

## INVOCATION

1. *bhadram karnebhiḥ śruṇuyāma devāḥ, bhadram paśyemāk-  
śabhir yajatrāḥ;  
sthīrair aṅgais tuṣṭuvāmsas tanūbhiḥ, vyaśema deva-hitam  
yad āyuh.*

1. *Aum.* May we, O gods, hear what is auspicious with our ears. Oh ye, who are worthy of worship, may we see with our eyes what is auspicious. May we enjoy the life allotted to us by the gods, offering praise, with our bodies strong of limb.

2. *svasti na indro vṛddha-śravāḥ, svasti naḥ pūṣā viśva-vedāḥ,  
svasti naḥ tārksyo ariṣṭa-nemiḥ, svasti no bṛhaspatir dadhātu,  
Aum śāntiḥ, śāntiḥ, śāntiḥ.*

2. May Indra, of increasing glory, bestow prosperity on us; may Pūṣan, the knower of all, bestow prosperity on us; may Tārksya, of unobstructed path, bestow prosperity on us. May Bṛhaspati bestow prosperity on us. *Aum*, peace, peace, peace.

## Question 1

### SIX QUESTIONERS SEEK BRAHMA-KNOWLEDGE FROM A TEACHER

1. *sukeśā ca bhāradvājah, śaibyaś ca satya-kāmah, sauryāyaṇī  
ca gārgyah, kausalyaś cāśvalāyano bhārgavo vaidarbhiḥ, kabaṇḍhī  
kātyāyanah, te haite brahma-parāḥ, brahma-niṣṭhāḥ, param brah-  
mānveṣamānā, eṣa ha vai tat sarvaṁ vakṣyatīti, te ha samit-pāṇayo  
bhagavantam pippalādam upasannāḥ.*

1. Sukeśa son of Bhāradvāja, Satya-kāma son of Śibi, Gārgya grandson of Sūrya, Kausalya son of Aśvala, Bhārgava of the Vidarbha country, Kabandhi son of Kātya, these, indeed, devoted to *Brahman*, intent on *Brahman*, seeking the highest *Brahman*, approached the revered Pippalāda with sacrificial fuel in their hands, thinking that he would explain all to them.

2. *tān ha sa ṛṣir uvāca, bhūya eva tapasā brahmacaryeṇa  
śraddhayā samvatsaram samvatsyatha, yathā-kāmaṁ praśnān  
pṛcchatha, yadi vijñāsyāmaḥ sarvaṁ ha vo vakṣyāma iti.*

2. To them that seer said; live with me another year with austerity, chastity and faith. Then ask us questions according to your desire and if we know, we shall, indeed, tell you all that.

*tapasā*: with austerity. sense restraint. *indriya-samyamena*. Ś.  
*brahmacaryeṇa*: with chastity. *yoṣitsmaraṇa-kīrtana-keḍipreḷṣana  
guhyabhāṣaṇa-saṁkalpādhyavasāyakriyā-nirvṛtti-lakṣaṇāṣṭavidhamait-  
huna-varjanarūpa-brahmacaryeṇa*. R.

### QUESTION CONCERNING THE SOURCE OF CREATURES ON EARTH

3. *atha kabaṇḍhī kātyāyana upetya paṇḍitāccha, bhagavan, kuto  
ha vā imāḥ prajāḥ prajāyante iti.*

3. Then Kabandhi, son of Kātya, approached him and asked, Venerable Sir, whence, verily, are all these creatures born?

*atha*: then, i.e. after a year.

### THE LORD OF CREATION CREATED MATTER AND LIFE

4. *tasmai sa hovāca prajā-kāmo vai prajā-patīḥ, sa tapo'tapyata,  
sa tapas tāptvā sa mithunam utpādayate, rayim ca prāṇam ca,  
ity etau me bahudhā prajāḥ karisyata iti.*

4. To him he said, *Prajā-pati* (the lord of creation), verily, was desirous of offspring. He performed austerity. Having performed austerity, he produced the pair, matter and life, thinking that they would produce creatures for him variously.

*rayi*: matter, feminine.

*prāna*: life, masculine. These two are interpreted also as food and its eater. Here we have a duality of primary existences answering to matter and form of Aristotle. The application of this duality in the following verses is somewhat strange.

### THE SUN IDENTIFIED WITH LIFE

5. *ādityo ha vai prāṇaḥ, rayir eva candramāḥ, rayir vā etat sarvam yan mūrtam cāmūrtam ca, tasmāt mūrtir eva rayiḥ.*

5. The sun, indeed, is life. Matter itself is the moon. Matter is, verily, all this, whatever is formed and formless. Therefore, whatever is formed is itself matter.

Matter and life interact and produce the whole creation. Everything, gross and subtle, is matter. In the cosmic process or becoming, there is always the element of matter. Rayi is the material medium in which all forms are expressed.

*rayir evānnam. Ś.*

*sarvam api bhūtajātam rayiḥ. R.*

6. *athāditya udayan yat prācīm diśam pravīṣati, tena prācyān prānān raśmiṣu sannidhatte yad dakṣiṇām yat pratīcīm yad udīcīm yad adho yad ūrdhvam yad antarā diśo yat sarvaṁ prakāśayati, tena sarvān prānān raśmiṣu sannidhatte.*

6. Now the sun, after rising, enters the eastern side. By that, he bathes in his rays all life that is in the east. When he illumines all the other sides of the south, the west, the north, below, above and in between, by that he bathes in his rays all living beings.

7. *sa eṣa vaiśvānaro viśva-rūpaḥ prāṇo'gnir udayate, tad etad ṛcābhyuktam.*

This is he, the Vaiśvānara fire, assuming every form, life and fire who rises (every day). This very doctrine is declared in a verse of the *Rg Veda*.

The sun which is life in its infinite variety rises as fire. *Vaiśvānara* is said to be the essence of all living beings, while *Viśva-rūpa* is said to be the essence of the whole cosmos, according to *Ā.*

*narāḥ jivāḥ viśve ca te narāś ca viśvānarāḥ, sa eva vaiśvānaraḥ sarva-jivātmakāḥ, viśva-rūpaḥ sarva-praṇācātmakāḥ iti bhedaḥ.*

8. *viśva-rūpaṁ hariṇam jāta-vedasam parāyaṇam jyotir ekam tapantam, sahasra-raśmiḥ śatadhā vartamānaḥ prāṇaḥ prajānām udayaty eṣa sūryaḥ.*

8. Who has all forms, the golden one, the all-knowing, the goal (of all), the sole light, the giver of heat, possessing a thousand rays, existing in a hundred forms—thus rises the sun, the life of all creation.

See Maitrī VI. 8.

The Sun, in many systems of ancient times, is regarded as the infinite life of all beings.

### THE YEAR IS IDENTIFIED WITH THE LORD OF CREATION

#### THE TWO ROUTES

9. *saṁvatsaro vai prajā-patiḥ, tasyāyane dakṣiṇam cottaram ca, tad ye ha vai tad iṣṭā-pūrte kṛtam ity upāsate, te cāndramasam eva lokam abhijayante, ta eva punar āvartante, tasmād ete ṛṣayah prajā-kāmā dakṣiṇam pratipadyante, eṣa ha vai rayir yah pitṛyānaḥ.*

9. The year, verily, is the lord of creation; of it (there are) two paths, the southern and the northern. Now those, verily, who worship, thinking 'sacrifice and pious acts are our work,' they win only the human world. They certainly return again. Therefore, the sages, desirous of offspring, take the southern route. This, which is called the path of ancestors, is verily matter (*rayi*).

The southern route is the material path where we perform acts with selfish desires. These acts are of two kinds *iṣṭa* and *pūrta*. The former relates to acts of ceremonial piety, observances of Vedic ritual, the latter to acts of social service and public good.

*agnihotraṁ tapas satyam vedānām upalambhanam, ālīhyam vaiśvadevam ca iṣṭam ity abhidhīyate; vāpi-kūpa-tatākādi devatāyatanaṁ ca anna-pradānam āramāḥ pūrtam ity abhidhīyate.*

10. *athottareṇa tapasā brahmacaryeṇa śraddhayā vidyayāt-mānam anviśyādityam abhijayante, etad vai prāṇānām āyatanam,*

*etat amṛtam abhayam, etat parāyanam, etasmān na punar  
āvartante, ity eṣa nirodhaḥ, tad eṣa ślokaḥ:*

10. But those who seek for the Self by austerity, chastity, faith and knowledge, they, by the northern route, gain the sun. That, verily, is the support of life breaths. That is eternal, the fearless. That is the final goal. From that they do not return. That is the stopping (of rebirth). About that, there is this verse:

Conventional piety and altruism are distinguished from ethical and spiritual development. The former do not save us from subjection to time; the latter do.

*tapas* is bodily control, bordering on mortification. *Brahmacarya* is sexual continence. *Śraddhā* is faith in the Divine. *Ātma-vidyā* is self-knowledge. *kāya-kleśādi-lakṣaṇena tapasā, strī-saṅga-rāhitya-lakṣaṇena brahmacaryeṇa, āstikya-buddhi-lakṣaṇayā śraddhayā pratyag-ātma-vidyayā. . . R.*

Through the Sun they attain to Brahman. *brahma-prāpti-dvāra-bhūtam adītyam. Ibid.*

II. *pañca-pādam pītarām dvādaśākṛtim diva āhuḥ pare ardhe  
purīṣiṇam  
atheme anya u pare vicakṣaṇam sapta-cakre ṣaḍara āhur  
arpitam.*

II. They speak of him as the father, having five feet, and twelve forms, seated in the higher half of the heavens, full of water. And others, again, speak of him as the omniscient set on (a chariot of) seven wheels and six spokes.

*pañca-pādam:* having five feet, i.e. five seasons.

Cp. R.V. I. 164. 12.

Ś says that *hemanta* and *śiśira* seasons are combined into one.

*pītarām:* father. Time is the father of all things. *sarvasya janayitvāt pītṛtvam. Ś.*

*dvādaśākṛtim:* twelve forms, twelve months.

Time is ever on the move in the form of seven horses and six seasons.

12. *māso vai prajā-patiḥ, tasya kṛṣṇa-pakṣa eva rayiḥ, suklaḥ  
prāṇaḥ, tasmād eta ṛṣayaḥ sukla iṣṭim kurvanti, itara itarasmin.*

12. The month, verily, is the lord of creation. Of this the dark half is matter, the bright half is life. Therefore, the seers perform sacrifices in the bright half, others in the other half.

The distinction between matter and form is stressed.

13. *aho-rātro vai prajā-patiḥ, tasyāhar eva prāṇo rātrir eva  
rayiḥ; prāṇam vā ete praskandanti ye divā rātryā samyuḥyam te  
brahmacaryam eva tad yad rātrau rātryā samyuḥyante.*

13. Day and night are, verily, the lord of creation. Of this, day indeed is life and the night verily is matter. They who join in sexual intercourse by day spill their life; that they join in sexual intercourse by night is chastity indeed.

It is clear from this verse that *brahmacarya* or chastity is not sexual abstinence but sex control. With all their exaltation of celibacy the Upaniṣads recognise the value of married life.

14. *annam vai prajā-patiḥ, tato ha vaitad relah, tasmād imāḥ  
prajāḥ prajāyante.*

14. Food, indeed, is the lord of creation; from this, verily, is semen. From this creatures here are born.

15. *tad ye ha vai tat prajā-pati vratam caranti te mithunam  
utpādayante.*

*teṣām evaiṣa brahma loko yeṣām taṇo brahmacaryam yeṣu  
satyam pratiṣṭhitam.*

15. Thus, those who practise this rule of the lord of creation, produce couples. To them alone is this brahmā world, in whom austerity, chastity and truth are established.

The seers of the Upaniṣads were not blind to the natural innocence and beauty of sex life and parental love.

16. *teṣām asau virajo brahma-loko na yeṣu jihmam, anytam, na  
māyā ceti.*

16. To them is that stainless brahmā world, in whom there is no crookedness, falsehood or trickery.

*māyā:* trickery, the art of saying one thing and doing another. *māyā nāma bahir anyathātmānam prakāśya'nyathaiḥ kāryam karoti sa māyā mithyācāra-rūpā. Ś.*

This use of the word *māyā* has led to the view that the world is deceptive in character.

### Question 2

### CONCERNING THE SUPPORTING AND ILLUMINING POWERS

1. *aiha hainam bhārgavo vaidarbhīḥ paṇḍita, bhagavan,  
katy eva devāḥ prajāḥ vidhārayante, katara etat prakāśayante,  
kaḥ punar eṣām varīṣṭha iti.*

1. Then Bhārgava of the Vidarbha country asked him (Pippalāda): Venerable sir, how many powers support the created world? How many illumine this? And who, again, among them is the greatest?

2. *tasmai sa hovāca, ākāśo ha vā eṣa devo vāyur agnir āpaḥ pṛthivī vān manaś cakṣuḥ śrotam ca, te prakāśyābhivadanti, vayam etad bānam avaśtabhya vidhārayāmah.*

2. To him, he said: 'ether verily is such a power—wind, fire, water, earth, speech, mind, eye and ear too. They, having illumined it, declare, "we sustain and support this body."'

*bāna*: body. *śarīra, kārya-kāraṇa-samghāta. Ś.*

### LIFE THE GREATEST OF THEM

3. *tān variṣṭhaḥ prāṇa uvāca, mā moham āpadyatha, aham evaitat pañcadhātmanam pravibhajyātad bānam avaśtabhya vidhārayāmi iti.*

3. Life, the greatest of them, said to them: 'Do not cherish this delusion; I, alone, dividing myself fivefold, sustain and support this body.'

*pañcadhā*: fivefold, the five forms of breath.

4. *te śraddadhānā babbhūvuh, so'bhīmānād ūrdhvam utkrāmata iva, tasmīn utkrāmāty yathetare sarva evotkrāmante, tasmīnś ca pratiṣṭhamāne sarva eva pratiṣṭhante, tad yathā makṣikā madhu-kara-rājānam utkrāmāntām sarva evotkrāmante tasmīnś ca pratiṣṭhamāne sarva eva pratiṣṭhante, evaṃ vān manaś cakṣuḥ śrotam ca, te pṛtāḥ prāṇam stuvanti.*

4. They believed him not. Through pride, he seemed to go upward (from the body). When he went up, all the others also went up. When he settled down, all others too settled down. This, as all the bees go up when the king bee goes up and as they settle down when the king bee settles down, even so, speech, mind, sight and hearing. They, being satisfied, praise life.

5. *eṣo'gnis tapaty eṣa sūrya eṣa parjanya maghavān eṣa vāyuh: eṣa pṛthivī rayir devaḥ sad-asac cāmṛtam ca yat.*

5. As fire, he burns; he is the sun. He is the bountiful rain-god; He is the wind. He is the earth, matter, god. He is being and non-being and what is immortal.

*sad-asat*: the formed and the unformed. *sat mūrtam, asat amūrtam. Ś.*

6. *arā iva ratha-nābhau prāṇe sarvam pratiṣṭhitam, tco yajūmsi sāmāni yajñāḥ kṣatram brahma ca.*

6. As spokes in the centre of a wheel, everything is established in life; the *Rg* (verses), the *Yajus* (formulas) and the *sāmans* (chants) as also sacrifice, valour and wisdom.

7. *prajā-patiś carasi garbhe tvam eva pratijāyase, tubhyam prāṇa prajāstv imā balim haranti yaḥ prāṇaḥ pratitiṣṭhasi.*

7. As the lord of creatures, thou movest in the womb; it is then thyself that art born again. O life, creatures—here bring offering to thee who dwellest with the vital breaths.

*Prajā-pati* moves in the form of the seed in the father and the son in the mother. *piṇḍ garbhe reto-rūpeṇa mātur garbhe putra-rūpeṇa. Ā.* This verse reveals the state of scientific knowledge in those days.

8. *devānām asi vahnitamāḥ pītrnām prathamā svadhā, ṛṣinām caritam satyam atharvāṅgirasām asi.*

8. Thou art the chief bearer (of offerings) to the gods; thou art the first offering to the fathers; thou art the true practice of the seers, descendants of Atharvaṇ and Aṅgiras.

9. *indras tvam prāṇa, tejasā, rudro'si parirakṣitā, tvam antarikṣe carasi sūryas tvam jyotiṣām patih.*

9. Indra art thou, O Life, by thy valour; Rudra art thou as a protector. Thou movest in the atmosphere as the sun, the lord of the lights.

10. *yadā tvam abhivarṣasy athemāḥ prāṇate prajāḥ, ānandarūpās tiṣṭhanti kāmāyānnaḥ bhaviṣyati.*

10. When thou pourest down rain, then these creatures breathe (and) live in a state of bliss (thinking) that there will be food according to their desire.

11. *vṛātyas tvam prāṇa, ekarsir atā viśvasya satpatih vayam ādyasya dātaraḥ, pitā tvam mātariṣva, naḥ.*

11. Thou art ever pure, O Life, the one seer, the eater, the real lord of all. We are the givers of what is to be eaten. O, all-pervading Air, thou art our father.

*vṛātya*: ever pure. 'Being the first born and so having no one else to initiate you, you are uninitiated. The meaning is that you are by nature, pure.' Ś. *prathamajātivād anyasya samśkartuḥ abhāvād asaṃskṛto vṛātyas tvam, svabhāvata eva śuddha ity abhi-prāyaḥ.* Later *vṛātya* came to mean one who lost caste by non-observance of prescribed ceremonies or otherwise. *saṃskāra-hīnaḥ.* See Ā and R.

*ekarṣi*: the one seer, the name given to Agni by the followers of the *Atharva Veda*. See *Īśa* 16.

12. *yā te tanūr vāci pratīṣṭhitā yā śrotre yā ca cakṣuṣi yā ca manasi santatā śivām tām kuru motkramiḥ.*

12. That form of thine which is well-established in the speech, or in the ear and in the eye, which exists continuously in the mind, make that auspicious; do not get away.

*śivām*: auspicious or restful. *śāntam*. Ś. *śobhanam*. R.

13. *prāṇasyedam vaṣe sarvaṃ tri-dive yat pratīṣṭhitam māteva putrān rakṣasva, śrīś ca prajñām ca vidhehi naḥ iti.*

13. All this is under the control of life, which is well established in the three worlds. Protect us as a mother her sons. Grant to us prosperity and wisdom.

For a controversy between *prāṇa* or life principle and the organs of sense, see C.U. V. 1. 6-15.

as a mother to her sons: In the *Devī Bhāgavata*, the devotee prays: 'O noble Goddess, may this relationship of mother and son prevail unbroken between thee and me, now and for ever more.'

*eṣa vāyor aviratā kila devī bhūyāt vyāptiḥ sadaiva janani sūtāyor ivārye.*

### Question 3

#### THE LIFE OF A PERSON

1. *atha hainam kausalyaś cāśvalāyanah papraccha, bhagavan, kuta eṣa prāṇo jāyate, katham āyāty asmiṃ charīre, ātmānam vā pravibhajya katham pratīṣṭhate, kenotkrāmate, katham bāhyam abhidhate, katham adhyātmam iti.*

1. Then Kausalya, the son of Aśvala, asked him (Pippalāda): Venerable Sir, whence is this life born? How does it come into this body? And how does it distribute itself and establish itself? In what way does it depart? How does it support what is external? How (does it support) what relates to the self?

2. *tasmai sa hovāca, atipraśnān pṛcchasi, brahmiṣṭho'siti tasmāt te'ham bravāmi.*

2. To him, he then said: You are asking questions which are (highly) transcendental. Because (I think) you are most devoted to *Brahman*, I will tell you.

*atipraśnān*: questions of a transcendental character such as the origin of the world, *janmāditvam*. Ś. Subtle questions, *sūkṣma-praśnam*. Ā.

3. *ātmanā eṣa prāṇo jāyate, yathaiṣā puruṣe chāyaitasminn etad ālatam, manokṛtenāyāty asmiṃ sarīre.*

3. This life is born of the self. As in the case of a person there is this shadow, so is this (life) connected (with the self). It comes into this body by the activity of the mind.

A person's life in this body is the appropriate result of his activities in the previous existence. As the shadow of former lives a new life arises.

4. *yathā samrādevādihikṛtān viniyuṅkte, etān grāmān etān grāmān adhiṣṭhasveti, evam evaiṣa prāṇah itarān prāṇān pṛthak pṛthag eva sannidhate.*

4. As a sovereign commands his officers, saying, 'you superintend such and such villages,' even so does this life allot the other vital breaths to their respective places.

5. *pāyūpasthe'pānam, cakṣuḥ śrotre mukha-nāsikābhyām prāṇān svayam pratīṣṭhate, madhye tu samānah eṣa hy etadd hutam annam samam nayati, tasmād etāḥ saptaṛciṣo bhavanti.*

5. The out-breath is in the organs of excretion and generation, the life breath as such is in the eye and ear as also in the mouth and nose. In the middle is the equalising breath. It is this that equalises whatever is offered as food. From this arise the seven flames.

6. *hr̥dy hy eṣa ātmā, atraitad ekaśatam nāḍīnām, tāsān śatam śatam ekaikasyām dvāsaptaṭīr dvāsaptaṭīh pratīśākhā nāḍī-sahasrāni bhavanti, āsu vyānaś carati.*

6. In the heart is this self. Here are these hundred and one arteries. To each one of these belong a hundred smaller arteries. To each of these belong seventy-two thousand branching arteries. Within them moves the diffused breath.

See C.U. VIII. 6-6; B.U. II. 1-19.

The self which is in the heart is the *jīvātman* or the *lingātman*. Ś and Ā.

7. *athaikayordhva udānah, puṇyena puṇyalokam nayati, pāpēna pāpam, ubhābhyām eva manuṣya-lokam.*

7. Now, rising upward through one of these the up-breath leads, in consequence of good (work) to the good world, in consequence of evil to the evil world, in consequence of both to the world of men.

8. *ādityo ha vai bāhyaḥ prāṇa udayati, eṣa hy enam cakṣuṣam*

*prānam anugrṃhānaḥ, pṛthivyām yā devatā saiṣā puruṣasyāpānam avaṣṭabhyāntarā yad ākāśas sa samāno, vāyur vyānaḥ.*

8. The sun, verily, rises as the external life for it is that which helps the life breath in the eye. The divinity which is in the earth supports a person's outbreath. What is between (the sun and the earth) is the equalising breath. Air is the diffused breath.

9. *tejo ha vai udānaḥ, tasmād upaśāntatejāḥ punar-bhavam indriyair manasi sampādyamānaḥ.*

9. Fire, verily, is the upbreath. Therefore, he whose fire (of life) has ceased, goes to rebirth, with his senses sunk in mind.

10. *yat cittas tenaiṣa prānam āyāti, prānas tejasā yuktaḥ saḥātmanā yathā samkalpitam lokam nayati.*

10. Whatever is one's thinking, therewith one enters into life. His life combined with fire along with the self leads to whatever world has been fashioned (in thought).

11. *ya evam vidvān prānam veda na hāsya prajā hīyate, amṛto bhavati, tad eṣa ślokaḥ:*

11. The wise one who knows life thus, to him there shall be no lack of offspring. He becomes immortal. As to this, there is this verse:

12. *utpattim āyatim sthānam vibhutvam caiva pañcadhā, adhyātmanā caiva prānasya vijñāyāmṛtam aśnute, vijñāyāmṛtam aśnuta iti.*

12. The birth, the entrance, the abode, the fivefold overlordship and the relation to self of the life, knowing these one obtains immortality, knowing these one obtains immortality.

Anyone who knows the birth of life, its entrance into the body, how it abides there in its fivefold division and knows its relation to the inner spirit enjoys eternal life.

#### Question 4

### CONCERNING SLEEP AND THE ULTIMATE BASIS OF THINGS

1. *atha hainam sauryāyanī gārgyaḥ paṇḍitaḥ, bhagavan, etasmin puruṣe kāni svāpanti, kāny asmin jāgrati, katara eṣa*

*devaḥ svāpnān paśyati, kasyaitat sukham bhavati, kasmin nu sarve sampratiṣṭhitā bhavanti iti.*

1. Then Gārgya, the grandson of Sūrya, asked him (Pippalāda): Venerable Sir, what are they that sleep in this person? What are they that keep awake in him? What is the god that sees the dreams? Whose is this happiness? In whom, pray, are all these established?

2. *tasmai sa hovāca: yathā, gārgya, maricayor arkasyāstam gacchataḥ sarvā etasmins tejo-maṇḍala ekī-bhavanti, tāḥ punaḥ punar udayataḥ pracaranti, evam ha vai tat sarvam pare deve manasy ekī-bhavati, tena tarhy eṣa puruṣo na śṛnoti, na paśyati, na jighrati, na rasayate, na spṛśate, nābhivadate, nādatte, nānan-dayate, na visṛjate, neyāyate, svāpīṭity ācaksate.*

2. To him, then, he said: O Gārgya, as all the rays of the setting sun become one in this circle of light and as they spread forth when he rises again and again, even so does all this become one in the supreme god, the mind. Therefore, in that state, the person hears not, sees not, smells not, tastes not, touches not, speaks not, takes not, rejoices not, emits not, moves not. (Then) they say, he sleeps.

3. *prānāgnaya evaitasmin pure jāgrati, gārhapatyo ha vā eṣopānaḥ, vyāno'nvāhārya-pacanaḥ, yad gārhapatyāt pranīyate prānayanād āhavanīyah prānaḥ.*

3. The fires of life alone remain awake in this city. The householder's fire is the out-breath. The (southern) sacrificial fire is the diffused breath. The in-breath is the oblation fire, from being taken, since it is taken from the householder's fire.

Life is conceived as a sacrifice and these three life breaths are symbolically identified with the fires used in the Vedic sacrifice. *gārhapatya*, householder's fire. It is the sacred home fire kept burning at home.

*anvāhārya-pacana*: southern sacrificial fire. It is the fire of the south used for offerings to the ancestors.

4. *yad ucchvāsa-niḥsvāśāv etāv āhuti samam nayatīti samānaḥ, mano ha vā va yajamānaḥ, iṣṭa-phalam evodānaḥ, sa evam yajamānam ahar ahar brahma gamayati.*

4. The equalising breath is so called because it equalises the two oblations, the in-breathing and the out-breathing. The mind, indeed, is the sacrificer. The fruit of sacrifice is the up-breath. It leads the sacrificer every day to *Brahman*.

See C.U. VI. 8. 1. In deep sleep the soul is said to be at one with Brahman; only we do not know it. See also C.U. VIII. 3. 2.

5. *atraiṣa devaḥ svapne mahimānam anubhavati, yad dr̥ṣṭam dr̥ṣṭam anupaśyati, śrutam śrutam evārtham anuśṛnoti, deśa-digan-taraiś ca praty anubhūtam punaḥ punaḥ praty anubhavati, dr̥ṣṭam cādr̥ṣṭam ca śrutam cāśrutam cānubhūtam cānanubhūtam ca sac cāsac ca sarvam paśyati sarvaḥ paśyati.*

5. There, in sleep, that god (mind), experiences greatness. He sees again whatever object has been seen, he hears again whatever has been heard, he experiences again and again whatever has been experienced in different places and directions. What has been seen and not been seen, what has been heard and what has not been heard, what has been experienced and what has not been experienced, what is existent and what is non-existent, he sees all; being all he sees (all).

Usually in dreams, we have reproductions of waking experiences but sometimes we have also new constructions. See B.U. IV. 3 9-18, where the creative side of dream consciousness is mentioned.

### DREAMLESS SLEEP

6. *sa yadā tejasābhībhūto bhavati, atraiṣa devaḥ svapnān na paśyati, atha tad elasmīn śarīre etat sukham bhavati.*

6. When he is overcome with light, then in this state, the god (mind) sees no dreams. Then here in this body arises this happiness.

The state of dreamless sleep is described here.

7. *sa yathā, saumya, vayāmsi vāso vṛkṣam sampratiṣṭhante, evam ha vai tat sarvam para ātmani sampratiṣṭhante.*

7. Even as birds, O dear, resort to a tree for a resting-place, so does everything here resort to the Supreme Self. They all find their rest in the Supreme Self.

8. *pṛthivī ca pṛthivī-mātrā ca, āpaś cāpo-mātrā ca, tejaś ca tejo-mātrā ca, vāyuś ca vāyu-mātrā ca, ākāśaś cākāśa-mātrā ca, cakṣuś ca draṣṭavyam ca, śrotam ca śrotavyam ca, ghrāṇam ca ghrātavyam ca, rasas ca rasayitavyam ca, tvak ca sparśayitavyam ca, vāk ca vaktavyam ca, hastau cādātavyam ca, upasthaś cānandayitavyam ca, pāyus ca visarjayitavyam ca, pādau ca gantavyam ca, manaś ca mantavyam ca, buddhiś ca boddhavyam*

*ca, aham-kāraś cāham-kartavyam ca, cittaṁ ca cetayitavyam ca, tejaś ca vidyotayitavyam ca, prāṇaś ca vidhārayitavyam ca.*

8. Earth and the elements of earth, water and the elements of water, fire and the elements of fire, air and the elements of air, ether and the elements of ether, sight and what can be seen, hearing and what can be heard, smell and what can be smelled, taste and what can be tasted, the skin and what can be touched, speech and what can be spoken, hands and what can be handled, the organ of generation and what can be enjoyed, the organ of excretion and what can be excreted, the feet and what can be walked, the mind and what can be perceived, the intellect and what can be conceived, the self-sense and what can be connected with the self, thought and what can be thought, radiance and what can be illumined, life-breath and what can be supported by it.

We have here an enumeration of the Sāṁkhya principles of the five cosmic elements, the ten organs of perception and action, mind, intellect, self-sense and thought together with light and life.

9. *eṣa hi draṣṭā, spraṣṭā, śrotā, ghrātā, rasayitā, mantā, boddhā, kartā, vijñānātmā, puruṣaḥ, sa pare'kṣara ātmani sampratiṣṭhate.*

9. He, verily, is the seer, the toucher, the hearer, the smeller, the taster, the perceiver, the knower, the doer, the thinking self, the person. He becomes established in the Supreme Undecaying Self.

The subject self is established in the Spirit which transcends all duality, even the distinction of subject and object.

10. *param evākṣaram pratipadyate sa yo ha vai tad acchāyam, aśarīram, alohitam, śubhram, akṣaram vedayate; yas tu, saumya, sa sarvajñaḥ sarvo bhavati. tad eṣa ślokaḥ:*

10. He who knows the shadowless, bodiless, colourless, pure, undecaying self attains verily, the Supreme, Undecaying (self). He who, O dear, knows thus becomes omniscient, (becomes) all. As to this, there is this verse:

11. *vijñānātmā saha devaiś ca sarvaiḥ prāṇā bhūtāni sampratiṣṭhanti yatra, tad akṣaram vedayate yas tu, saumya, sa sarvajñaḥ sarvam evāviveśa iti.*

11. He who knows that Undecaying (self) in which are established the self of the nature of intelligence, the vital

breaths and the elements along with all the gods (powers) becomes, O dear, omniscient and enters all.

### Question 5

1. *atha hainam śaibyaś satya-kāmaḥ paṇḍitaḥ, sa yo ha vai tad, bhagavan, manusyeṣu prāyañāntam aumkāram abhidhyāyita, katamaṁ vā va sa tena lokam jāyatīti.*

1. Then Satya-kāma, son of Śibi, asked him (Pippalāda): Venerable Sir, what world does he, who among men, meditates on (the syllable) *Aum* until the end of his life, win by that?

Ś explains *abhidhyāna* to be intense contemplative activity free from all distractions. *bāhya-viśayebhya upasamhṛta-karanāḥ samāhita-citto bhaktyāveśīta-brahmabhāve aumkāre ātma-pratyaya-santāna-vicchedo bhinnajālīya pratyayāntarākhilīkṛtonirvātastha-dīpa-śikha-samo' bhidhyāna-śabdārthaḥ.*

2. *tasmai sa hovāca, etad vai, satya-kāma, param cāparam ca brahma yad aumkārah, tasmād vidvān etenaivāyatanenaikataram anveti.*

2. To him, he said: That which is the sound *Aum*, O Satya-kāma, is verily the higher and the lower *Brahman*. Therefore, with this support alone does the wise man reach the one or the other.

The verse distinguishes between the Unqualified Absolute *Brahman* and the qualified Personal *Īśvara*.

3. *sa yady eka-mātram abhidhyāyita, sa tenaiva samveditas tūrnam eva jagatyām abhisampadyate; tam ro manusya-lokam upanayante, sa itra tapasā brahmacaryeṇa śraddhayā sampanno mahimānam anubhavati.*

3. If he meditates on one element (*a*), he, enlightened even by that, comes quickly to the earth (after death). The *Rcas* (verses) lead him into the world of men. There, endowed with austerity, chastity and faith, he experiences greatness.

4. *atha yadi dvi-mātreṇa manasi sampadyate, so'ntarikṣam yajurbhir unnīyate soma-lokam, sa soma-loke vibhūtiṁ anubhūya punar āvartate.*

4. Then, (if he meditates on this) as of two elements (*au*) he attains the mind. He is led by the *yajus* (formulas) to the intermediate space, the world of the moon; having experienced greatness there, he returns hither again.

5. *yaḥ punar etam tri-mātreṇa aum ity etenaivākṣareṇa param puruṣam abhidhyāyita, sa tejasi sūrye sampannah; yathā pādodaras tvacā vinirmucyata evaṁ ha vai sa pāpmanā vinirmuktah sa sāmabhir unnīyate brahma-lokam, sa etasmāj jīvaghanāt parāt-param puriṣayam puruṣam iṅṣate: tad etau ślokaḥ bhavatah.*

5. But if he meditates on the highest person with the three elements of the syllable *Aum* (*a, u, m*), he becomes one with the light, the sun. Even as a snake is freed from its skin, even so is he freed from sins. He is led by *sāma* (chants) to the world of *Brahmā*. He sees the person that dwells in the body, who is higher than the highest life. As to this there are these (two verses).

Ś says: The world of *Brahmā* is the world of *Hiranya-garbha* who is the lord of the *satya-loka*. *Hiranya-garbha* is the self of all the jīvas travelling in *saṁsāra*; for he is the internal self of all living beings in the subtle form and in him, the subtle self are all the jīvas strung together. So he is 'jīva-ghana.' *sa hiranya-garbhaḥ sarveṣāṁ saṁsārinām, jīvānām ātma-bhūtaḥ; sa hy antar-ātmā līnga-rūpeṇa sarva-bhūtānām, tasmin hi līngātmani samhatāḥ sarve jīvāḥ, tasmāt sa jīva-ghanah.*

The knower of the three elements *a, u, m*, sees the Supreme beyond the *Hiranya-garbha*. He obtains liberation and is not forced to return to mundane life. He sees the Supreme *Īśvara* who is beyond the world-soul and that vision qualifies him for liberation. *jīva-ghanāt param puruṣam paśyati, tato mukto bhavati. Ā.*

6. *tisro-mātrā mṛtyumatyaḥ prayuktā anyonya-saktā anavi-prayuktāḥ. kriyāsu bāhyābhyantara-madhyamāsu santyaḥ-prayuktāsu na kampate jñāḥ.*

6. The three elements (each) leading to death (by itself), if they are united to each other without being separated and employed in actions well performed, external, internal or intermediate, the knower does not waver.

If a man meditates on the three elements, separately, it is an emblem of mortality; if he meditates on them as interconnected, he gets beyond mortality. *jāgrat-svapna-susupta-puruṣāḥ saha sthānair mātrā-traya-rūpeṇa aumkāratma-rūpeṇa dṛṣṭāḥ sa hy evaṁ vidvān sarvātma-bhūta aumkāra-mayaḥ kuto vā calet kasmin vā. Ś.*

The interconnection of the three elements, *a, u, m*, indicates the inter-relatedness of the three worlds of waking, dream and sleep. See M.U.

He becomes one with the personal Supreme *Īśvara*, obtains



*sarvātmatva*, becomes one with the whole universe and is not disturbed as there is nothing independent of him, *sva-vyatirikṭābhāvāt*. Ā.

7. *ṛgbhir etam, yajurbhir antarikṣam, sāmabhir yat tat kavayo vedayante tam aumkāreṇaivāyatānenānveti vidvān yat tac chāntam, ajaram, amṛtam, abhayam, param ca.*

7<sub>1</sub> With the *ṛg* (verses) (one attains) this world, with the *yajus* (formulas) (one attains) the interspace and with the *sāman* (chants) (one attains) to that which the seers recognise. That, the wise one attains, even by the mere sound *Aum* as support, that which is tranquil, unaging, immortal, fearless and supreme.

*kavayah: sūrayah:* sages.

The Supreme status is beyond the three worlds. The *turiya* state, though it underlies the other three states also transcends them.

### Question 6

#### CONCERNING THE PERSON OF SIXTEEN POINTS

1. *atha hainam sukeśā bhāradvājah papraccha, bhagavan, hiranya-nābhah kausalyo rāja-putro mām upetyaitam praśnam aprcchata; ṣoḍaśa kalam, bhāradvāja, puruṣam vettha, tam aham kumāram abruvam, nāham imam veda, yady aham imam aveḍiṣam katham te nāvaksyam iti, sa-mūlo vā eṣa pariśusyati yo'nṛtam abhivadati, tasmān nārhamy anṛtam vaktum, sa tūṣṇīm ratham āruhya pravavrāja, tam tvā prcchāmi, kvāsau puruṣah iti.*

1. Then, Sukeśa, son of Bharadvāja, asked him: Venerable Sir, Hiranya-nābha, a prince of the Kosala kingdom approached me and asked this question, 'Bhāradvāja, do you know the person with sixteen parts?' I replied to that prince, 'I know him not. If I had known him, why should I not tell you about it. Verily, to his roots, he withers, who speaks untruth. Therefore, it is not proper for me to speak untruth.' In silence, he mounted his chariot and departed. I ask you about him, where is that person?

He who speaks an untruth withers to his roots.

2. *tasmai sa hovāca, ihāvāntah-sarīre, saumya, sa puruṣo yasminn etāh ṣoḍaśa kalāḥ prabhavanti iti.*

2. To him he said: Even here, within the body, O dear, is that person in whom these sixteen parts arise.

The self of the sixteen parts becomes in the *Sāṃkhya* system the *līnga-sarīra* or the subtle body (see below verse 4), with some modifications.

3. *sa iḥśāmcakre, kasminn aham utkrānta utkrānto bhaviṣyāmi, kasmin vā pratiṣṭhite pratiṣṭhāsyāmi iti.*

3. He (the person) thought (in himself): In whose departure shall I be departing? And in whose settling down shall I be settling down?

4. *sa prānam asṛjata, prānūc chraddhām kham vāyur jyotir āpah pṛthivīndriyam, mano'nnam, annād vīryam, tapo mantrāḥ karma lokāḥ, lokeṣu ca nāma ca.*

4. He created life; from life, faith, ether, air, light, water, earth, sense organ, mind and food; from food, vital vigour, austerity, hymns, works, worlds and in the worlds name.

Ś means by *prāna*, *Hiranya-garbha* or the world-soul. *hiranya-garbhāḥkhyam sarva-prāni-kāraṇādḥaram, antar-ātmānam*. Śraddhā or faith comes next and then the material elements. *Nāma* suggests individuation. The souls exist in the world-soul, in their subtle condition, and then they acquire embodiment or gross condition.

5. *sa yathemā nadyah syandamānāḥ samudrāyanāḥ samudram prāpyāstam gacchanti bhidyete tāsām nāma-rūpe samudra ity evam procyate, evam evāsyā paridraṣṭur imāḥ ṣoḍaśa kalāḥ puruṣāyanāḥ puruṣam prāpyāstam gacchanti bhidyete cāsām nāma-rūpe puruṣa ity evam procyate, sa eṣo' kalo'mṛto bhavati, tad eṣa ślokaḥ:*

5. As these flowing rivers tending towards the ocean, on reaching the ocean, disappear, their name-shape broken up, and are called simply the ocean, even so of this seer, these sixteen parts tending towards the person, on reaching the person, disappear, their name-shape broken up, and are called simply the person. That one is without parts, immortal. As to that there is this verse:

See M.U. IV. 2. 8; C.U. VIII. 10.

As the names of the rivers are lost in the sea, so are our names and shapes lost when we reach the Divine. 'To Tao all under heaven will come as streams and torrents flow into a great river or sea.' *Tao Te Ching*, XXXII. Cp. Rūmī, 'that your drop may become the sea' (Ode 12), and 'None has knowledge of each who enters that

he is so and so' (Ode 15. Nicholson: *Shams-i-Tabriz*). Eckhart says: 'When I go back into the ground, into the depths, into the well-spring of the Godhead, no one will ask me whence I came or whither I went.'

Cp. Christina Rossetti:

'Lord, we are rivers running to Thy sea,  
Our waves and ripples all derived from Thee,  
A nothing we should have, a nothing be  
Except for Thee.'

6. *arā iva ratha-nābhau kalā yasmin pratiṣṭhitāḥ  
taṁ vedyam puruṣam veda yathā mā vo mṛtyuḥ parivyathāḥ.*

6. In whom the parts are well established as spokes in the centre of the wheel, know him as the person to be known, so that death may not afflict you.

#### CONCLUSION OF THE INSTRUCTION

7. *tān hovāca, etāvad evāham etat param brahma veda, nātaḥ  
param astī ti.*

7. To them, then, he (Pippalāda) said, 'only thus far do I know of that Supreme *Brahman*. There is naught higher than that.'

8. *te taṁ arcayantaḥ, tvam hi naḥ pitā yo'smāham  
avidyāyāḥ param pārāṁ tārāyasi, iti; namaḥ parama-ṛṣibhyo  
namaḥ parama-ṛṣibhyāḥ.*

8. They praised him (and said): Thou, indeed, art our father who does take us across to the other shore of ignorance.

Salutation to the supreme seers.

Salutation to the supreme seers.

*naḥ pitā*: our father. The teacher who helps us to know the truth is the spiritual father as distinct from the physical father, *śarīra-mātram janayati*. Ś.

#### MUNḌAKA UPANIṢAD

The *Munḍaka Upaniṣad* belongs to the *Atharva Veda* and has three chapters, each of which has two sections. The name is derived from the root *mund*, 'to shave,' as he that comprehends the teaching of the Upaniṣad is shaved or liberated from error and ignorance. The *Upaniṣad* states clearly the distinction between the higher knowledge of the Supreme *Brahman* and the lower knowledge of the empirical world. It is by this higher wisdom and not by sacrifices or worship that one can reach *Brahman*. Only the *śaṁnyāsin* who has given up everything can obtain the highest knowledge.