

ĪSA UPANIṢAD

The *Īsa*, also called the *Īsāvāsya Upaniṣad*, derives its name from the opening word of the text *Īsāvāsya* or *Īsā*. It belongs to the Vājasaneyi school of the *Yajur Veda*. The *Vājasaneyi Samhitā* consists of forty chapters of which this Upaniṣad is the last. Its main purpose is to teach the essential unity of God and the world, being and becoming. It is interested not so much in the Absolute in itself, *Parabrahman*, as in the Absolute in relation to the world, *Paramēśvara*. It teaches that life in the world and life in the Divine Spirit are not incompatible.

INVOCATION

*pūrnam adaḥ, pūrnam idam, pūrnat pūrnam udacyate
pūrnam ādāya pūrnam evāvaśisyate.*

That is full; this is full. The full comes out of the full. Taking the full from the full the full itself remains. *Aum*, peace, peace, peace.

Brahman is both transcendent and immanent.

The birth or the creation of the universe does not in any manner affect the integrity of *Brahman*.

GOD AND THE WORLD

I. *īśāvāsyam idam sarvam yat kiṁ ca jagatyām jagat
tena tyaktena bhun̄jīthā, mā grāhaḥ kasyasvid dhanam.*

I. (Know that) all this, whatever moves in this moving world, is enveloped by God. Therefore find your enjoyment in renunciation; do not covet what belongs to others.

All things which move and change derive their significance from their relation to the one eternal truth. 'The invisible always continuing the same, but the visible never the same.' Plato: *Phaedo* 64.

īśāvāsyam: enveloped by God. The world does not stand apart from God, but is pervaded by Him. Cp. the Psalmist: 'The earth is the Lord's and the fulness thereof; the world and they that dwell therein.' The Supreme is viewed not as the Absolute *Brahman* but as the cosmic Lord.

īśā: *īśitā paramēśvaraḥ. vāsyam, nivāsanīyam, vyāpyam. Kūranā-
rayaṇa.* The world is steeped in God. It is the 'household of God.' God dwells in the heart of all things. *īśvarātmakam eva sarvam,
bhrāntīyā yad anīśvara-rūpeṇa grhītam. Ā.*

jagat: The universe is a becoming, not a thing. It is a series of change-ful happenings.

tyaktena bhun̄jīthāḥ: enjoy through *tyāga*, or renunciation of self-will. Enjoy all things by renouncing the idea of a personal proprietary relationship to them. If we recognise that the world in which we live is not ours, we enjoy it. When we know that the one Real indwells all, we will get rid of the craving for acquisition. Enjoy by giving up the sense of attachment. When the individual is subject to ignorance, he is not conscious of the unity and identity behind the multiplicity and so cannot enter into harmony and oneness with the universe and thus fails to enjoy the world. When, however, he realises his true existence which is centred in the Divine, he becomes free from selfish desire and possesses, enjoys the world, being in a state of non-attachment. Self-denial is at the root of spiritual life. 'If any one wish to come after me, let him deny himself.' Matthew XVI. 24.

Sometimes this passage is interpreted as meaning: enjoy what is allotted to you by God (*tena*). Do not ask for more than what is given.

mā grāhaḥ: covet not. Do not be greedy. When we realise that God inhabits each object, when we rise to that cosmic consciousness, covetousness disappears. Cp. Wotton's Paraphrase of Horace which is found in Palgrave's *Golden Treasury*:

This man is freed from servile bonds
Of hope to rise, or fear to fall;
Lord of himself, though not of lands
And having nothing, yet hath all.

kasyasvid dhanam. This is taken independently. Whose indeed is wealth? It belongs to the Lord. 'What hast thou that thou hast not received.' I. Cor. IV. 7. If we have craving for wealth, we are not true believers.

paramasuhṛdi bāndhave kalatre suta-tanayā-pitṛ-mātr-dhṛtyavarge śaṣṭhamatir upayāti yorthatṛṣṇām puruṣa-paśur na vāsudeva-bhaktāḥ.

puruṣapaśu is the animal man who is governed by hunger and thirst and not the true human being with foresight and understanding. See *Aitareya Aranyaka* II. 3. 2.

By contemplating the fact that the giver of all is the Supreme Lord, we cultivate the quality of detachment, *vairāgya*. For, the meaning of this verse is to encourage all those who wish to understand the self, to devote themselves to final release and give up all worldly desires. The exterior sacrifice is representative of the interior whereby the human soul offers itself to God.

Gandhi's comment on this verse is interesting. 'The *mantra* describes God as the Creator, the Ruler and the Lord. The seer to whom this *mantra* or verse was revealed was not satisfied with the very frequent statement that God was to be found everywhere. But he went further and said: "Since God pervades everything, nothing belongs to you, not even your own body. God is the undisputed unchallengeable Master of everything you possess. If it is universal brotherhood—not only brotherhood of all human beings, but of all living things—I find it in this *mantra*. If it is unshakable faith in the Lord and Master—and all the adjectives you can think of—I find it in this *mantra*. If it is the idea of complete surrender to God and of the faith that he will supply all that I need, then again I say I find it in this *mantra*. Since he pervades every fibre of my being and of all of you, I derive from it the doctrine of equality of all creatures on earth and it should satisfy the cravings of all philosophical communists. This *mantra* tells me that I cannot hold as mine anything that belongs to God and that, if my life and that of all who believe in this *mantra* has to be a life of perfect dedication, it follows that it will have to be a life of continual service of fellow creatures.' Address at Kottayam, *Harijan*, 1937.

Indifference to the pains of the world, to the suffering of living creatures is due either to callousness or thoughtlessness. But when we realise that we are all the concern of the same Creator, the objects of His care, we feel within ourselves an unburdening, a release, a sense that everyone has a right to his own place in the same universe. When we envisage all that exists as having its being in the great first principle of all beings, we rush forward to help all those who come within our reach.

WORK AND WISDOM

2. *kurvaṇn eveha karmāni jīviṣet śataṃ samāh evaṃ tvayi nānyatheto'sti na karma līpyate nare.*

2. Always performing works here one should wish to live a hundred years. If you live thus as a man, there is no way other than this by which karman (or deed) does not adhere to you.

kurvaṇn eva: performing works and without desiring their fruits.

The first verse tells us that we win our way to inward freedom, by renunciation, by the withdrawal from the fortunes and misfortunes that shape the outward side of our existence. We are called upon to withdraw from the world's work not in body but in mind, in intention, in spirit. 'Thy will be done on earth as it is in heaven.' *jīviṣet*: should wish to live, *jīvitum icchet*.

na karma līpyate nare: by which *karma* does not adhere to you. When we act by merging the individual in the cosmic purpose and by dedicating all action to God, our action does not bind, since we are no more entangled in selfish desire.

Ś. argues that this and the following verses refer to those who are not competent to know the self and who are called upon to perform works enjoined in the Vedas. He makes out that the way of knowledge is for *śaṃnyāsins* and the way of action for others.

The purport of this verse, is, however, that salvation is attained by the purification of the heart resulting from the performance of works done with the notion that these are all for the sake of the Lord and dedicated to Him. Works done in this spirit do not bind the soul.

According to Śaṅkarānanda, this verse is addressed to those who desire salvation, but cannot renounce the world.

The importance of work is stressed in this verse. We must do works and not refrain from them. Embodied man cannot refrain from action, he cannot escape the life imposed on him by his embodiment. The way of true freedom is not abstention from action but conversion of spirit.

Wisdom is beautiful but barren without works. St. James: 'Faith, apart from works, is dead.' II. 26.

The author points out that action is not incompatible with wisdom. There is a general tendency to regard contemplation as superior to action. This judgment is not peculiar to India. In the New Testament, Martha chose the good part and Mary the better. What Martha chose, ministering to the hungry, the thirsty and the homeless will pass away, but Mary chose to contemplate, see the vision of God and it shall not be taken away from her. The Upaniṣad says that it is not necessary to withdraw from active life to give oneself up to the contemplative. Besides, no one can come to contemplation without having exercised the works of the active life.

St. Gregory says, 'We ascend to the heights of contemplation by the steps of the active life.' *Morals on Job*, XXXI. 102.

THE DENYING SPIRITS

3. *asuryā nāma te lokā andhena tamasā vṛtāh
tāms te pretyābhigacchantī ye ke cātmahano janāh.*

3. Demoniac, verily, are those worlds enveloped in blinding darkness, and to them go after death, those people who are the slayers of the self.

asuryā: appertaining to the *asuras*, those who delight only in physical life (*asu*), those who are devoted to the nourishing of their lives, and addicted to sensual pleasures.

v. asūryā: sunless.

Siddhānta-kaumudī gives two derivations for the word *sūrya*:
*saraty ākāṣe sūryaḥ kartari kyap nīpatanād u-tvam yadvā su prerane
tūḍāḍiḥ suvati, karmani lokam prerayati kyapo ruḥ.*

He is the lord who makes men work. From him are derived all incentives to work.

For Ś. *asuras* are those who are not the knowers of the Self. The term includes all persons, from men to the highest gods, who have not the knowledge of the Supreme Self.

For Śaṅkarānanda those who desire riches are *asuras* as, by so doing they slay (forget) the all-pervading Self.

andhena tamasā: ignorance which consists in the inability to see one's self.

ātmahano janāh: Those who neglect the spirit. *prākṛtā avidvāmsō
janā ātmahana ucyante, tena hy ātma-hanana-doṣeṇa samsaranti te.*
Such souls are destined for the joyless, demoniac regions, enveloped in darkness. See B.U. IV. 4. II. Ā says that the reference is to those who do not know the Self and thus attribute to it agency, etc.

THE SUPREME IS IMMANENT AND TRANSCENDENT

4. *anejad ekam manaso javīyo nainad devā āpnuvan pūrvā-
marṣat*

*tad dhāvato'nyān-atyeti tiṣṭhat tasminn apo mātariśvā
dadhāti.*

4. (The spirit) is unmoving, one, swifter than the mind. The senses do not reach It as It is ever ahead of them. Though Itself standing still It outstrips those who run. In It the all-pervading air supports the activities of beings.

devāh: senses. *dyotanād devāh cakṣurādīnīndriyāni. Ś.*

apah: activities—*harmāni. Ś.*

mātariśvan: air, because it moves, *śvasiti*, in the sky, *antarikṣe.*

*mātariśvā vāyuh, sarva-prāna-bhṛt kriyātmakah, yad-āśrayāni kārya-
kāraṇa-jālāni yasminn otāni protāni ca, yat sūtrasamjñakam, sarvasya
jagato vidhārayity sa mātariśvā. Ś.*

It is that whose activity sustains all life, on which all causes and effects depend and in which all these inhere, which is called the thread which supports all the worlds (through which it runs).

For Śaṅkarānanda, *mātariśvan* is *sūtrātman.*

The whole world has the supreme Self as its basis. *sarvā hi
kārya-kāraṇādi-vikriyā nityacaitanyātmasvarūpe sarvāśpadabhūte saty
eva bhavanti. Ś.*

The Supreme is one essence but has two natures, an eternal immutability and an unceasing change. It is stillness and movement. Immoveable in Itself, all things are moved from It. The unity and manifoldness are both aspects of the life divine. Unity is the truth and multiplicity is its manifestation. The former is the truth, *vidyā*, the latter ignorance, *avidyā*. The latter is not false except when it is viewed in itself, cut off from the eternal unity. Unity constitutes the base of multiplicity and upholds it but multiplicity does not constitute and uphold the unity.

5. *tad ejati tan naijati tad dūre tad vad antike
tad antarasya sarvasya tad u sarvasyāsya bāhyatah.*

5. It moves and It moves not; It is far and It is near; It is within all this and It is also outside all this.

These apparently contradictory statements are not suggestive of the mental unbalance of the writer. He is struggling to describe what he experiences through the limitations of human thought and language. The Supreme is beyond the categories of thought. Thought is symbolic and so cannot conceive of the Absolute except through negations; yet the Absolute is not a void. It is all that is in time and yet is beyond time.

It is far because it is not capable of attainment by the ignorant and it is very near to the knowing for it is their very self.

Vedānta Deśika quotes two verses to show the distance and the intimacy of the Supreme to the undevout and the devout respectively:

*parānmukhānām govinde, viśayāsaktacetasām
teṣām tat paramam brahma dūrād dūratare sthitam.
tan-mayātvena govinde ye narānyasta-cetasah
viśaya-tyāgīnas teṣām vijñeyam ca tad antike.*

These verses indicate the two sides of the Divine, the one and the many, the unmoving and the moving. They do not deny the

reality of either. They see the one in the many. The one is the eternal truth of things; the many its manifestation. The latter is not a figment of the mind. It becomes so when it is divorced from the sense of its eternal background.

All things and beings are the manifestation of the One Supreme, which is described through paradoxes. It is swifter than the mind, the senses cannot grasp it; It eludes their hold. Standing, It outstrips all. Rooted in It, all the cosmic forces energise the whole universe. It moves and yet is motionless. It is near, yet distant. It is inside of all and outside of all.

6. *yas tu sarvāṇi bhūtāni ātmany evānupaśyati sarvabhūteṣu cātmānam tato na vijugupsate.*

6. And he who sees all beings in his own self and his own self in all beings, he does not feel any revulsion by reason of such a view.

See B.G. VI. 30.

vijugupsate—*v. vicikīṣate*. He has no doubts.

He shrinks from nothing as he knows that the One Self is manifested in the multiple forms. *ātma-vyatirikhāni na paśyati. Ś.*

This verse speaks of the transformation of the soul, its absorption in God in whom is the whole universe. It also points out how unity is the basis of multiplicity and upholds the multiplicity. Therefore the essence of the Supreme is its simple Being. Multiplicity is its becoming. *Brahman* is the one self of all and the many are the becomings of the one Being.

7. *yasmin sarvāṇi bhūtāny ātmaivābhūd vijānataḥ tatra ko mohah kaḥ śokah ekatvam anupaśyataḥ.*

7. When, to one who knows, all beings have, verily, become one with his own self, then what delusion and what sorrow can be to him who has seen the oneness?

moha: delusion or the veiling of the self, *āvaraṇa*.

śoka: sorrow due to *vikṣepa* or distraction in the manifestations. Ś.

When the unity is realised by the individual he becomes liberated from sorrow, which is the product of dualities. When the self of the perceiver becomes all things, there can be no source of disturbance or care. The vision of all existences in the Self and of the Self in all existences is the foundation of freedom and joy. The *Īśa*, the Lord is immanent in all that moves in this world. There is no opposition between the one and the many.

The Upaniṣad opens with the conception of God immanent in the world, asks us to see the creation in God and does not overlook the fact of a fundamental oneness, *ekatvam* which alone is Being.

Eckhart: 'Does the soul know God in the creatures, that is merely evening light? Does she know creatures in God; that is morning light? But does the soul know God as He who alone is Being, that is the light of midday?' Rudolf Otto: *Mysticism: East and West* (1932), p. 52 n.

8. *sa paryagāc chukram, akāyam, avraṇam, asnāvīram, suddham, apāpavidhham kavir manīṣī, paribhūh, svayambhūh, yāthātathyato'rthān. vyadadhāc chāśvatībhyaḥ samābhyaḥ.*

8. He has filled all; He is radiant, bodiless, invulnerable, devoid of sinews, pure, untouched by evil. He, the seer, thinker, all-pervading, self-existent has duly distributed through endless years the objects according to their natures.

kaviḥ: the seer. He who knows the past, the present and the future *kaviḥ krānta-darśī sarva-dṛk. Ś.* He has intuitive wisdom, while *manīṣī* is the thinker. *manīṣī manasa īśīā sarvajña īśvaraḥ. paribhūh*: all-pervading. As the cosmic soul He pervades the universe. Ś. says that the omniscient Lord allotted different functions to the various and eternal *prajā-patis* known popularly as years. *samivatsarākhyebhyaḥ prajā-patibhyaḥ. Ś.* See also B.U. I. 5. 14; Praśna I. 9.

IGNORANCE AND KNOWLEDGE

9. *andham tamah pravīṣanti yo'vidyām upāṣate tato bhūya iva te tamo ya u vidyāyām ratāh.*

9. Into blinding darkness enter those who worship ignorance and those who delight in knowledge enter into still greater darkness, as it were.

See B.U. IV. 4-10.

Ś. interprets *avidyā* to mean ceremonial piety and *vidyā* as knowledge of the deities. The former leads to the world of the manes and the latter to the world of gods. Cp. *vidyayā deva-lokaḥ karmanā pītr-lokaḥ. B.U. II. 5. 16. Ś.* feels that *vidyā* cannot refer to the knowledge of *Brahman* for it cannot lead to greater darkness. If we are lost in the world of birth, becoming, we overlook our pure being. If we concentrate on the latter, we will also be onesided. We must look upon the Absolute as the one and the many, as both the stable and the moving. It is both immanent and transcendent.

The verse refers also to the dichotomy of work and wisdom and suggests that while those who are lost in works without the wisdom of the spirit enter into darkness, those who are exclusively devoted to the pursuit of wisdom, to the neglect of works, enter into still greater darkness. Selfish seekers of spiritual wisdom miss their aim.

The Upaniṣad repudiates both schools of thought—those who hold that salvation is attained only by means of works and those who hold that it is to be attained by knowledge alone. It supports Kumārila who advocates a combination of knowledge and works. Kumārila says that even as a bird cannot fly in the heaven by one wing only but only by both the wings, even so man can gain salvation only by the combined pursuit of knowledge and works. Contemplative and active lives should go together. 'Faith without works is dead.'

It is also said that *avidyā* applies to the selfish people who desire worldly possessions and *vidyā* to those who say 'I am *Brahman*' without the actual realisation of this truth. Ś.

The state of those who are lost in ignorance and cling to external props is pitiable indeed, but the state of those who are intellectually learned but spiritually poor is worse. The darkness of intellectual conceit is worse than that of ignorance. The writer is here distinguishing between knowledge by description and knowledge by acquaintance or experience.

10. *anyad evāhur vidyayā anyad āhur avidyayā
iti śusrūma dhīrāṇām ye nas tad vicacakṣire.*

10. Distinct, indeed, they say, is the result of knowledge and distinct, they say, is the result of ignorance. Thus have we heard from those wise who have explained to us these.

We cannot grasp the nature of ultimate Reality by either discursive knowledge or lack of it.

If knowledge and ignorance are both real, it is because consciousness of oneness and consciousness of multiplicity are different sides of the supreme self-awareness. The one *Brahman* is the basis of numberless manifestations.

II. *vidyām cāvidyām ca yas tad vedobhayaṃ saha
avidyayā mṛtyum tīrtvā vidyayāmṛtam aśnute.*

II. Knowledge and ignorance, he who knows the two together crosses death through ignorance and attains life eternal through knowledge

See Maitrī. VII. 9.

Vidyā is equated with knowledge of deities and *avidyā* with *karma*, *vidyām cāvidyām ca devatājñānam karma cety arthah*. Ś. Ś makes out that by the performance of rites we overcome death and by the meditation on deities we attain immortality, which is becoming one with the deity meditated upon. *amṛtam devātmabhāvam*.

Vedānta Desika quotes a verse where it is said that by austerity we destroy sins and by wisdom we attain life eternal.

*tapo vidyā ca viprasya niḥśreyasa karau ubhau
tapasā kalmaṣam hanti vidyayāmṛtam aśnute.*

Kūranārāyaṇa says, '*avidyayā vidyāṅga-rūpalayā coditena karmanā mṛtyum vidyotpatti-pratibandhaka-bhūtam puṇya-pāpa-rūpam prāh-tanam karma tīrtvā niravaśeṣam ullāṅghya vidyayā paramātmopāsana-rūpayā amṛtam aśnute mokṣam prāpnoti.*

ubhayaṃ saha: the two together. Works though they do not by themselves lead to salvation, are helpful in preparing our hearts for it. If we imagine that we can attain the highest wisdom without such previous preparation, we are mistaken. If we give ourselves to what is not knowledge we are mistaken, if we delight altogether in knowledge despising work we are also mistaken.¹

Avidyā is regarded as an essential prerequisite for spiritual life. Man cannot rise to spiritual enlightenment if he has not first through *avidyā* become conscious of himself as a separate ego. In spiritual life we transcend this sense of separateness. To reach the higher self we must do battle with the lower. The endowment of intellectuality or *avidyā* is justified on the ground that it creates the conditions for its own transformation. If we remain at the intellectual level, look upon it not only as a means but as the end in itself, if we deny the reality of life eternal to which we have to rise, then we suffer from intellectual pride and spiritual blindness. The knowledge of discursive reason is essential, but it has to be transcended into the life of spirit. *Avidyā* must be transcended in *Vidyā*. *Avidyā* has its place. Without it there is no individual, no bondage, no liberation.²

THE MANIFEST AND THE UNMANIFEST

12. *andham tamah praviṣanti ye sambhūtim upāsate
tato bhūya iva te tamo ya u sambhūtyām ratāh.*

12. Into blinding darkness enter those who worship the unmanifest and into still greater darkness, as it were, those who delight in the manifest.

asambhūti: the unmanifest, the undifferentiated *prakṛti*. We get our rewards according to our beliefs.

¹ Augustine: 'Two virtues are set before the soul of man, the one active, the other contemplative; the one whereby we journey, the other whereby we reach our journey's end; the one whereby we toil that our heart may be cleansed for the vision of God; the other whereby we repose and see God; the one lies in the precepts for carrying on this temporal life, the other in the doctrine of that life which is eternal. Hence it is that the one toils, and the other reposes; for the former is in the purgation of sins, the latter in the light (or illumination) of the purgation effected.' Quoted in Dom Cuthbert Butler's *Western Mysticism* (1922).

² '*Avidyā* meaning the normal run of life based upon the procreative institution of marriage is treated as a means of preventing physical discontinuity, and *vidyā* meaning the leading of chaste life, the practice of austerities and the pursuit of higher knowledge as means of realising the immortality of soul.' B. M. Barua: *Ceylon Lectures* (1945), p. 201 n.

asambhūti: non-becoming: Those who do not believe in re-birth may be referred to.

sambhūti: the manifest, the lord of the phenomenal world, *kārya-brahma Hiranya-garbhā*. Ś. It is sometimes said that *asambhūti* means that the world has no creator, that it is produced, preserved and destroyed by its own nature. Those who hold such a view are the naturalists. See B.G. XVI. 8, 9, 20.

The Supreme is neither of these in the sense that he is not also the other. If we identify the Supreme with the manifest, it would be pantheism in the sense that the whole of the Divine nature finds expression in the manifested world, leaving nothing over, and it is a wrong view. Again, if the world of becoming were not there, it would all disappear in what would seem a world of undifferentiated abstraction. Within the depths of the spirit there is unfolded before us the drama of God's dealings with man and man's with God. Unity and multiplicity are both aspects of the Supreme and therefore the nature of the Supreme is said to be inconceivable.

ekatve sati nānātvam nānātve sati caikatā

acintyam brahmaṇo rūpam kas tad vedītum arhati.

quoted by R. on M.U. I. 3.

13. *anyad evahūh sambhavād anyad āhur asambhavāt iti sūsrūma dhīrānām ye nas tad vicacakṣire.*

13. Distinct, indeed, they say, is what results from the manifest, and distinct, they say, is what results from the unmanifest. Thus have we heard from those wise who have explained to us these.

Those who worship the Creator *Hiranya-garbhā* obtain supernatural powers: those who worship the Unmanifest principle of *prakṛti* get absorbed into it. *sambhūteḥ kārya-brahmopāsanāi asambhūteḥ avyākṛtāt*. Ś. quoting from the *Purāṇas*.

14. *sambhūtim ca vināsam ca yas tad vedobhayaṃ saha vināsenā mṛtyum tīrtvā sambhūtyā amṛtam aśnute.*

14. He who understands the manifest and the unmanifest both together, crosses death through the unmanifest and attains life eternal through the manifest.

Ś tells us that *sambhūti* here means *asambhūti*. *vināsa* is taken as effect and so *sambhūti*. *sambhūtim ca vināsam cetyatrāvartanālopena nirdeśo draṣṭavyaḥ prakṛti-laya-phala-śrutyānurodhāt*.

Vedānta Deśika and *Kūranārāyaṇa* dispute Ś' interpretation. *atra sambhūti-vināsa-śabdābhyām sṛṣṭi-pralaya-vivakṣayā kārya-hiranya-garbhāsyā avyākṛta-pradhānasya copāsanam vidhiyata iti, sāmharavyākhyānam anupāṇnam. tathā sati mṛtyu-lānāmṛtatva-prāptirūpa-phala-vacanānaucityāt*.

To be absorbed in the world around without turning to the principle at the base of it is one extreme; to be absorbed in the contemplation of the transcendent infinite indifferent to the events of the manifested world because they are likely to disturb inward serenity and self-complacency is another extreme. This verse asks us to lead a life in the manifested world with a spirit of non-attachment, with the mind centred in the unmanifest. We must live in this world without being choked by it. We must centre our thoughts in the eternal remembering that the eternal is the soul of the temporal.

PRAYER FOR THE VISION OF GOD

15. *hiraṇmayena pātreṇa satyasyāpihitam mukham tat tvam pūṣaṇ apāvṛṇu satyadharmāya drṣṭave.*

15. The face of truth is covered with a golden disc. Unveil it, O Pūṣaṇ, so that I who love the truth may see it.

See B.U. V. 15. 1-3.

16. *pūṣaṇ ekarse yama sūrya prajāpatya vyūha rāsmiṃ samūha tejaḥ.*

yat te rūpam kālyāṇatamaṃ tat te paśyāmi yo sāv asau puruṣaḥ, so'ham asmi.

16. O Pūṣaṇ, the sole seer, O Controller, O Sun, offspring of *Prajā-pati*, spread forth your rays and gather up your radiant light that I may behold you of loveliest form. Whosoever is that person (yonder) that also am I.

17. *vāyur anilam amṛtam athedam bhasmāntam śarīram aum krato smara kṛtam smara krato smara kṛtam smara.*

17. May this life enter into the immortal breath; then may this body end in ashes. O Intelligence, remember, remember what has been done. Remember, O Intelligence, what has been done, Remember.

18. *agne naya supathā rāye asmān viśvāni deva vayunāni vidvān*

yuyodhyasmaj juharāṇam eno bhūyiṣṭhām te nama-uktim vidhema.

18. O Agni, lead us, along the auspicious path to prosperity, O God, who knowest all our deeds. Take away from us deceitful sins. We shall offer many prayers unto thee.

Verses 15-18 are uttered at the time of death. Even to-day they are used by the Hindus in their funeral rites. We are required to

remember our past deeds as their results accompany the departing soul and determine the nature of the future life.

The Upaniṣad emphasises the unity of God and the world and the union of the two lives, the contemplative and the active. We cannot have the contemplative life without the active. We must cleanse our souls to ascend the heights of contemplation. The seers of the Upaniṣads, the Buddha, Jesus have set an example not to neglect the work of the world through love of contemplation. They are noted for their stability and poise. Their calm was a vigilant one. They act without selfishness and help without patronising.

KENA UPANIṢAD

The Upaniṣad derives its name from the first word *Kena*, by whom, and belongs to the *Sāma Veda*. It is also known as the *Talavakāra*, the name of the *Brāhmaṇa* of the *Sāma Veda* to which the Upaniṣad belongs. It has four sections, the first two in verse and the other two in prose. The metrical portion deals with the Supreme Unqualified *Brahman*, the absolute principle underlying the world of phenomena and the prose part of the Upaniṣad deals with the Supreme as God, *Īśvara*. The knowledge of the Absolute, *parā vidyā*, which secures immediate liberation (*sadyo-mukti*) is possible only for those who are able to withdraw their thoughts from worldly objects and concentrate on the ultimate fact of the universe. The knowledge of *Īśvara*, *aparā vidyā*, puts one on the pathway that leads to deliverance eventually (*krama-mukti*). The worshipping soul gradually acquires the higher wisdom which results in the consciousness of the identity with the Supreme.