itself, because it supports in a universal form, as it were, every type of verbal expression or linguistic manifestation.

2. atha rupanam caksur ity etad esam uktham, ato hi sarvani rupany uttisthanti, etad esam sama, etadd hi sarvai rupaih samam, etad esam brahma; etadd hi sarvani rupani bibharti.

Likewise, in the same way, as all names or word-formations are basically rooted in a fundamental universalised source, namely, the transcendent speech, likewise all forms that we perceive or visualise have a common background. There is a general form which manifests itself as particular forms. What we call form is nothing but a kind of abstraction which the senses make, a function of isolation performed by the senses from the general reservoir of forms which has many other forms within it, apart from the one that we perceive with our eyes, even as a block of stone may contain many statues inside it. You cannot know how many statues are inside a block of stone. You have every blessed thing there. Whatever form you wish, you can extract from that stone. Likewise, from this general ocean of form, you can extract any particular form. That depends upon the structure of the eyes and the nature of the light rays that fall upon the object, and many other things. We are mainly concerned here with the structure of the senses. It does not mean that if the eyes were manufactured or constituted in a different manner, we would perceive colours in the same way. Not so. Something else would be the perception; some other form would be before us, because the light rays of the sun and the energy-formations or configurations in the universe impinging on the retina of the eyes have much to do with the perception of forms. It is the manner in which the general universal form is received or reacted upon by the structure of our eyes that is responsible for the type of perception of forms with which we are familiar in this world. Hence, there is the visual isolation of a particular aspect of the universe of forms for the purpose of perception, assisted by every other sense-organ. Universal sound is there; universal taste is there; universal touch is there. And from this universality of sensation, a particular aspect is segregated, isolated or extracted by a particular given sense of an individual or a species of individuals, and then we have a common world of perception, as we call it. It does not mean that this world is 'all the world'. There are many other worlds, as the scriptures will tell us, especially the Yoga-Vasishtha, for instance. This is not the only world that exists. This is just one of the possibilities of abstraction. Such abstractions can be infinite in number.

Atha rupanam caksur ity etad esam uktham: The particular perception is based on a general form. *Ato hi sarvani rupany uttisthanti:* From this, all the

forms arise. *Etad esam sama*: This is the equalising factor. The common form is the equalising factor behind particular forms. *Sarvaih rupaih samam*: This is common among all forms, just as the same wood may be present in various types of furniture. *Etad esam brahma*: It, as their absolute, supports all other particular forms. The Universal Form is *Brahman*, as is the Universal Name.

3. atha karmanam atmety etad esam uktham, ato hi sarvani karmany uttisthanti, etad esam sama, etadd hi sarvaih karmabhih samam, etad esam brahma etadd hi sarvani karmani bibharti. tad etad trayam sad ekam ayam atma, atma ekah sann etat trayam. tad etad amrtam satyena channam, prano va amrtam, nama-rupe satyam; tabhyam ayam pranas channah.

Likewise, there is a general form of action and a particular type of it, *atha karmanam atmety etad esam uktham*, the individuality is the source of action, which is the complex of body, mind, etc., the intellect included. Action proceeds from individuality. The nature of the action that one performs is determined by the nature or the pattern of individuality into whose mould one is cast. Otherwise, there is no such thing as any determined action. The way in which one conducts oneself in a given atmosphere is what is called action. Now, this manner of conducting oneself depends upon the nature of the individuality itself. The determining force behind the way of conducting oneself in the world is the nature of one's personality which is not merely the body, but every blessed thing that is inside it, also, the five vestures, or three layers, as we may call them. So, this is, also a kind of abstraction, we may say. There are many ways in which one could conduct oneself. There are many types of action possible, other than the one we are performing, but we do only certain types of action, because they alone are possible under the circumstances of this particular individuality of ours. If all people in the world behaved in a common way, even that would be only an abstraction because humanity is not the entire creation. It is only one aspect of the whole set-up called creation. There are other beings in existence. So, there can be millions and millions of types of manifestation, and each type of manifestation would behave according to its own structural pattern of individuality. We, being humans, conduct ourselves in one particular manner. Thus, there is a general reservoir of possibility out of which particular actions emerge on the basis of different types of individuality.

Atha karmanam atmety etad esam uktham, ato hi sarvani karmany uttisthanti: In this general possibility of action, God's action, we may call it, *Hiranyagarbha's* action, or *Virat's* action, there is potentiality of every type. From that source, the particular possibility arises. *Etad essam sama:* The universal possibility is the equalising factor behind all particular possibilities of action. *Etadd hi sarvaih karmabhih samam:* The general form of possible action matches at the root every particular manifested action. *Etad esam brahma:* This universal action is *Brahman* itself, because it is common to all, and *etadd hi sarvani karmani bibharti*, because it supports all particular actions.

Tad etad trayam sad ekam ayam atma, atma ekah sann etat trayam. tad etad amrtam satyena channam, prano va amrtam, nama-rupe satyam; tabhyam ayam pranas channah: The Cosmic Form is called *Amrtam*. Name and form are called *Satyam*; the apparent reality is *Satyam*; the visible world is *Satyam*. It is real from its point of view and to the extent it is workable, but the immortal is behind it. The Ultimate Reality is different from the appearance. Cosmic *Prana*, *Hiranyagarbha*, Universal Energy, the Supreme Being, is *Amrta*, or the immortal. From it, everything proceeds. It is all names, all forms, all actions. There, the senses do not differ from one another. It is not that the eyes can only see and the ears only hear. Anything can be done by any other function or an aspect of Being. That is why, perhaps, the scriptures tell us that everywhere it has feet and everywhere it has eyes and everywhere it has heads, which means to say, any limb of it is equal to any other limb, and everywhere any function can be performed by it, different from the way in which individuals act on account of the limitations of the body-mind complex. The Cosmic Being who is called *Prana* here is immortal, and that is the ocean of all possibilities of name, form and action, whereas what we call ordinary name and form from our point of view, the visibilities and the possibilities of formation are only temporarily real. They are *Nama-Rupa*; they are *Satya* or true for the time being only, not eternally. The eternal Reality is *Amrta-Prana*, Immortal Force. This Supreme Being is covered over by *Nama-Rupa Prapancha* - the name-form world. We are unable to see the ocean because of the waves dashing on the surface. We see only the movement of waves. The basic substratum is not visible on account of the activity on the surface. There is a substratum behind every name, every form, and every action. If that could be discovered and plumbed into, one becomes immortal at once, and frees oneself from the clutches of births and deaths, which are the characteristics

of all particularised names and forms. This is the philosophy and the advice given to us in the concluding portion of this chapter of the Upanishad.

CHAPTER II (CONTINUED)

First Brahmana

A PROGRESSIVE DEFINITION OF BRAHMAN

We go now to the second chapter which begins with an instructive anecdote, and is incidentally a kind of teaching bordering on the distinction between qualified and unqualified Reality, the conditioned and unconditioned *Brahman*. What is conditioned Reality, and what is unconditioned Reality?

1. drpta-balakir hanucano gargya asa, sa hovaca ajatasatrum kasyam, brahma te bravaniti, sa hovaca ajatasatruh, sahasram etasyam vaci dadmah. janakah, janaka iti vai jana dhavantiti.

There was a learned man, called Balaki. He wanted to parade his knowledge before an emperor called Ajatasatru. Here was a learned man, proud of his learning, thinking himself wise, imagining that he knew *Brahman*, a person born in the family of the sage Gargya, and he went to the court of king Ajatasatru, and told the king: "I shall teach you *Brahman*." The king was highly pleased. "Well, I have a very good Master to teach me *Brahman*." Ajatasatru was the king of Kasi. *Sa hovaca ajatasatruh, sahasram etasyam vaci dadmah*: "You are so kind, indeed. Even for the very generous gesture of offering to teach me *Brahman*, I shall give you a thousand cows, like king Janaka." People always say, "Janaka, Janaka." "Very good, let me also have this humble privilege of imitating this great, charitable man, learning from you and offering you too a gift in the same manner. People always take the name of Janaka. His name is so renowned everywhere. We are so happy to be seated in that manner. People everywhere run about in search of learned ones and here you come to me with such generosity of feeling to teach me *Brahman*. It's kind of you indeed!" Such was the happiness of the king.

2. sa hovaca gargyah, ya evasav aditye purusah, etam evaham brahmopasa iti. sa hovaca ajatasatruh; mamaitasmin samvadisthah

atisthah sarvesam bhutanam murdha rajeti va aham etam upasa iti, sa ya etam upaste, atisthah sarvesam bhutanam murdha raja bhavati.

What did the teacher tell? Balaki, the learned man, spoke to the king by way of instructing him in the nature of *Brahman*. *Sa hovaca gargyah*: Gargya speaks. *Ya evasav aditye purusah, etam evaham brahmapasa iti*: "Do you know how I meditate on *Brahman*?" asked the scion of the Gargya. "I meditate upon the sun as *Brahman*. You also do that meditation." But the king retorted back; he did not accept this teaching. It so happened that the teacher went to the wrong disciple. The king, instead of saying, "I thank you, I shall meditate upon the sun as you instructed me," gave him back in his own coin. "*Ma maitasmin samvadisthah*: "Do not speak to me like this. This is not the way I meditate." The king said so, because he seemed to know something more than the teacher himself. *Atisthah sarvesam bhutanam murdha rajeti va aham etam upasa iti*: "I also meditate upon the sun, but not as you tell. The reason is that the sun is only a conditioned form, and you are considering this conditioned form as the Absolute. This is not the way in which its should be contemplated. There is a reality behind the sun. I meditate upon that. There is a general reality behind the particular form, the sun. Why not meditate upon that instead of the particular form? It could have taken many forms other than the sun, and so if you resort yourself to that general being behind the form, naturally you would be in the realisation of every other form. You will have every form under your control. Now how do I meditate the transcendent support of everything? There is an energising vitality behind the sun. That is what meditate upon, the King of all beings." *Surya*, or the sun, is held by the Veda as the eye of all creatures, the *Atman* or the very Self of all beings. That means to say there is something in the sun which is not visible to the eye. May be, that is the reason why the influence exerted by the sun upon us is ununderstandable, inscrutable indeed. *Murdha raja*: "The supreme head of all creatures and the basic reality behind all things is he - this is the way I meditate, and not the form of the sun. *Sa ya etam upaste, atisthah sarvesam bhutanam murdha raja bhavati*: One who contemplates thus in this manner the general transcendent reality behind the sun becomes supreme among all people. He becomes a king in the circle he moves, and this is the result of such meditation; otherwise you would be stuck to the single form only and the other forms will not pay any homage to you. If you want homage or tribute to be paid to you by every form, you should go to the general background behind all forms and not cling only to one particular form." This is what the disciple told the so-called instructor.

3. sa hovaca gargyah: ya evasau candre purusah, etam evaham brahmopasa iti. sa hovaca ajatasatruh, ma maitasmin samvadisthah. brhan pandara-vasah somo rajeti va aham etam upasa iti. sa ya etam evam upaste, ahar ahar ha sutah prasuto bhavati nasyannam ksiyate.

Then the instructor spoke something else. "If that is the case, then I have got something more to tell you. *Ya evasan candre purusah, etam evaham brahmo pasa iti*: I meditate on the moon as a symbol of Brahman." "Do not speak to me like this," says Ajatasatru, here again. "I am not meditating like this. *Ma maitasmin samvadisthah. brhan pandara-vasah somo rajeti va aham etam upasa iti*: There is something in the moon which attracts us. Why not meditate upon that? What is the value of the moon, after all? You are thinking of the moon as a form, but I am thinking of something in the moon that makes it enviable to people, and attractive and valuable. I meditate upon the moon, of course, but not as you say. I consider it an embodiment of the cosmic vitality which beams forth through the form, as if it is dressed in white. The rays of the moon may be compared to a white robe. But they are not real robes, though they look like them. But what are these white robes? They are nothing but the *Pranic* energy that is emanating from the moon. That is greater, more important than the form of the moon. *Brhan pandara-vasah somo rajeti*: The lord of all such manifestation is called *Raja*, and the moon is called *Soma*, *Chandra*, these being the names of the moon. How do I meditate upon *Soma* as the King of all such producers of balm or cooling rays? I meditate upon that which is responsible for what value you behold in the moon. The coolness of the moon, its watery aspect and the rays of the moon, its light or luminosity are nothing but the expression of *Prana*. That is what I meditate upon. If one meditates like this, what happens? *Sa ya etam evam upaste, ahar ahar ha sutah prasuto bhavati nasyannam ksiyate*: One becomes endowed with everything that one needs. The food that is required does not get diminished. Anything that you need may be considered as your food. You will have abundance of everything, and your lineage will continue unbroken. People in your family, in your line of succession, will continue to be like you because of the force that you exert upon the people that follow you in your family and lineage."

4. sa hovaca gargyah: ya evasau vidyuti purusah, etam evaham brahmopasa iti. sa hovaca ajatsatruh, ma maitasmin samvadisthah, tejasviti va aham etam upasa iti. sa ya etam evam upaste, tejasvi ha bhavati, tejasvini hasya praja bhavati.

Then the instructor Gargya said: "If that is what you say, I have another method of meditation. Why not follow that? You know that there is lightning. I meditate upon the lightning as *Brahman* because it flashes forth indicating as if the spiritual light itself is flashing. I contemplate Reality, the *Purusa*, in the form of the flash of lightning because of the similarity between the lightning flash and the flash of *Brahman-Consciousness*." "Do not speak to me like this," said Ajatsatru. "I do not meditate upon lightning in this manner. How do I meditate then? I merely meditate on luminosity. Lightning is one of the forms of potential luminosity. There can be various other forms of lustre, and I contemplate on lustre itself. It can be the lustre of lightning; it may be that of the sun; it may be of the moon; it may be of fire; it may be of one's own understanding. What does it matter? I meditate on the general background of all luminosity. That, of course, includes lightning. I do not meditate on *Brahman* in lightning, as you say. My method is quite different. I contemplate on the generality behind these particulars. One who meditates in this manner - what happens to him? *Sa ya etam evam upaste, tejasvit ha bhavati, tejasvini hasya praja bhavati*: One becomes lustrous in contemplating like this. There is a kind of energy generated by that person. He becomes a magnetic force. Power emanates from him, wherever he is, and he becomes brilliant not only in his deeds, but also in his thoughts, in his understanding. His entire personality changes. So does his progeny, his family, everything that comes after him, because of the force exerted by him."

5. sa hovaca gargyah, ya evayam akase purusah, etam evaham brahmopasa iti. sa hovaca ajatasatruh, ma maitasmin samvadisthah, purnam apravartiti va aham etam upasa iti, sa ya etam evam upaste, puryate prajaya pasubhih nasyasmal-lokat prajodvartate.

So, Gargya had failed, but he said: "Well, then I have something else to tell you. I meditate on space itself as *Brahman*. You follow this instruction. Space is all-pervading; *Brahman* is all-pervading. So, space can be regarded as a symbol of *Brahman* which is omnipresent." "Do not speak to me like this." This is what Ajatsatru the king, said. "I contemplate space in a different manner, not the way, you say. How do I meditate? *Purnam apravartitiva*. I contemplate on plenitude and immobility. That is the priority in the character of space itself. What is space? It is a completeness of perception, and it is an immobility. Everything moves, but space does not move. It is fullness. If you contemplate fullness or infinitude, space is included in it. So, why go for the manifested form of space? I contemplate

on that which is prior to the manifestation of space, the Supreme *Bhuma*, the fullness of Being, the immobile Reality."

Sa ya etam evam upaste, puryate prajaya pasubhih nasyamal lokat prajodvartate: "One who contemplates *Brahman* as the infinite, inclusive of every kind of fullness conceivable, space included, becomes full in every respect. There would be nothing lacking in this person because of the contemplation of plenitude. His family and all that is associated with him becomes full on account of the force of such meditation. He is filled with abundance of every kind. He prospers materially, socially, intellectually and spiritually. And his lineage is never broken; it continues to glory in this world. Such is the great effect produced by this meditation on fullness, or plenitude, or completeness, which is the abstract priority behind the particular manifestation called space."

6. sa hovaca gargyah, ya evayam vayau purusah, etam evaham brahmopasa iti. sa hovaca ajatasatruh, ma maitasmin samvadisthah indro vaikunthoparajita seneti va aham etam upasa iti, sa ya etam evam upaste, jisnur haparajisnur bhavaty anyata-stya-jayi.

"I see," said Gargya. "I have something else tell you, then. I meditate on *Vayu*, or the Wind, or the Air, as *Brahman*. You meditate on *Brahman* like this." Ajatsatru explained: "Do not speak to me like this about *Vayu*. I have some other method of meditation. I meditate upon the quality of a *Vayu*, not the form of *Vayu*. He is the lord of *Vaikuntha*, the powerful being. Wherever is lordship, control or rule or administration, or whatever kind of sovereignty which exerts power over others, I identify that with *Vayu* (Indra) and I contemplate on him as *Vaikuntha*, that is, indomitable. Nobody can stand before Wind. It can break through anything. So, I contemplate Wind as indomitability, supreme ruler or powerful controller, a reservoir old energy, *haparajisnur*, an invincible force of every kind of power, or capacity. The power of Wind is a manifestation of another Power that is more general than the particular power of the Wind. I contemplate on that, not on the tangible form of wind or air. *Sa ya etam evam upaste, jisnur haparajisnur bhavaty anyata-stya-jayi:* One who meditates upon this indomitability or invincibility of power of which *Vayu*, Wind, is only one manifestation, becomes indomitable. None can face that person. He becomes invincible in every respect. He becomes a controlled of everybody; he becomes victorious in every enterprise, every undertaking. No one can conquer him, and he becomes a subduer of all opposing elements." This is the effect that follows

from meditation in this manner. This is what Ajatasatru said in reply to the instruction given by Gargya, here.

7. sa hovaca gargyah, ya evayam agnau purusah, etam evaham brahmopasa iti. sa hovaca ajatasatruh, ma, maitasmin samvadisthah visasahir iti va aham etam upasa iti, sa ya etam evam upaste visasahir ha bhavati, visasahir hasya praja bhavati.

Gargya does not keep quiet. He says again: "I have something to tell you. I meditate on fire as *Brahman*. You know the power of fire. It can burn anything. It has tremendous energy in it. I take it as a symbol of *Brahman* and meditate. So, you also meditate like this." Ajatasatru retorted: "Do not speak to me like this. My meditation on fire is something else. It is of a different nature altogether. How? *Visasahir iti va aham etam upasa iti*: I contemplate fire as supreme tolerance. Nobody can tolerate things as fire does. It accepts whatever is thrown into it. It does not say, 'I do not want, I do not agree with it'. Fire is a consumer, acceptor and absorber of anything and everything. Fire is tolerance incarnate. So, I meditate on fire as universal tolerance, a capacity to absorb anything into oneself. I do not meditate on fire as luminosity as you may be thinking of. The supreme capacity to absorb everything into oneself - that is how I contemplate on fire. That is a greater concept, a more generalised form of it than the particular one which is the fire you think of. If one meditates like this, what happens to him? *Sa ya etam evam upaste visasahir ha bhavati*: One becomes very tolerant. The person will never resent. He will not speak against, or criticise; he will not find fault with anything. Everything will look beautiful to him, because he is a supreme absorber of everything. He becomes a general force which can take into its bosom every particular form - whether it is intellectual, social, individual or spiritual. *Visasahir hasya praja bhavati*: His progeny also becomes an embodiment of tolerance, goodness and generosity of expression in every manner, if this meditation is practised."

8. sa hovaca gargyah, ya evayam apsu purusah, etam evaham brahmopasa iti. sa hovaca ajata-satruh, ma maitasmin samvadisthah, pratirupa iti va aham etam upasa iti, sa ya etam evam upaste, pratirupam haivainam upagacchati, napratirupam, atho pratirupo'smaj jayate.

"Well that is all right," Gargya speaks again. "I have some other method of meditation. You take this. I meditate on the water-principle as *Brahman*

because it is liquid and it is formless. It is characterised by some aspect of reality which is the uniformity that I see in water." "Do not speak to me like this about water. I also meditate upon it but in some other way that is different from what you are speaking of," said Ajatasatru. "I meditate upon water as that which is agreeable, and it is so because I find in water the character of agreeability. Everyone is fond of water. Water is agreeable to everyone, human, subhuman or superhuman. I one meditates like this one becomes agreeable to everyone. He will not be shyed away by people. Just as water is liked by everyone, the same will happen to the meditator. In some way or the other, they will find some worth in him. *Pratirupa iti va aham etam evam upaste, pratirupam haivainam upagacchati*: All agreeable things will come to you. Everything blessed will come to you of its own accord - uncalled-for, unexpected. Everything good in this world will be yours. If you become agreeable to everyone, everything shall become agreeable to you. And I contemplate on the general character of goodness and amiability and agreeability which I find reflected in the principle of water. If one meditates like this, you know the result, of course. *Etam evam upaste, pratirupam haivainam upagacchati, napratirupam, atho pratirupo' smaj jayate*: Nothing disagreeable will come to you. You will find all things are pleasant and beautiful, and whatever emanates from you will be agreeable and pleasant. You will receive only pleasant things and agreeable things; and whatever proceeds from you, whatever you give and whatever emanates from you will also be of a similar nature. This is how I meditate."

9. sa hovaca gargyah, ya evayam adarse purusah, etam evaham brahmopasa iti. sa hovaca ajatasatruh, ma maitasmin samvadisthah. rocisnur iti va aham etam upasa iti. sa ya etam evam upaste rocisnur ha bhavati, rocisnur hasya praja bhavati, atho yaih sannigacchati, sarvams tan atirocate.

Gargya says: "I have another method. I meditate upon that which is seen in the mirror." "No", he said. "This is not how I meditate. I do not meditate upon what I see in the mirror." There is a kind of meditation called *Darpana-Yoga*, even now practised by some people. This is a humorous thing to hear, but it has a point about it. It is said that nothing is more attractive than one's own face. It is liked by people more than anything else. If you look at your face in the mirror, you would not like to withdraw your attention from it. You would go on looking because you are somehow the most beautiful person in the world. Others are secondary. No one can be as beautiful as 'I'. Everyone thinks like this. The mind is drawn to the face in

the mirror. If you wish to concentrate upon an object, concentrate on your own face first. Then the mind will not wander away. Your difficulty of the drifting mind will not be there afterwards. What was in the mind of Gargya, we do not clearly know. He said, "I meditate upon that which is reflected in a mirror, "No; that is not the way. I also meditate on this form, but not as you say. I do not contemplate on the form, or the shape that is reflected in the mirror, but the capacity of reflection itself. That is what I regard as superior to what is reflected. How is reflection possible at all? That is more important than, what is reflected. I meditate on the reflecting capacity in the mirror which is something different from the form of the mirror or even the shape of the reflected form. Not the face only, but the light, the luminosity or the reflection aspect is what I contemplate upon - not the reflected object. The capacity to reflect is prior to the object that is reflected. My method of meditation is simple. Always go to the prior, the antecedent, rather than the subsequent or the posterior; because the posterior is the effect. Why not go to the cause? How could you see an effect in the mirror if the mirror were not to reflect? But, how could it reflect? There is something in the mirror which enables it to reflect the object in itself. That something is superior, I regard, to the object that is reflected. *Rocisnur iti va aham etam upasa iti*: I contemplate *Brahman* as luminosity, the capacity to reflect. The possibility of reflecting is the object of my meditation. *Sa ya etam evam upaste rocisnur na bhavati*: You can reflect everything in yourself afterwards. You become a mirror by yourself. Everything will see itself in you. Every person will see himself or herself in you. You will be the beloved of all people. You will be loved by everyone the way one loves one's own self. *Rocisnur hsyā prajā bhavati*: So also does become your family, your lineage. *Atho yaiḥ samnigacchati, sarvāms tan atirocate*: You become more lustrous and luminous than others. You become supreme in the capacity to reflect, in the capacity or the ability to shine in the midst of all others, everywhere."

10.sa hovaca gargyah; ya evayam yantam pascad sabdo' nudeti; etam evaham brahmopasa iti. sa hovaca ajatasatruh; ma maitasmin samavadisthah, asur iti va aham etam upasa iti, sa ya etam evam upaste, sarvam haivasmiml loka ayur eti, nainam pura kalat prano jahati.

"O I see! All right," said Gargya. In everything he had something to hear against what he said. So, now, there is something more up his sleeve. He has not finished. "I have something else to tell you. You meditate like that. You see, when you walk, especially in the dark alone, you hear sound

coming from behind, as if somebody else is walking behind you. Some people fear to walk in darkness, alone, because they hear some sound from behind, as if somebody was walking behind them, or pursuing them. What is this sound from behind? I contemplate on that because it is a peculiar aspect of Reality, from my point of view." This is what Gargya said. "No" said Ajatasatru. "This is not the way I meditate. Do not speak to me like this about the sound that comes from behind a person when he walks alone. I contemplate on the reason behind it, not on the sound merely. Why do you hear that sound? It is not that someone is walking behind you. It is the peculiar vibration of the *Prana* emanated by the soles of the feet. It is a thud created by the *Prana-Sakti* that is ejected through the feet when you walk. You cannot hear it when you walk in the midst of people or when you are in a crowd or when you are otherwise engaged, etc. When you are alone, unbefriended, in darkness especially, when there is no distraction, nobody around you, only then can you silently hear this tic tic, thud, thud, which is the sound made by the *Prana* in your own body. *Prana* is depleted through your feet when you walk, and it leaves a vibration behind, as it were, when you go forward. That is the case of the sound that you hear. I consider *Prana*, the life principle, as the object of meditation rather than the sound that it makes because of walking. I contemplate on *Prana* as *Brahman*, because this sound comes from *Prana* only. *Sa ya etam evam upaste, sarvam haivasmiml loka ayur eti, nainam pura kalat prano jahati*: One lives a long life, and will not have a premature death if this kind of contemplation is practised."

11.sa hovaca gargyah, ya evayam diksu purusah, etam evaham brahmopasa iti. sa hovaca ajatsatruh, ma maitasmin samvadisthah, dvitiyo' napaga iti va aham etam upasa iti. sa ya etam evam upaste, dvitiyavan ha bhavati, nasmad ganas chidyate.

"I contemplate the quarters of the heaven, the directions, as the symbol of *Brahman*, because of there being a resemblance between the quarters of space and the nature of *Brahman*, the resemblance being that both point to an endless existence." Balaki's advice is that this is the way to meditate and that the king, too, might continue the same method. Ajatasatru replies, "This is not the way. Do not speak to me about this sort of meditation. I contemplate rather an implication in this meditation and not merely the form of it, as you are suggesting. The directions are presided over by a species of deities called *Asvins*. They are twins and they always go together. Now, I contemplate on their nature as the presiding deities of these directions, rather

than the directions themselves which are only their outer expressions. My method of meditation is to see the Reality behind the forms." This is what Ajatasatru purports to tell him. "An inseparable character (*anapaga*) is what I observe in these deities, and they can never be set apart, one from the other." An invariable concomitance, connection or association of, things among themselves, leading us to an inter connectedness of things is a further implication of this meditation. "So, what I observe in these directions, or quarters, is something different from what you are telling me." There is a hidden significance behind the observation of these quarters of space with our senses. The significance is that there is a deity presiding over these directions. There is nothing which is not presided over by some deity or other. There is some sort of force which controls the external manifestation of each and everything in the world. "An inseparable connection, a permanent, association of one thing with another is my way of contemplating this object which you regard as space, or regard as directions."

Sa ya etam evam upaste, dvityavan ha bhavati, nasmad ganas chidyate:
"If one is to meditate as I am suggesting, rather than the way you are mentioning, a miraculous result will follow. One becomes inseparable from everything, and everything will become inseparable from such a one. The so-called separability or divisibility of things will vanish gradually on account of a deep contemplation on the connectedness of things, the association of everything with oneself, and oneself with everything. You receive help from everyone because of the meditation that you practise in this manner. And your relationship with things will never cease at any time. There cannot be an occasion of bereavement at any time in this world. You shall always be associated with all things because of the force of this meditation on the connectedness of all things."

12.sa hovaca gargyah, ya evayam chayamayah purusah, etam evaham
brahmopasa iti. sa hovaca ajatasatruh ma maitasmin samvadisthah,
mrtyur iti va aham etam upasa iti, sa ya etam evam upaste, sarvam
haivasmiml loka ayur eti, naivam pura kalan mrtyur agacchati.

Then Balaki says, "I have another way. You follow that. I contemplate on the shadow of my own body." This is also one mystical or occult method followed by certain people. The suggestion is not just some fantastic idea of people, but it has a vital connection with one's own body. The concentration of the mind on the shadow of an object, when properly done as a discipline,

can move even the object. It means the object will recognise its shadow. Thus there is some point in what Balaki is saying. But Ajatasatru has something else to say. "That is not the way. I have some other idea about it. I see something else in what you call a shadow. The shadow of an object is the appearance of the object. This is how I look at it." While the connection is, of course, there obtaining between the shadow and its original, and, so, Balaki may be right in saying that there is some point in such meditation, the idea is that this relationship between the reflection and its original, is the same relationship that obtains between appearance and Reality. Appearance is death (*mrtyu*) from one angle of vision. Reality is life. Inasmuch as all those who are caught up in appearances are subject to transiency, death comes upon everyone. We may regard the shadow as a symbol of death. *Mrtyur iti va aham etam upasa iti, sa ya etam evam upaste, sarvam haivasmin loka ayur eti, naivam pura kalan mrtyur agacchati*: One can contemplate the transiency of things in this manner and the destructibility of everything that is visible in the same way as the shadow may be symbolised as an externality of the original substance. One who observes non-selfhood or the character of unconsciousness in external things i.e., unreality or appearance in objects, will free oneself from entanglement in thing external, because it is the inability on the part of oneself to discover the apparent character of thing that causes entanglement in things. Contemplation on the transiency of appearance frees one from attachment to forms. And one lives a long life. There is no death in the realm of reality. There can not be anything like accident to that person, and there would not be premature death.

13.sa hovaca gargyah, ya evayam atmani purusah etam evaham brahmopasa iti. sa hovaca ajatasatruh ma maitasmin samvadisthah, atmanviti va aham etam upasa iti, sa ya etam evam upaste, atmanvi ha bhavati atmanvini hasya praja bhavati. sa ha tustim asa gargyah.

Now, Balaki has a trump-card. He left off his earlier instruction. There is nothing else for him to say. However, here is the final word: "I contemplate the selfhood of my personality as the Supreme Reality. The being that is my own self, which is the Atman - this is the Supreme Being; this is the Reality; this is *Brahman*. This is my advice to you; this is my instruction, and this is how you may meditate also." Ajatasatru turns round: "No; this is not the way I meditate. This self that you are speaking of is not the real self. I have in my mind the idea of another self altogether, of which this is a partial manifestation. This self that you are referring to has another Self beyond it, transcendent to it, and exceeding it in all limits. How I

contemplate on the self you are speaking of is that it is endowed with another Self altogether, possessed of another dimension, larger than this self in which it is contained, of which this lesser self is a part, an expression, the very existence of this part being due to the existence of that other Self. There is a wider Self than the self you are contemplating. This individual self, this self of yours, this 'me' you are referring to, is not the true Self. It is only an indication, a symbol of that larger Being, which, from my point of view, is the true Self, the only existence. I meditate on that Atman, not the one you seem to know. And you know the result of such a meditation. You become cosmically aware, and you get endowed with a consciousness of the higher Self of which the lower self is an expression. *Atmanvini hasya praja bhavati*: One's progeny, like the progeny of Janaka of ancient tradition, becomes possessed of this knowledge." When Ajatasatru spoke thus, Balaki maintained silence. He did not say anything further. *Sa ha tusnim asa gargyah*: He held his peace for his bag was empty.

14.sa hovaca ajatasatruh, etavan nu iti, etavad-dhiti; naitavata viditam bhavatiti: sa hovaca gargyah upa tvayaniti.

When Balaki did not speak further, kept quiet Ajatasatru queried: "Is this all, or is there anything further for you to tell me; is everything over?" *Etavad-dhiti*: "That is all," he replied. "I have nothing else to tell." So, the chapter of instruction which Balaki gave to Ajatasatru is complete. Then, *naitavata viditam bhavatiti*, Ajatasatru spoke: "With this, one does not become learned. With this little learning that you have, and have posed before me, you cannot be said to have known *Brahman*." *Sa hovaca gargyah upa tvayaniti*: Gargya understood where actually he was positioned. "Yes; I appreciate what you say. I, now, approach you as your disciple. There is no other alternative for me. I came with the idea of teaching you. Now I have to stand before you as your student."

15.sa houses ajatasatruh, pratilomam cai tad yad brahmanah ksatriyam upeyat, brahma me vaksyatiti, vy eva tvajnapayisyamiti; tam panav adayottasthau. tau ha purusam suptam ajagmatuh, tam etair namabhir amantrayam cakre, brhan pandara-vasah soma rajann iti: sa nottasthau; tam panina pesam bodhayam cakara, sa hottasthau.

Ajatasatru speaks: "This is very strange. How is it possible that you come to me as a disciple? This is contrary to accepted tradition, because you are a Brahmana, and I am a Ksatriya. Ksatriyas learn from Brahmanas, not

the other way round. So, how is it possible that a learned Brahmana like you comes to me, a ruling king, a Ksatriya, a prince, for instruction on *Brahma-Vidya*? This has never happened up to this time, and it should not happen also. I cannot take you as my disciple. It is not permissible, as you know well. However, I can enlighten you on the subject. I shall tell you what the truth is, without considering myself as your master, regarding you as my disciple." And, what did Ajatasatru say? He took Balaki by the hand, led him somewhere near a person who was fast asleep. He, then, called that person who was sleeping, accosted him by the name of the *Prana* which was the object of Balaki's meditation, reference to which has been made in the section we have passed through already. *Tam etair namabhir amantrayam cakre, brhan pandara-vasah soma-rajann iti: sa hottasthau:* "O white-robed one (that was the object of Balaki's meditation), *soma-rajann*, the *Prana* residing in the moon, get up from sleep." But the man did not wake up when he was called by the name of the *Prana* in this manner. *Tam panina pesam bodhayam cakara, sa hottasthau:* Then Ajatasatru pushed that man with his hand two or three; times, shook him strongly. And, the sleeping person woke up at once. This becomes an occasion for further instruction on the nature of the Self.

16.sa hovaca ajatasatruh, yatraisa etat supto' bhut, ya esa vijnanamayah, purusah, kvaisa tadabhut, kuta etad agad iti. tad u ha na mene gargyah.

Ajatasatru said: "Do you know this person was sleeping and would not get up when I called him by the name of the *Prana* which is the reality, as you have mentioned to me? But when I shook him, he woke. Now, this intellectual self, which is the human being, was not conscious of anything when was asleep. Where was it when it was sleeping. Where did this person go? There is an entity in the human individual, called intellectual being, *Vijnana maya-Purusha*. This is the highest endowment that you can think of in the human individual. As matter of fact, there is nothing in the human being except the intellect. This is the highest property that one can have. Where has it gone during deep sleep? Where was it buried, and where from has it come now when the body was being shaken by me? What is the answer to this question? *Kvaisa tadabhut, kuta etad agad iti:* Balaki, can you tell me where was this when asleep?" Gargya had no answer. "I do not know where it has gone or from where it has come.

17.sa hovaca ajatasatruh, yatraisa etat supto' bhut esa vijnanamayah purusah, tad esam prananam vijnanena vijnanam adaya ya eso'ntar-

hrdaya akasah tasmin chete, tani yada grhnati atha haitat purusah svapiti nama. tad grhita eva prano bhavati, grhita vak, grhitam caksuh, grhitam srotram, grhitam manah.

Ajatasatru continues his instruction. *Yatraisa etat supta' bhut esa vijnanamayah purusah, tad esam, prananam vijnanam adaya ya eso'ntar-hrdaya akasah tasmin chete*: It is difficult to understand what the true human being, or the true Self, is. The true Self is not anything that is visible, not even something intelligible, easily. The external form of the individual, which has an apparent consciousness, intelligence and a capacity to act, is not the true Self of the individual, because all these appurtenances of action, and the so-called individuality of ours, cease to be self-conscious in sleep. The energy is withdrawn; consciousness is withdrawn; the ability to perceive is withdrawn. It appears as if life itself has gone. There is a practical non-existence of the individual for all conceivable purposes. What happens is that the central consciousness, which is the Self, draws forth into itself all the energies of the external vestures, viz. the body, the *Prana*, the senses, the mind, etc., and rests in itself without having the need to communicate with anything else outside. It is only in the state of deep sleep that the self goes back to its own pristine purity. It suggests why Ajatasatru felt the need to go to a sleeping man, rather than to a waking individual for the purpose of citing an example in instruction, the reason being that in the waking state the self is entangled in object-consciousness whereas in sleep it is withdrawn into itself. The analysis of the individual in the waking condition is difficult. You cannot know where you really are while waking, and it is not so difficult to discover your true nature in the deep sleep state. Wherever your consciousness is, there you are. Your self is your own consciousness. And, in the waking condition, where is your consciousness? In anything that consciousness is conscious of, in that it is. So, what is it that you are conscious of in the waking state? Well, each one for oneself can judge and understand where one's consciousness is. Consciousness is scattered like sparks of fire over millions of things. Our consciousness is spread out in different objects of sense. We, in the waking state, are aware of objects outside our self. The subjectivity in us is stifled for the time being and is taken out, as it were, into things which are other than itself. And we are aware of external space; we are aware of the time process; we are aware of objects outside. And whatever we are aware of, there our consciousness is tied.

Wherever our consciousness is, that is the location of our self, also. So, where are we in the waking state? We are split into a thousand fragments in the waking condition. We are not an integrate personality in waking. We are distracted individuals and have no peace of mind when we are awake. We run here and there in the waking state for the reason that we are already split into fragments. We are cut into parts. We are never wholes in the waking state. And, so, it is difficult in the waking condition to analyse the true nature of the self. The sleeping condition is an appropriate symbol for teaching the nature of the true Self, or the *Atman*, in individual, due to which reason Ajatasatru took Balaki to a sleeping individual, rather than to a waking one. The waking one may appear as good as the sleeping one. But, what is the difference? Both are individuals, both are human beings; in both the self exists, no doubt. But the difference is that consciousness is not centred in itself in the waking state. It is, then, outside among objects. It is meandering through all sundry things, and, therefore, the teaching in the waking condition is more difficult than in the context of sleep. What happens in sleep? Ajatasatru says that the self is withdrawn in sleep. It is in the centre of itself. It is in the cosmic space, the ether of consciousness - *eso'ntar-hrdaya akssah tasmin chete*.

Tani gada grhnati atha haitar purusha svapti: When everything is withdrawn by the self into itself, that state is called *Svapa*, or *Svapna*, in Sanskrit - *vak, grhitam caksuh, grhitam srotram, grhitam manah*: what happens in sleep? The *Pranas* are drawn back to the self. They gravitate towards the self, rather than to objects of sense. Speech also is withdrawn; you cannot express anything in language, during sleep. The eyes are withdrawn; you cannot see anything there. The ears are withdrawn; you cannot hear anything. The mind, too, is withdrawn, you cannot think, also. All transaction with external things is put an end to and one remains what one really is in the state of deep sleep. And when one is disturbed from sleep, one enters into a state of reverie called dream. And in dream what happens is that the impressions of the experiences one had in waking become objects of experience. So the world of dreams nothing but the world of impressions of past experience.

18.sa yatra itaya svapnayacarati, te hasya lokah: tad uta iva maharajo bhavati, uta iva mahabrahmanah, uta iva uccavacam nigacchati: sa yada maharajo, janapadan grhitva sve janapade yatha-kamam parivarteta, evam evaisa etat pranam grhitva sve sarire yatha-kamam parivartate.

We have our own world in dream. We manufacture our own country, our own residence, our own activity and everything else. This creation of a new world in dream is out of the material of past experience in previous waking conditions. These are the worlds which the dreamer creates. *Te hasya lokah: tad uta iva maharajo bhavati, uta iva mahabrahmanah:* You become an emperor, or a learned man, whatever you like, in dream, according to your own wish. *Uta iva uccavacam nigacchati:* You become high and you can become low; you are rich and you are poor; you are happy or unhappy; you are this and that. Like a lord do you wander in the world of dream. As an emperor or a king may go for excursions in his own country, with a large retinue, hither and thither, likewise is this intellectual or psychological self moving in the world of dream with all the objects that it has created out of its own desires; and it appears as if it is in a world of freedom which has been created by its own imagination and will.

19.atha yada susupto bhavati, yada na kasya cana veda, hita nama nadyo dva-saptatih sahasrani hrdayat puritatum abhipratisthante, tabhish pratyavasrpya puritati sete, sa yatha kumaro va maharajo va mahabrahmano vatighnim anandasya gatva sayita, evam evaisa etachete.

What happens when the dream ceases and there is a withdrawal of consciousness into sleep? One knows nothing. There are various nerve currents within. They are called the *Hita-Nadis*. They are supposed to be seventy-two thousand in number - *dva-saptatih sahasrani*. They ramify themselves in every direction throughout the body, and it is through these nerve currents that the mind travels in the waking and the dreaming states. The number of the nerves is so much that one cannot find a single pin-point of space in the body where these nerves are not. They spread themselves everywhere. Like water-pipes moving from one direction to another, in every way, these nerve-currents seem to be pervading throughout the body, and through these currents flows the mind drawing the consciousness of the self together with it, and so it appears that we are conscious physically. Our physical consciousness, or bodily consciousness, the feeling that the body is conscious in the waking state, is brought about by a mixture of properties affected by the activity of the mind which is the medium between the physical body and the self inside. The mind is not conscious by itself. It is something like a glass pane or a mirror which is not self-luminous. A mirror is not light, for the light comes from somewhere else. But, though the mirror has no light of its own, it can shine through borrowed light to such an extent that we may see only the light there and not the mirror. In a clean glass

which is placed in bright sunlight, for instance, we cannot see the solidity the object there. We see only bright light, nothing else. The presence of the glass is not seen on account of the transparency of the substance and the brilliance of the light that passes through this medium. Likewise, the mind is a kind of transparent substance, we may say, through which the light of the self passes. And it completely absorbs the consciousness into itself. It becomes apparently self-conscious. As the light of the sun may get absorbed into the object, e.g., the glass pane, and the glass itself may appear shining, as if it is itself the light, so the mind, the psychological being in us, apparently assumes the role of consciousness for practical activity in daily life, and it charges the nerve currents with consciousness when it moves through them, and there is a sympathetic action brought about by this mental movement in the physical body also, on account of which the body wakes up as if it is conscious. The body is charged with the force of the self by means of the mind which moves through the currents called *Hitas* which are many in number. They are all centred, as if in the hub of a wheel, in the centre of the heart, which is called the *Puritat* where the mind sleeps when it is absorbed from all activity. The *Puritat* is also a central nerve current where the mind gets lodged in the state of deep sleep. It withdraws itself from all these seventy-two thousand nerve channels, when it is about to sleep. When it absorbs itself into the centre and goes to the *Puritat*, does not move outwardly through the nerve currents called *Hitas*, then, naturally, its apparent conscious activity also ceases. Due to this reason, the body loses consciousness. The body had no consciousness even before, and its real nature is exposed now in sleep. It appeared to be conscious on account of the vibration of consciousness which was communicated to it through the mind. The mind having been withdrawn in sleep, consciousness also, automatically, withdraws itself, because the consciousness we have is nothing but mental consciousness. And when the mind is thus withdrawn, everything that is sustained by the mind also is put to sleep. You cannot know that you are breathing; you cannot know that you have any personality at all. The senses also cease to act. The eyes, the ears and the other organs of perception are active consciously on account of the operation of the mind, again. The eyes cannot see really, because they are, in fact, unconscious substances. They are fleshy bodies; they are made up of the five elements, they are not conscious entities. But how is it possible that they are seeing, hearing, etc.? That is because they are charged with consciousness. As if a magnet is brought before an iron rod which gets charged by the magnet on account of its proximity to it, the sense-organs get charged with consciousness through their proximity to the mind, and, so, they begin to act

as if they are alive by themselves. But when this withdrawal of the mind takes place in sleep when it goes back to lodgement in the *Puritat*, the senses lose contact with consciousness. Then the eyes cannot see; the ears cannot hear, etc.

One is very happy. Like an innocent child one sleeps. Like a great king one sleeps. Like a lofty genius one sleeps. Everyone sleeps in the same way. Whether you are a genius, an emperor, or a child, it makes no difference to you. When you are fast asleep, you cannot know what you are. Who knows what one is when one is asleep? One does not know whether one is a rich person or a poor person. It does not mean that the rich person's sleep is more pleasant than the poor one's. Both sleep equally well. The child's sleep and the adult's sleep are the same. The king's sleep and the beggar's sleep are alike. The man's sleep and the woman's sleep do not differ. What happens to all these differences in sleep? Where do they go? They were really not there. Differences are artificially constructed for reasons which are quite apart, not at all connected with the true nature of oneself. When one goes to one's own essential nature, there is a uniformity established, so that the whole universe becomes one mass of being. The sleep of everyone is uniformly structured. There is no up and down or a difference in intensity or degree in the sleeps of different people or different things, whether of an ant or of an elephant. This is so because the Self is one. We all go to a single ocean of consciousness when we are asleep, but when we wake up we become little ripples, small waves with all the idiosyncracies and differences, with a vehemence that asserts itself as independent in its own pattern of individuality, or body-consciousness.

So, in sleep, one is like a child or an emperor or a learned genius - all meaning one and the same thing in the delight of sleep, while they mean tremendously different things in waking. There is a vast difference between an emperor and a small baby, but in sleep no such difference exists. All this happens because the Self of the emperor is the same as the Self of the baby. There is no such distinction as the Self of one and the Self of another. There are not many infinities possible. The Self is a Universal Being which manifests itself as individuals in dream and waking. But in sleep these distinctions get abolished, or obliterated, on account of the return of all particularity into the Universal being which is the true Self of all. But this true Self in sleep remains unconscious of itself due to strange reasons. If only we are to be awake in sleep, we would be universally aware at one stroke, and we would not be aware of individualities; we would not be aware

of space, time and objectivity. There would be an oceanic awakening into a Being which is the Being of each and everyone. That would be the status we would achieve if we are to be conscious in sleep, but, unfortunately for us, we are not conscious in sleep. So, we go like fools and come back like fools as if nothing has happened. Some wondrous thing has actually happened. A tremendous change has taken place in sleep, but we are totally unaware of this marvellous event. And so we do not know where we went; do not know from where we have come.

Unlimited is the bliss that we experience in sleep. No pleasure of the world can be compared with the pleasure of sleep. Whatever possessions we might have, even if the possession be of the whole earth itself, cannot bring that satisfaction which one has in the state of sleep, where one becomes one's own Self. The realisation of the Self is, therefore, the highest pinnacle of happiness. It is not the possession of things that brings true joy. While the possession of objects of sense and the suzerainty that one wields over others may bring about an apparent satisfaction as a reflected one through the mental being of oneself, that is not true happiness, because it comes and goes, it has a beginning and an end, it is a medium that works and not the true Self that reigns. When the true Self works, there is incomparable bliss.

"This was the sleep in which condition this person was, whom I woke up just now. Why should he wake up if I call him? He was very happy there. He had to be shaken up violently, and then he woke up. When he wakes up, he does not become conscious of what he was experiencing in sleep. Immediately he gets switched on to the old routine of mental activity." While the self withdraws itself from all manifestations when it is in sleep, it projects itself in waking through the very channels through which it withdrew itself into sleep. That means to say, the same mind begins to work, and the same senses, the same *Prana* and the same relationship with objects also obtains. Thus when we wake up we are the same old individuals, with the same memories and desires and frustrations, the same body-consciousness, same limitations, etc., absolutely oblivious of what happened in sleep. "This is an indication to you, O Balaki," says Ajatasatru "as to what the Ultimate Reality is. This is the state into which one enters in sleep, and it is not any particular form or a shape. It is Universal Existence. This is the *Atman*; this is *Brahman*."

King Ajatasatru answers his own question as to the nature of that condition which is responsible for one's falling into sleep and also for one's

rising up from that state. The state of sleep is a tendency to universality which is not recognized by the individual set-up of the personality because of the intense connections the mind has with the body and the various forms connected with the body. It is a state of universal dissolution, as it were, though, actually, the dissolution does not take place. There is a pull exerted on the person from different corners or aspects or parts of reality, we may say, so that, that becomes an irresistible state. It is not that something ordinary or well-known happens is sleep; it is something uncanny, weird and super-sensible that take place there. Every part of the make-up of the personality is pulled in different directions. By what? is the question. By Reality itself. Various answers have been given as to why one falls asleep at all. Why is there a tendency to sleep? There are those who think it is due to the fatigue of the senses and the exhaustion of the mind in pursuit of happiness. The whole of the day is spent by the mind and the senses pursuit of pleasure, satisfaction to the ego and the senses. But this satisfaction does not come from the source from where it is expected. The reason is very simple. All the pleasures of life are born of contact of the senses and the mind with corresponding objects, but there is no such thing as a real contact one thing with another thing in this world. Contacts are impossible because of the independence asserted by all things. Everything has an independent state of its own. That is called the ego; that is called the personality; that is called the differentia of an object or the individuality of a thing. Even an atom asserts itself; it cannot merge with another atom. There is a kind of self-affirmation manifested in various ways by all beings, due to which a real union of things not possible by a mere sensory contact or even psychological coming-together. On account of this difficulty, the pleasures of sense and of the mind the ego become a mere phantasm. They are only a make-shift, a kind of show, but really the thing expected does not come forth from that source. So, there is an exhaustion, a fatigue at the end of the day, and then the mind goes back to that source from where it has come originally and to which it really belongs. The examples given in the Upanishads are some such things as these.

Just as a bird goes about hunting for its prey throughout the day, in the sky, searches for its grub, wanders about throughout the corners of the earth, gets exhausted and goes back to its nest at night, and sleeps there, so is this personality of ours an inscrutable something. We do not know whether to call it a soul, or a mind, or an ego, or a personality, or what. Some mix-up and a mixture of everything is there which we call the individual. It returns to its source for the sake of refreshing itself from the exhaustion to which it

has been subjected by the search for happiness in the outer world. Other people are of opinion that it is the Reality that pulls the individual back to itself, in sleep. Whether one is aware of this state or not is a different matter, but the pull is there. It is like a blindfolded person forcibly taken to the throne of an emperor and placed there. Yes; he is on the throne, no doubt, but he is blindfolded and knows not what is happening. A force is exerted which is super-individualistic, and that is practically identical with the Absolute state of things from which the whole universe arises. This is what seems to be the doctrine of King Ajatasatru in respect of the source of sleep, and the cause of sleep.

20.sa yathornanabhis tantunocaret, yathagneh ksudra visphulinga
vyuccaranti, evam evasmad atmanah sarve pranah, sarve lokah, sarve
devah. sarvani bhutani vyuccaranti: tasyopanisat, satyasya satyam iti
prana vai satyam, tesam esa satyam.

Just as a spider vomits out web from its own mouth and then moves about through the very structure it has projected out of its mouth, just as sparks of fire jet forth from a flaming conflagration, something like this is the analogy of creation. The universe is manifested in this manner, as it were, if at all you wish to have a comparison. No comparison can be apt in this matter, of course, as is well-known. The example that the creative process is something like the spider ejecting web is to point out that the material of the universe comes from the cause itself. The cause is not merely an instrumental one, but it is also the material cause. The substance of the world is of the nature of its cause, just as the substance of the thread that comes from the mouth of the spider is the substance of the spider itself. It does not come from somewhere else. The spider does not manufacture the threads as a potter manufactures pots out of clay which comes from somewhere, or as a carpenter makes a table, or a chair, out of wood that comes from outside. Not so. It is from the very Being which is the cause, that the substance of the universe comes. This point is apparently made out by the analogy of the creative process being something like the spider manufacturing threads out of its own body. The other analogy that it is something like sparks of fire coming out of flames is to show the similarity in essence of the effect with the cause. The effect is not essentially dissimilar, in character, to the cause, just as the spark is not dissimilar in essence, from its cause, which is fire. Ultimately, everything, even the meanest and the lowest of creation, is qualitatively identical with the Supreme Cause. In this way, creation is effected by the Absolute, which is

the Supreme Reality. From the Supreme Self everything proceeds. All the energies and all the senses (*Prana*), everything that we call mentation, understanding, or intellection; all these worlds (*Loka*), the various realms of being; all the celestials (*Deva*), the angels in paradise; all the planes of existence, everything created, whatever is called a created being (*bhutani*); - all these are emanations from the Absolute Self. That appears as all this multiplicity.

Tasyopanisat satyasya satyam iti: The secret is that it is the Reality of reality. The whole of creation may be a kind of reality, no doubt, so far as it is being experienced by us, but the Absolute is the Reality behind this reality. *Prana vai satyam, tesam esa satyam*: Individual souls are realities, no doubt, but the Supreme Being is the Reality behind these souls, also. The individual structure, the soul, the *Jiva* constituted of the senses and the mind, etc., is a relative reality, but this Ultimate cause is the Absolute Reality. It is absolutely real because it does not change itself, and is not subject to transcendence. It is not limited by the processess of time; it is not conditioned by space; it is not finitised by objects, and, therefore, it is absolutely real. In all the three periods of time, it is the same, and every point of space contains it entirely. Therefore, it is absolutely real (*satyasya satyam*), while everything else is empirically real. All things have a utilitarian value, a practical or temporary significance, not an absolute meaning.

Thus, Ajatasatru gives a comprehensive answer to the questions he posed before Balaki, the learned person, by a refutation of all the notions of reality held by the latter; and with the declaration that the Self is the Ultimate Reality, from which everything proceeds in various ways, the conversation is concluded. But the subject of the discourse is continued by the Upanishad, though without a direct connection with this conversation.

Second Brahmana

THE VITAL FORCE EMBODIED IN A PERSON

The Universal Being manifests itself in various ways, as has been mentioned, and one of the forms in which it is manifest is the Cosmic *Prana*, the universal energy which functions not only in organic beings, but also in inorganic objects. The tendency to life, the urge for self-perpetuation, is an

indication of the operation of the *Prana* in everything. There is an effort exerted by everyone and everything in this world to exist. There is an incessant struggle for existence. This attempt to exist somehow, to live and to perpetuate oneself, is the action of the *Prana* in all created entities. This *Prana* is universal; it is everywhere. What we call cosmic energy is ultimately identifiable with the creative principle, *Hiranyagarbha*. It is universally present, and is equally spread out in everything. Life and non-life are only the manifestation or non-manifestation of it, or the higher degree or the lower degree of manifestation of it, but not the absence of it. *Prana* is not absent even in so-called inorganic things. The vibratory activity that we discover even in lifeless matter is the action of *Prana*. The gravitational pull exerted by objects, though they are inanimate, is the work of *Prana*. The cohesive force that we discover in chemical elements, or physical objects, any kind of attraction, pull, whether it is organic, inorganic or even psychological, all this is the work of the universal *Prana*. It exists in everyone. In the human individual, particularly, it is markedly manifest. The subject of the following discourse is the nature of this *Prana* as manifest in the human individual.

1. Yo ha vai sisum sa-adhanam sa-praty-adhanam sasthanam sa-damam veda, sapta, ha dvisato bhratryan avarunaddhi: ayam vava sisur yo yam madhyamah pranah tasyaidam evadham, idam pratyadhanam, pranah sthuna, annam dama.

Here is a purely mystical approach of the Upanishad to the subject. Its importance is more occult and practical rather than philosophical, or metaphysical. It is, especially, a method of meditation. The *Prana* in the individual is said to be something like a baby calf, a new-born child, which has been tied to this body as a calf is tied to a peg, with a rope. The Upanishad says that one should know what this calf is, what its support is, what its ultimate anchor is, what the peg is to which it is tied, and what the rope is with which it is tethered. One who knows this secret destroys all opposition in the world, and particularly the seven opponents of man. This is the actual intent of this passage. The meaning, however, is unclear. One cannot make out what the Upanishad is saying. But if you go deep into it, the intention becomes perspicuous.

The Upanishad compares the *Prana* to the calf, and the subtle body in which it is lodged, which it pervades, and of which it is the life, as its abode. The physical body which it permeates by means of the subtle body is its

support. The energy of the whole system which maintains it is the peg to which it is tied by means of attachment to the body. The food that one consumes, by which energy is generated, is the rope by which it is tied to the peg. If this is known, the connection of the *Prana* with the various parts of the body also is known. What the Upanishad intends to tell us is that the entire structure of the body and the personality, whether subtle or physical, is a manifestation of the *Prana* only. What is worthwhile in us is the *Prana* working. If this secret is known, we would be able to realise the integrated nature of our personalities, rather than their complex nature, as if they are made of bits of reality. Even the different sense-organs function only due to the operation of this *Prana*. The seven inimical brethren mentioned in this passage are the urges of the personality manifested through the two eyes, the two nostrils, the two ears and the mouth. There is an impulse to see through the two eyes, to hear through the two ears, to smell through the two nostrils, and to speak and to taste through the tongue in the mouth. These instincts tie us down to this world. Our desires are grossly manifest through the senses. The desire to see, the desire to hear, the desire to smell and the desire to speak and the desire to taste - these are our enemies. They are called the inimical brethren; they are brothers-in-law, as it were; they are in us, related to us, inseparable from us, but yet, opposed to us. They are what politicians sometimes call fifth-columnists. They exist as your own friends, apparently related to you, as inseparable from you, but they work against you. These are the forces mentioned, the urges, the desires, the longings, or the appetites of the individual expressed through the senses of seeing, hearing, smelling, tasting and speaking. If the secret of the integration of the *Prana* by means of its pervasive character through the entire body is realised, one would also know the reason behind these urges. It is the *Prana* seeking expression, so that it may become one with the cosmic source from where it has come. If the reason behind this expression is known, the urges are automatically subdued. If the reason is not known, the urges gain an upper hand. Many of the desires in the individual are uncontrollable on account of the absence of the knowledge of the cause of their manifestation - why they arise at all. If the reason is known, a knowledge of their expression is gained, they get controlled. So, the Upanishad says that one who knows this secret of the *Prana* which is lodged in the subtle body and the gross body, as a single force pervading the entire personality, overcomes these inimical urges - *sapta ha dvisato bhratryam avarunaddhi*.

This central creative energy in us is called *Madhyama Prana*, by the Upanishad. This is the *Sisu*, the child. It is compared to the calf or the child

because it cannot go out as it likes, just as a calf that is tied with a rope to a peg cannot go out here and there, as it likes. It can move within a certain ambit, to the extent of the length of the rope but beyond it, it cannot go. The senses can move towards the objects outside; the *Prana* cannot go, though it impels them to act. So, it is something that is struggling inside the body itself. On account this tendency of the *Prana* to work within, as if it is a child tied to this body, the comparison is made of it with a calf, or a little baby. The subtle body and the physical body are the support and the abode of this *Prana*. It moves within these circles. It is bound with the rope of food. The food that we eat is not necessarily the physical food that is consumed through the mouth, but any kind of intake of the personality through any of the sense-organs by which one is maintained. The support and the maintenance of the whole individual through the activity of the senses is the food by which the individual is tied to this world, and that is therefore the rope which binds the individual to earthly existence.

2. tam etah saptaksitaya upatisthante. tad ya ima aksan lohinyo rajayah, tabhir enam rudro' nvayattah atha ya aksann apas tabhah parjanya; ya kaninaka, taya adityah; yat krsnam, tena agnih; yat suklam, tena indrah; adharayainam vartanya prthivy anvayatta; dyaur uttaraya; nasyannam ksiyate ya evam veda.

This *Prana* is manifest through the sense-organs. It is actively manifest through the senses particularly because of their desire for objects. One of the senses through which it is predominantly active is the organ of sight. The eyes are supposed to be indicative, to some extent, of the entire personality of the individual. There are certain physicians who can diagnose the disease of a person merely by looking at the eyes. The iris of the eye is an indication of what the entire system is. There are others who can study the entire personality by looking at the soles of the feet. And there are occult teachers who tell us that the *Cakras*, or plexuses, studied in the *Kundalini-Yoga* system, are within the skull only; they are inside the head of a person, and not in the trunk of the body as usually held. The idea is that the whole system above the neck is regarded as a centre for the operation of the other activities as if it is the main switchboard for the entire activity of the total personality. Everything that is in us is microscopically and subtly present in the head. Here a special mention is being made of the action of the eye as the abode of the gods. How it is the abode of the gods is stated further.

Seven indestructible powers wait upon this *Prana*. The seven gods are the seven powers. Seven super-human energies are guarding this *Prana* that is lodged in the individual. They take care of it - *tam etah saptaksitaya upatisthante*. What are these seven energies? *Ya ima aksan lohinyo rajayah, tabhir enam rudro'-nvayattah*: The red streaks in the eye are the passage of the action of *Rudra*. This divinity is supposed to be presiding over, superintending over or acting upon, or lodged in that particular psychic manifestation in the eyes which is visible outside as the red streaks. *Atha ya aksann apas tabhih parjanya*: The liquid portion that is visible in the eyes, presided over by *Parjanya*, *Varuna*, as the deity. *Ya kaninaka, taya adityah*: The pupil of the eye is presided over by *Aditya* (Sun). *Yat krsnam, tena agnih*: The black spot in the eye is presided over by *Agni* (Fire). *Yat suklam, tena indrah; adharayainam vartanya prthivy anvayatta; dyaur uttaraya*: What is white in the eye is presided over by *Indra*. The lower eye-lid is presided over by the principle of *Prithivi* (earth), which pulls it down. The upper eye-lid is presided over by *Dyaus*, the atmospheric region. All these are the food, as it were, of the *Prana*, food because they wait upon it for their own sustenance. They protect it as long as it is inside the body. The cosmic divinities are minutely present as hidden forces even in this little organ of the eye. One who knows this is filled with abundance of every kind. *Nasyannam ksiyate ya evam veda*: One who knows the secret, as to how the divinities themselves are waiting upon the individual in this manner, draws all sustenance from everything in this world, and everything waits upon this individual. The quarters of the world, the deities of the heaven, the divinities that preside over the different manifestations in creation, perpetually take care of such a person. It is on account of the action of these divinities that this body is existing at all. The cementing force, as we may call it, which keeps the various parts of the bodily personality intact, is the divinity that is presiding over us. It is God that is working through us, finally. One who knows this in deep meditation, one who realises this secret in one's life, does not lack anything. Everything comes to that person automatically, as a food and support.

3. tad esa sloko bhavati: arvag-bilas camasa urdhva-budhnah, tasmin yaso nihitam visva-rupam: tasyasata rsayah sapta-tire, vag astami brahmana samvidana iti. arvag-bilas camasa urdhva-budhnah' itidam tac chirah, esa hy arvagbilas camasa urdhva-budhnah, tasm yaso nihitam visvarupam iti, prana vai yaso nihitam visva-rupam, pranam etad aha. tasyasata, rsayah sapta-tire' iti, prana va rsayah pranam etad

aha. vag astami brahmana samvidana' iti, vag astami brahmans samvitte.

There is a saying in this connection, an old maxim quoted by the Upanishad, a mystical comparison of the head of the individual to the abode of divinities, for the purpose of meditation. This passage describes a bowl whose mouth is below and which is bulging on the top. The rotundity of this bowl is on the top; its opening is at the bottom. In this is hidden immense magnificence (*yaso visvarupam*). All the glory of the heavens is hidden within this bowl. The seven great sages also have their abode inside this. Not only the seven sages, the powers in us, including speech, the eighth, which is an embodiment of Vedic knowledge are this little cup whose building part is on the top, whose mouth is below. This is a mystical passage as the one we have already studied just prior to it. The Upanishad itself tells us what is this mystery, what are the seven sages and what is this bulging cup, etc.

This head of ours, in this body, is the bowl, the cup. Its round part is on the top; its mouth is at the bottom. We know very well what this means. *Tasmin yaso nihitam visvarupam iti, prana vai yaso nihitam visvarupam, pranam etad aha*: Inside this skull, inside this head, is all the energy of the universe. Here is the force of all creation in the form of understanding, thinking and sensation. Whatever value we have in us is due to the understanding that we exercise, the way in which the senses act and the manner in which the mind thinks, etc. All this is the action that is taking place within the head only. So, it is the glory of the individual; it is all glory, indeed. The entire magnificence of creation, in a sense, is present within the head of man. Here, the seven sages of yore, also, have their abode. The sages were masters who plumbed the depths of being, realised the cosmic reality, and were acclaimed as the seven great adepts in all creation. These sages are mentioned here. And the Upanishad says that they are not far away; they are not living in the forest; they are not in the higher regions in space and time; they are not in *Mahar-Loka, Jana-Loka, Tapo-Loka*, or *Satya-Loka*, as the Puranas may tell us, as if they are far off somewhere. No; they are inside this head; they are within us. Where they are, will be mentioned. The different sense functions themselves are the working of these sages. And the speech in us is capable of manifesting the Vedas as knowledge. This is connected with the highest wisdom because the energy of the *Prana* that is manifest through speech is capable of the highest expression for which it is competent, and the loftiest expression of speech is the recitation of the Vedas. Every other woe every other chant, any other speech, is secondary it.

4. imav eva gotama-bharadvajau, ayam eva gotamah, ayam bharadvajah; imav eva visvamitra-jamadagni, ayam eva visvamitrah, ayam jamadagnih; imav eva vasistha-kasyapau, ayam eva vasisthah, ayam kasyapah; vag evatrih, vaca hy annam adyate, attir ha vai namaitad yad atrir iti; sarvasyatta bhavati, sarvam asyannam bhavati, ya evam veda.

The great sages, Gotama and Bharadvaja, two of the seven masters, are seated in the two ears the person. Inside the right ear is Gotama, and in the left ear is Bharadvaja. So, if you want to contact these sages, you can contact them through the ears themselves by concentration on the divinities of these ears. This right ear is the abode of Gotama, and the left ear is the abode of sage Bharadvaja. The sage Visvamitra and Jamadagni, two others out of seven, are also here in us. You can invoke them if you want, within your own personality. They are inside the two apertures of sight. In the right eye we have Visvamitra's abode; in the left eye there is the abode of Jamadagni. This right eye itself is Visvamitra; the left eye is Jamadagni. The sages Vasistha and Kasyapa also are inside us. The right nostril is the abode of Vasistha; the left nostril is the site of Kasyapa. So, I have mentioned to you, says the Upanishad, you need not go in search of Vasistha or Kasyapa somewhere. They are here in the right nostril and the left nostril. By contemplation you may invoke them. The sage Atri, who is the seventh, is the tongue. As a matter of fact the Upanishad says, the word Atri has come from the word *Atti*, to eat, to consume, to take, to swallow, which is done by the organ of the tongue. So, *Atti* has become *Atri*. The seventh sage is Atri; he is in the tongue. So, he can be invoked through this particular organ - *vaca hy annam adyate attir ha vai namaitad yad atrir iti; sarvasyatta bhavati; sarvam asayannam bhavati, ya evam veda*. One who knows this secret of the presence of cosmic energies, such as the sages and the wisdom of all the Vedas as present in one's own being, becomes an embodiment of all the powers of the sages, and of the wisdom of the Vedas.

The strength that the ancient masters had through practice of penance can be invoked in our own self by similar meditations, because all the secrets of the cosmos are hiddenly deposited, as it were, in our own internal personality. They do not manifest themselves ordinarily because our individuality has taken possession of us. We have not yet become catholic enough to embrace, within our personality, the different forces which work outside the body, though it is true that even the existence and the function of this body is due to the operation of these forces. Even the physical body

cannot exist if the five elements do not cooperate. Little portions of the five elements - earth, water, fire, air and ether - have been put together into the formation of this body, and they are held together in union by a force that is inside. If this cementing element in is withdrawn, the components of the body go back to their sources. But this is not the whole story. Everything in us, inside the physical body, the subtle body, and what is in the mind, what is in the intellect and everything inside us - all this, also, is finally controlled by higher forces. The various realms of being, the different planes, the various degrees manifestation of reality, are all located, in one way or other, in our own body. So, it is rightly said th this body of ours is the *Pindanda*, and the whole universe is *Brahmanda*. It is called *Pindanda*, because it is a small universe, while the outer one is the larger universe in comparison with it. Whatever is outside in the larger universe is also within the small universe. It is a universe by itself. The sun and the moon and the thunder and the clouds and the rain and the wind that blows, and everything that we see outside in space is also in the inside space, says the *Chhandogya Upanisad*. Thus, here is a meditation to commingle the inward personality with the outer cosmos, so that the powers of the universe get realised in one's own being in meditation.

Third Brahmana

THE TWO FORMS OF REALITY

Another set of meditations is being taken up in the following sections. The five elements, namely, Space, Air, Fire, Water and Earth, are classified into the invisible and the visible aspects of *Brahman*, known as the *Amurta* and the *Murta* features. *Amurta* means formless, without any particular shape, but *Murta* is with form, and therefore visible to the eyes, or sensible in some way.

1. dve vava brahmano rupe, murtarn caivamurtam ca, martyam camrtam ca, sthitam ca, yac ca, sac ca, tyac ca.

Dve vava brahmano rupe: Two forms, or two manifestations, as it were, there are of *Brahman*. These two manifestations are *murtam ca*, *amurtam ca*, the formed and the formless, the visible and the invisible, that with shape and that without any particular shape. These are the two ways in which *Brahman* manifests itself in the five elements, *murtam caivamurtam ca*:

And, likewise, that which is with form is *Martya*, or perishable. That which is without form is not perishable - it is *Amrta*. That which is with form is limited - *Sthita*. That which is without form is *Yac*, or unlimited. That which is with form is *Sat*, or perceptible. That which is without form is *Tyat*, or imperceptible. That which is *Murta* is also *Martya*; it is also *Sthita*; it is also *Sat*. That which is *Amurta* is *Amrta*; it is *Yac* and *Tyat*. These are peculiar terms used in the Upanishad, representing the immediate and the remote forms of Reality. That which is with form is limited naturally, and, therefore, it is perishable. Every form has a tendency to outgrow itself and transcend itself into some other form. Forms are limitations imposed upon aspects of Reality, and the limitations naturally tend to outstep their limits in the process of growth, or evolution, because of the fact that no form can stand on its own legs forever. Every form has a particular purpose to fulfil; it has a single mission to execute through the particular medium of that form. Hence when that particular purpose is fulfilled, the form is shed automatically. On account of the fact that the form is for a particular purpose only, it is regarded as perishable, because it has a beginning, and so it has an end. But that which is without a form is not so limited, and, hence, it is not subject to the conditions of limitation, perishability etc., as characterise the things with forms.

So, the five elements - Earth, Water, Fire, Air, and Ether - are classified in these two ways. The point made out in these passages is that Space and Air are comparatively imperishable, whereas the other three elements, Fire, Water and Earth, are perishable, because they are more concrete, more tangible, more formed in their structure. A greater limitation is there upon them than is imposed upon Space and on Air. There is no destructibility in the case of Space and Air in the sense it is visible in the objects constituted of Fire, Water and Earth. The formed objects clash or can come into clash with one another and then break to pieces. They can obstruct or impede the movement of one another, where Space and Air do not impede the movement of each other. They work harmoniously with each other. Space cannot be broken to pieces or affected by the presence of things. So is Air. The presence of objects does not in any way affect the movement of Air. But, the other objects which are more concrete in their nature are limitations, one upon the other. Hence it is said that the lower three elements are formed and everything that is constituted of them also is formed, while Space and Air are non-formed.

2. tad etan murtam yad anyad vayos cantariksac ca, etan martyam, etat sthitam, etat sat, tasya-itasya murtasya, etasya martyasya etasya sthitasya, etasya sata esa raso ya esa tapati, sato by esa rasah.

Tad etam murtam yad anyad vayos cantariksac ca: Everything other than Space and Air is formed; it is *Murta*. *Etat martyam:* It is, therefore, perishable. *Etat sthitam:* Therefore, this is limited. *Etat sat:* Therefore, it is perceptible. *Tasya-itasya murtasya, etasya sthitasya, etasya sata esa raso ya esa tapate, sato hy esa rasah:* Of this entire world, entire creation, which is formed, which is constituted of these three elements, Earth, Water and Fire, which are perishable in their nature, which are subject to transmutation of various kinds, of everything that is constituted of earth, fire or water, the essence is the sun, the solar orb. *Ya esa tapati:* That which shines in front of us in the firmament above as the solar radiance, this can be regarded as the quintessence of these elements.

You know very well that everything of this earth, everything that is formed, everything that is physical is ultimately reducible to the elements in the sun, both from the point of view of science as well as from the standpoint of astronomy and even theology. The sun is regarded as the presiding principle of everything. Apart from the fact that we are told of everything on earth as coming from the sun and everything being merely a chip of the old block which is the sun, there are other reasons also why the sun is regarded as the presiding force over everything that is physical. The quintessence of physical elements is divinity in the sun, in a highly intensified form. High energy formation is the structure of the sun, and it is as if the ultimate principles or the fundamental essences of all physical things are placed in the sky for the sake of superintending over everything that is physical. That is the solar orb above. The sun here is looked upon in two aspects - the physical orb and the inner divinity. Just as the physical body of ours cannot be identified with the soul in us, yet the one is not separable from the other, so is the solar orb that shines as the physical quintessence of all visible objects, the glory internally presided over by a divinity who is regarded in this Upanishad as the essence of the immortal elements. While the mortal features are all condensed in the physical form of the sun as the shining light before us, the non-formed, or the more ethereal aspects of creation, namely, space and air, are transcendent to the physical feature of the sun, and the Upanishad identifies the essence of these two ethereal principles with the *Purusa* in the sun.

3. athamurtam vayus cantariksam ca, etad amrtam etad yat, etat tyat, tasyaitasyamurtasya etasyamrtasya, etasya yatah etasya tasyaisa raso ya esa etasmin mandale purusah, tasya hy esa rasah, ity adhidaivatam.

Athamurtam: What is the formless? *Vayus cantaraksam ca*: Air and Space - these are *Amurta*, or formless. *Etad yat*: They are not limited. *Etat tyat*: They are imperceptible. *Tasyaitasyamurtasya etasyamrtasya, etasya yatah etasya tasyaisa raso*: Of these immortal aspects of manifestation in the form of these two elements, the quintessence is that which is inside the sun. *Ya esa etasmin mandale purusah, tasya hy esa rasah, ity adhidaivatam*: There is something inside the sun apart from what we see with our eyes, on account of which there is a living force present in the sun apart from its being merely a hot or boiling mass of circling energy. It is a divinity; therefore, the Vedas regard *Surya*, the sun, as the eye, as it were, of the world. It is the soul, as it were, of all created things - *surya atma jagatas tasthanasca*. Of all that is visible, of all that is moving or non-moving, *Surya Bhagawan*, the sun, is the essence. The divinity aspect of the sun is called the *Purusa*. He is considered as the deity of even these immortal aspects of the five elements, namely, Space and Air. So much about the macrocosmic aspects of these five elements called the *Adhibhuta* (physical) and the *Adhidaiva* (divine). The physical macrocosmic aspect is called *Adhibhuta* and the spiritual macrocosmic aspect is the *Adhidaiva*.

4. athadhyatmam idam eva murtam yad anyat pranac ca yas cayam antaratmann akasah, etan martyam, etat sthitam, etat sat, tasyaitasya murtasya, etasya martyasya, etasya sthitasya etasya sata esa raso yac caksuh, sato hy es rasah.

Now, the microcosmic aspect of the very same truth is being described, as *Adhyatma*. In the same way as the five elements are present in the outer world, they are also present in the inner world, this individual body. The five elements constitute our own being. We have earth, water, fire and also air and space inside our body, and the body is made up of these five elements only. Even as the three elements are mortal and two are not comparatively in the outer world, so is the case with these element in the inner world also. *Athadhyatmam*: Now describe the same truth in respect of the individual. *Idam eva murtam yad anyat pranac ca yas caya antaratmann akasah*: This is the perishable asp of this individual. What is that? That which is other than the vital-principle and other than the space-principle in us. The concrete and solid parts of our bodies are the perishable aspects. *Etan martyam*: This

is perishable. *Etat sthitam*: limited. *Etat sat*: perceptible, etc., as before. *Tasyaitasya murtasy etasya martyasya, etasya sthitasya, etasya Bata e raso yac caksuh, sato by esa rasah*: The subtle part of the physical body is supposed to be the eye. It is also believed that when the embryo develops into a physical formation, the first manifestation the form of a limb is the eye. The eye protrudes itself first; every other organ comes afterwards. It is the subtlest and the most sensitive part of our body. It is therefore regarded as the quintessential part or the physical essences of the entire system. So, of all these perishable aspects in this body, which are constituted of earth, water and fire, the quintessence is the eye. Everything that is in the eye is the subtlest aspect of these three elements.

5. athamurtam pranas ca yas cayam antar-atmann akasah; etad amrtam, etad yat, etat tyam tasyaitasyamurtasya, etasyamrtasya, etasya yatah, etasya tyasyaisa raso yo'yam daksine' ksam purusah, tyasya hy esa rasah.

Likewise, there is the subtle aspect of the other two elements which are compared to the immortal, namely, air and space. *Athamurtam*: Now the immortal side which is formless. *Pranas ca yas cayam antar-atmann akasah*: The ether in the heart, the space within us and the air that is inside, form the immortal aspect in us which cannot be destroyed even if the body is destroyed. *Etad amrtam, etad yat, etat tyam tasyaitasyamurtasya, etasyamrtasya, etasya yatah, etasya tyasyaisa raso yo'yam daksine' ksam purusah, tyasya hy esa rasah*: The subtle body inside us is the quintessence of these two elements. How they are the essence of these two elements is not described in the Upanishad. However, the point made out is that there is some aspect of subtlety comparable with the subtlety of our own subtle body in these two subtle elements, namely, space and air. The subtle body inside us is constituted of physical substances alone, and for all theoretical purposes we may regard space and air also as physical. In fact, they are regarded as physical, but a comparison is made between the two degrees of manifestation of *Brahman* here as comparatively subtler, more immortal and comparatively grosser or mortal. The subtler aspect which is space and air is supposed to influence the subtle body in us which is the realm of the activity of the mind and the senses and the vital forces. The subtle essence, immortal, is the *Purusa* within the eye, Consciousness beaming forth in perception, comparable to the divinity in the sun, above. There is, therefore, a correspondence between the outer universe and the inner world, the macrocosm, or the *Brahmanda* and the inner world or the *Pindanda*.

6. tasya haitasya purusasya rupam yatha maharajanam vasah, yatha pandv-avikam, yathendragopah, yathagnyarcih, yatha pundarikam, yatha sakrd-vidyuttam; sakrd-vidyutteva ha va asya srir bhavati, ya evam veda. athata adesah na iti na iti, na hy etasmad iti, na ity anyat param asti; atha-namadheyam satyasya satyam iti. prana vai satyam, tesam esa satyam.

Tasya haitasya purusasya rupam: This *Purusa* within us, manifests himself in the subtle body as various colours. Now, these colours mentioned here actually represent the various types of impressions out of which the subtle body is made. It is difficult to distinguish between the impressions of the mind and the constitution of the subtle body. Well, something like the threads and the cloth which are related to each other, the mental impressions and the subtle body are related. The whole range of activity of the mind is what is called the subtle body, like the magnet field of a electro-magnetic installation. It is not a substance in the ordinary sense; it is a limitation set upon the mind by its own activities in the form of impressions of experience. They are compared to colours because they are constituted of the three *Gunas* of *Prakrti* - *Sattva*, *Rajas* and *Tamas*. *Sattva* is generally said to be white, *Rajas* reddish, and *Tamas* is black. And by mutual permutation and combination of these three properties, we can have other colours also. So, the subtle body is a mixture of these three *Gunas* in various intensities or degrees, on account of the difference in the intensity of the thoughts of the mind, the feelings of the mind and the impressions created by mental activity. *Tasya haitasya purusasya rupam:* Of this internal *Purusa* which is the subtle body, there are various colours as if it is turmeric - *yatha maharajanam vasah*. What is the colour of cloth dipped in turmeric water? Sometimes it looks as if it is yellowish. *Yatha pandv avikam:* Sometimes it looks greyish like grey wool cut from sheep's body. *Yathendragopah:* Sometimes it looks reddish like an insect. Indragopa is a peculiar kind of insect which has a reddish body. Sometimes it is like luminous flame of fire - *yathagnyarcih*. Sometimes it is apparently very tender looking and whitish like the lotus flower - *yatha pundarikam*. Sometimes it flashes forth like lightening - *yatha sakrd-vidyutt*. *Sakrd-vidutteva ha va-asya srir bhavati, ya evam veda:* One who meditates on the inner constitution of the subtle body, internally in one's own self and externally in the cosmos in this manner as constituted of the five elements outwardly and presided over by a divinity internally; one who practises this *Upasana*, or meditation, this manner, bringing about a harmony between the outer and the inner, in fact constituting one's meditation as a contemplation on the whole cosmos at one

stroke, both outwardly and inwardly, to such a person the following result accrues. *Asya srir bhavati*: His glory becomes lustrous like the flash lightning. *Sakrd-vidyutteva ha va asya srir bhavati*: The magnificence of this meditator becomes glorious and luminous, lustrous, shining like lightning itself. *Ya evam veda*: One who knows this as this the result in experience. *Athata adesah na iti na iti, na hy etasmad iti, na ity anyat param asti; atha-nama-dheyam satyasya satyam iti-prana vai satyam, tesam esa satyam*: What can we say about this glory? What can we speak of in respect of this great Reality which appears outwardly as that and inwardly this, which manifests itself as the five elements grossly as well as subtly, except that it is not anything that is conceivable to the mind or visible to the senses - *neti, neti*. It is not anything that is graspable either by the understanding or by the sense apparatus. Therefore, it is '*not this*', '*not anything*' that one can think of. It has no other definition except in this manner as has been put forth in this passage of the Upanishad. Its name is a secret. What is its name? It is the Truth of truth, Reality of reality, Being of being. It is the Soul of soul; it is the Self transcendent to the self. *Prana vai satyam, tesam esa satyam*: The individual self, of course, is real; anything connected with the individual self also is real. But, this is more real than the individual selves, more real than the mind and the understanding and the *Pranas* and the senses. It is the ultimate Reality; it is the Supreme Being; it is absolutely Real, while others are only tentatively real, workably real and real only from a utilitarian point of view. So, this is a meditation, a means of spiritual attainment.