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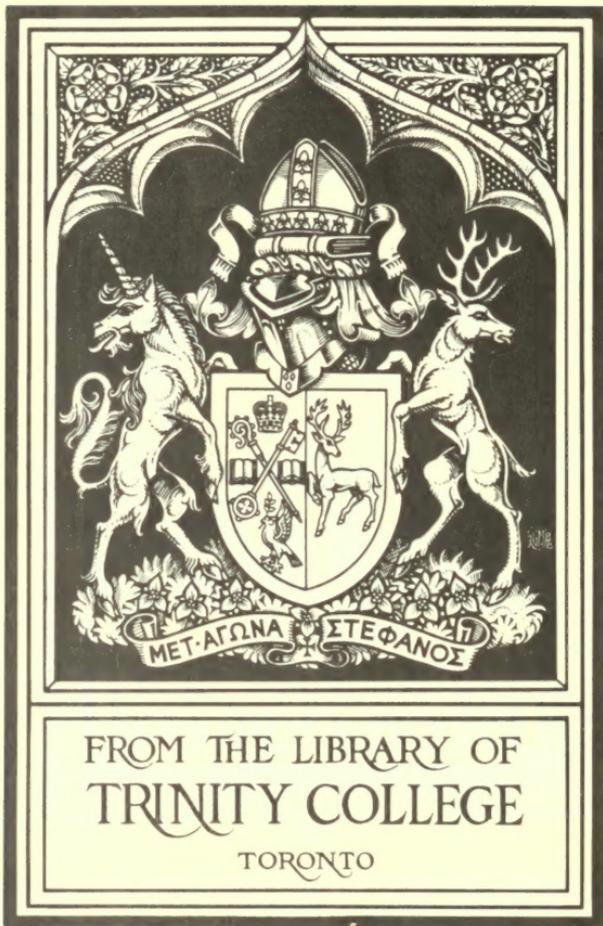
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SOME SAYINGS FROM
THE
UPANISHADS

L. D. BARNETT



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Some Sayings from
the
Upanishads.

DONE INTO ENGLISH
WITH NOTES

BY

L. D. BARNETT, M. A., D. LITT.

*Assistant in the Department of Oriental Books and
Mss. of the British Museum.*



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Foreword.

Wellnigh two thousand and eight hundred years ago, when the Aryans of India were growing somewhat weary of worshipping in blind veneration their fathers' gods of sky and cloud and dawn, there was a dreamer among them who one day sang thus of the world's beginning.

Not-Being then was not, Being was not, light-garth was not, nor heaven, nor what is beyond. Was there a shroud thereof? where, and in whose ward? Were there waters wildering, deep?

Death was not, nor deathlessness then, nor was understanding of night and day. Windless breathed as it listed This, lonely; beyond it was naught else.

Darkness first there was, hidden in darkness, beyond understanding; water was this All. When it was covered over with emptiness, by the might of heat was born the One.

First over it stirred Love, that was the first seed of mind, the bond of Being with Not-Being that by wisdom seers searching found in their heart.

Was their line spread forth aslant, or was it below, or was it on high? Sowers of seed there were, mighty ones there were. Food was below, striving above.

Who knoweth in sooth, who here may tell, whence and from what was this world's building? The gods were afterward in the building of this world; then who knoweth whence it came forth?

Whence came forth this world's building, whether He set it up or no, He soothly knoweth who is warden over it in the highest heaven — or haply He knoweth not. *

*) This hymn is in the Rig-veda, X. 129.

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Such were the searchings of heart with which Brahmans set forth from the old world of Aryan thought to the new — from the worship of manifold nature gods no more eternal than the Nature in which they were revealed, to the thought of the everlasting One, the changeless All-Being, Brahma.

These men did not wholly break with their past. They preserved many of their fathers' ceremonies; nay, they added many more, and developed a most complicated system of sacrificial ritualism. But there were many of them who saw through the shapes of the world and the sacrifices that controlled its weal a vision of the Infinite; and thus amidst the Brāhmaṇas, the lore of ritual, grew up the pantheism of the Upanishads.

There are many Upanishads, and they preach many doctrines. But the older Upanishads, amidst much wild and often tasteless fantasy, agree in this, that they hold the whole of existence to be One, a single Idea in essence unchangeable and indeterminable; with this every Soul or "Self" (*ātman*) is in reality one, bound to an unending sorrowful experience in body after body by its former "works". Every experience of the soul is the resultant of former works, and in turn has its resultant in experiences yet to come; and thus the infinite succession of works goes on, save for the happy few who succeed in annihilating the resultants of their souls' works in knowledge and quietude, and thus in their lifetime unite their Self with the everlasting selfhood of the Absolute.

Chhândogya Upanishad

Chapter VI.

The Teaching of Uddālaka.

There was one Śvetaketu, Āruṇi's son.¹ To him his father spake, saying "Śvetaketu, go walk the Brahma-way². Truly there is none of our stock, beloved, who is unlearned and a Brahman by birth only."

Twelve years old was he when he went in; and when he was four and twenty years old he had read all the Vedas, and came home swollen of soul, deeming himself learned, and haughty. To him his father spake, saying. "Śvetaketu, thou art swollen of soul, deeming thyself learned, and haughty; but, beloved, hast thou sought the lore whereby that which is not heard is heard, that which is not thought is thought, that which is not understood is understood?"

"Nay, my lord", said he, "how may this lore be?"

"As by one clod of clay, beloved, all things that are of clay may be understood, their several shapes

being but an holdfast of speech, and their name being in truth clay; as by one copper toy, beloved, all things that are of copper may be understood, their several shapes being but an holdfast of speech, and their name being in truth copper; as by one iron nail-knife, beloved, all things that are of iron may be understood, their several shapes being but an holdfast of speech, and their name being in truth iron; so is this lore, beloved." ³

"Indeed my lords knew not this. Had they known it, how should they not have spoken to me thereof? But now let my lord tell it to me."

"Be it so, beloved," said he.

"Being was This in the beginning, beloved, One with naught beside. Now some say that Not-Being was this in the beginning, One with naught beside, and from this Not-Being was born Being. But how in sooth may it be so, beloved?" Thus he spake. "How from Not-Being may Being be born? Nay, Being was This in the beginning, beloved, One with naught beside.

It thought in itself "I will be many, I will beget offspring." It brought forth Heat.

The Heat thought in itself "I will be many, I will beget offspring." It brought forth Water. Therefore whensoever a man sorrows or sweats, from heat ariseth thereupon water.

The Water thought in itself "I will be many, I will beget offspring." It brought forth food. Therefore whensoever it raineth, there is very much food. From water ariseth thereupon food for eating.

Three in sooth are the seeds of these born beings. They are from an egg, from a Live One, or from a sprout ⁴.

The Godhead thought in itself "Lo, I will go with the Live Self into these three godheads, and sunder them into Name and Showing ⁵. Threefold will I make each of them." The Godhead went with the Live Self into these three godheads, and sundered them into Name and Showing. Threefold it made each of them. Now learn from me, beloved, how each of these three godheads becometh threefold

The red showing of Fire is the showing of Heat; the white is of Water; the black is of Food. From Fire firehood hath gone away; its several shapes are but an holdfast of speech, their name in truth is "Three Showings." The red showing of the Sun is the showing of Heat; the white is of Water; the black is of Food. From the Sun sunhood hath gone away; its several shapes are but an holdfast of speech, their name in truth is "Three Showings." The red showing of the Moon is the showing of Heat; the white is of Water; the black is of Food. From the Moon moonhood hath gone away; its several shapes are but an holdfast of speech, their name in truth is "Three Showings." The red showing of the Lightning is the showing of Heat; the white is of Water; the black is of Food. From the Lightning lightninghood hath gone away; its several shapes are but an holdfast of speech, their name in truth is "Three Showings" ⁶.

Wotting this, great house-lords and great priests of yore spake thus: "None now may tell us of a

thing heard not, thought not, understood not of us." Thus men learned of them.

"What is as it were red is the showing of Heat": thus they knew. "What is as it were white is the showing of Water": thus they knew. "What is as it were black is the showing of Food": thus they knew. "What is as it were understood not is the meeting of these godheads": thus they knew.

Now learn from me, beloved, how each of these three godheads becometh threefold in coming unto Man.

Food eaten is sundered in three. The thickest stock thereof becometh dung, the middling flesh, the thinnest Mind. Water drunk is sundered in three. The thickest stock thereof becometh the body's water, the middling blood, the thinnest Breath. Heat eaten is sundered in three. The thickest stock thereof becometh bone, the middling marrow, the thinnest Speech.

So Mind, beloved, is of Food, Breath is of Water, Speech is of Heat."

"Let my lord teach me further."

"Be it so, beloved," said he.

When milk is churned, beloved, the thinness thereof riseth up; it becometh butter. So indeed when Food is eaten, beloved, the thinness thereof riseth up; it becometh Mind. When Water is drunk, beloved, the thinness thereof riseth up; it becometh Breath. When Heat is eaten, beloved, the thinness thereof riseth up; it becometh Speech. So Mind, beloved, is of Food, Breath is of Water, Speech is of Heat."

"Let my lord teach me further."

"Be it so, beloved," said he.

"**M**an is of sixteen sixteenth-deals, beloved. For fifteen days eat not, but drink Water as listeth thee. Breath is of Water; if one drink, it may not be severed.⁷"

For fifteen days he ate not, and then drew nigh unto him, saying "What shall I say, my lord?"

"The Rik-spells, beloved, the Yajus-spells, the Sāma-spells.⁸"

"Nay, my lord", said he, "they come not to my mind."

"If of a great piled fire, beloved," said he, "there should be left but one coal as big as a glow-worm, it would not then burn much withal; and so, beloved, of thy sixteen sixteenth-deals but one sixteenth-deal can be left, and with that now thou hast not any thought of the Vedas. Eat thou. Then shalt thou learn of me."

He ate, and then drew near to him. Whatsoever he asked him, he answered all. And thus he spake to him. "If of a great piled fire, beloved, there should be left but one coal as big as a glow-worm, and one should set it afire by laying grass upon it, it would then burn much withal; and so, beloved, of thy sixteen sixteenth-deals but one hath been left, and it hath been set afire by laying food upon it; with that now thou hast thought of the Vedas. So Mind, beloved, is of Food, Breath is of Water, Speech is of Heat."

This of him he learned, yea, he learned.

Uddālaka Āruṇa's son spake unto Śvetaketu his son, saying "Learn from me, beloved, of the

bound of sleep. When it is said that a man sleepeth, beloved, then it is that he hath won to Being. He hath *gone forth unto himself*. Therefore men tell of him that he sleepeth; for he hath gone forth unto himself⁹.

As a bird bound by a string flieth this way and that, and finding not elsewhere a seat halteth upon his tethering, so the Mind, beloved, flieth this way and that, and finding not elsewhere a seat halteth in the Breath; for the Mind hath the Breath for its tethering, beloved.

Learn from me, beloved, of hunger and thirst. When it is said that a man hath wish for food, it is that the Water *leadeth away the food*¹⁰. As men speak of an ox-leader, an horse-leader, a man-leader, so they tell of the Water, calling it *food-leader*. Herein learn thou, beloved, how this bud springeth up; it may not be without root. Where may its root be, but in food? So seek, beloved, with Food as bud for Water as root. With Water as bud, beloved, seek for Heat as root. With Heat as bud, beloved, seek for Being as root. All these things that be born, beloved, have their root in Being, their seat in Being, their stay in Being.

Now when it is said that a man thirsteth, it is that the Heat *leadeth away the drink*¹¹. As men speak of an ox-leader, an horse-leader, a man-leader, so men tell of the Heat, calling it *water-leader*. Herein learn thou, beloved, how this bud springeth up; it may not be without root. Where may its root be, but in water? So seek, beloved, with Water as bud for Heat as root. With Heat as bud, beloved, seek Being as root. All these things that be born, beloved, have their root in Being, their seat in Being, their stay in Being.

It hath before been said, beloved, how each of these three godheads becometh threefold in coming unto Man. Now when the Man goeth hence, speech betaketh it into mind, mind into breath, breath into Heat, Heat into the highest Godhead.

In this thinness ¹² hath this All its essence. It is the True. It is the Self. Thou art it, Śvetaketu."

"Let my lord teach me further."

"Be it so, beloved," said he

"As bees which be making honey, beloved, bring together saps of sundry trees and make the sap one, and these saps then may not severally know themselves whether they be sap of this tree or of that tree, so all these things that be born, beloved, when they have betaken them into Being wot not that they betake them into Being. Whatsoever they be here, tiger, or lion, or wolf, or boar, or worm, or moth, or gnat, or midge, that they are still.

In this thinness hath this All its essence. It is the True. It is the Self. Thou art it, Svetaketu".

"Let my lord teach me further."

"Be it so, beloved," said he.

"These streams of the east, beloved, flow eastward, they that be of the west flow westward. They go forth from sea to sea; thus the sea ariseth. As there they wot not whether they be this stream or that, so all these things that be born, beloved, when they come out of Being wot not that they be come out of Being. Whatsoever they be here, tiger,

or lion, or wolf, or boar, or worm, or moth, or gnat, or midge, that they are still.

In this thinness hath this All its essence. It is the True. It is the Self. Thou art it, Śvetaketu."

"Let my lord teach me further."

"Be it so, beloved," said he.

"If one should smite upon the root of this great tree, beloved, it would sweat sap, and live. If one should smite upon its midst, it would sweat sap, and live. If one should smite upon its top, it would sweat sap, and live. Being quick with the Live Self, it abideth ever lush and glad.

But if the Live One leave one bough, it withereth. If it leave another bough, it withereth. If it leave a third bough, it withereth. If it leaveth the whole tree, the whole withereth. So know thou, beloved," he said, "this thing whence the Live One hath gone away doth indeed die. But the Live One dieth not.

In this thinness hath this All its essence. It is the True. It is the Self. Thou art it, Śvetaketu."

"Let my lord teach me further."

"Be it so, beloved," said he.

"Bring from yonder a fig."

"Lo, my lord!"

"Break it."

"It is broken, my lord."

"What seest thou in it?"

"Lo, little seeds, as one may say, my lord!"

"Now break one of them."

"It is broken, my lord."

"What seest thou in it?"

"Naught whatsoever, my lord."

Then he said, "Of that thinness which thou beholdest not, beloved, ariseth this fig-tree which is so great. Have faith, beloved. In this thinness hath this All its essence. It is the True. It is the Self. Thou art it, Śvetaketu."

"Let my lord teach me further."

"Be it so, beloved," said he.

"Lay this salt in water, and on the morrow draw nigh unto me." And he did so.

He said unto him, "Bring me now the salt that thou laidst yestern in the water." He felt, and found it not; it was as melted away.

"Drink from this end thereof. How is it?"

"It is salty."

"Drink from the midst. How is it?"

"It is salty."

"Drink from that end. How is it?"

"It is salty."

"Cast it aside, and draw nigh unto me." And he did so.

"It is still so."

He said unto him, "Herein indeed thou beholdest not Being, beloved; and herein indeed it is. In this thinness hath this All its essence. It is the True. It is the Self. Thou art it, Śvetaketu."

"Let my lord teach me further."

"Be it so, beloved," said he.

“If a man, beloved, should be led with blindfolded eyes from the Gandhāras¹⁸ and be left in a wilderness, and should wander eastward or northward or westward or southward, for that he hath been led thither with blindfolded eyes and left with blindfolded eyes, until one should loose the wrapping of his eyes and say to him “The Gandhāras are hitherward, walk thou hitherward,” then he, being a learned and wise man, might ask of village after village and thus come home to the Gandhāras; and in such wise doth the man who hath a teacher know that he hath but a while to bide thereto until he be loosed and win home.

In this thinness hath this All its essence. It is the True. It is the Self. Thou art it, Śvetaketu.”

“Let my lord teach me further.”

“Be it so, beloved,” said he.

“When a man is sick, beloved, kinsfolk sit around him, saying “Knowest thou me? knowest thou me?” And whiles yet his speech hath not betaken it into mind, nor mind into breath, nor breath into heat, nor heat into the highest Godhead, so long he knoweth them. But when his speech betaketh it into mind, mind into breath, breath into heat, heat into the highest Godhead, then he knoweth them not.

In this thinness hath this All its essence. It is the True. It is the Self. Thou art it, Śvetaketu.

“Let my lord teach me further.”

“Be it so, beloved,” he said.

“They drag a man by the hand, saying “he hath robbed, he hath wrought theft! heat the axe for him!” If he be the doer of the deed, then he maketh himself a liar; speaking a lying oath and hiding himself in a lie, he taketh hold of the hot axe. He is burned; then he is slain.

But if he be not the doer of the deed, then he maketh himself true; speaking a true oath and hiding himself in truth, he taketh hold of the hot axe. He is not burned; then he is set free.

In this thinness hath this All its essence. It is the True. It is the Self. Thou art it, Śvetaketu.”

Thus of him he learned, yea, he learned.

Chhândogya Upanishad

Chapter III, § 14.

Śāṇḍilya's Core.

Brahma in sooth is this All. It hath therein its beginning, end, and breath; so one should worship it in stillness.

Now Man in sooth is made of will. As is Man's will in this world, so doth he become on going hence. Will shall he frame.

Made of mind, bodied of breath, revealed in radiance, true of purpose, ethereal of soul, all-working, all-loving, all-smelling, all-tasting, grasping this All, speaking naught, heeding naught, this my Self within my heart is tinier than a rice-corn or a barley-corn or a mustard-seed or a canary-seed or the pulp of a canary-seed. This my Self within my heart is greater than earth, greater than sky, greater than heaven, greater than these worlds.

All-working, all-loving, all-smelling, all-tasting, grasping this All, speaking naught, heeding naught, this is my Self within my heart, this is Brahma, to Him shall I win on going hence. He that hath this thought hath indeed no doubt.

So spake Śāṇḍilya, yea, Śāṇḍilya.

Bṛiḥad-āraṇyaka Upaniṣhad

Chapter IV, § 3—5.

The Lessons of Yājñavalkya.

To Janaka ¹ of Videha came Yājñavalkya ², being minded to speak with him. Now when Janaka of Videha and Yājñavalkya had spoken together of the Agnihotra ³, Yājñavalkya had promised him what boon he wished, and he chose that he might ask as listed him; and this he gave to him. So the king asked first—

“Yājñavalkya, what light hath this Man-Soul? ⁴”

“Sun’s light, O king,” said he; “’tis with the sun for light that he sitteth, goeth about, doeth his work, cometh back.”

“Verily it is so, Yājñavalkya. When the sun hath gone down, Yājñavalkya, what light hath this Man-Soul?”

“Moon’s light, O king,” said he; “’tis with the moon for light that he sitteth, goeth about, doeth his work, cometh back.”

“Verily it is so, Yājñavalkya. When the sun hath gone down, Yājñavalkya, and the moon hath gone down, what light hath this Man-Soul?”

“Firés light, O king,” said he; “’tis with fire for

light that he sitteth, goeth about, doeth his work, cometh back."

"Verily it is so, Yājñavalkya. When the sun hath gone down, Yājñavalkya, when the moon hath gone down, when the fire is stilled, what light hath this Man-Soul?"

"Voice's light, O king," said he; "'tis with Voice for light that he sitteth, goeth about, doeth his work, cometh back. Therefore where a voice is uplifted thither he goeth, albeit he cannot behold there his own hand."

"Verily it is so, Yājñavalkya. When the sun hath gone down, Yājñavalkya, when the moon hath gone down, when the fire is stilled, when the voice is hushed, what light hath this Man-Soul?"

"The light of Self, O king," said he; "'tis with Self for light that he sitteth, goeth about, doeth his work, cometh back."

"What is the Self?"

"It is the Man-Soul made of understanding amid the Breaths, the inward light within the heart, that walketh abroad, abiding as the same, through both worlds; he seemeth to meditate, seemeth to hover about; he becometh an understanding dream and fareth beyond this world.

This Man-Soul at birth-time winneth to body and is blent with ills; at death-time he fareth forth and leaveth ills, the shapes of Death.

Two seats hath this Man-Soul, this here and the seat in the world beyond; and midway is a third, the seat in sleep. Standing in this midway seat, he looketh upon the two seats, this here and the seat in the world beyond.

Now for that this ⁵ is a step toward the seat

in the world beyond, he walketh thereon and seeth both ills and joys. When he sleepeth, he taketh from this all-containing world a morsel, himself breaketh it down, himself buildeth it up, and sleepeth with his own brightness, with his own light. Then the Man-Soul hath Self for light.

Therein are no cars, no car-teams, no roads; but he createth cars, car-teams, roads. Therein are no joys, mirths, merriments; but he createth joys, mirths, merriments. Therein are no pools, rivers, ponds; but he createth pools, rivers, ponds. He is indeed the maker.

There be these verses there upon:

With sleep the golden Lonely Swan of Soul
doth overcome the body's sway, with eye
unslumbering looketh down on them that sleep,
taketh the Light, and so doth homeward fly.

The golden Lonely Swan of Soul doth leave
Breath warder of its nigher nest, and stray
deathless in outer paths; yea, deathless aye
it fareth whereso love may lead its way.

And as a god that sheweth many shapes,
it walks the bound of slumber high and low,
making a semblance now of mirth with maids,
and now of eating, seeing sights of woe.

Its seat of dalliance men may see,
itself no man beholdeth.

Therefore they say that one should not waken a man hastily; for it is hard to heal him to whom this [Man-Soul] winneth not back.

Now forsooth they say "this⁶ is indeed his place of waking; for whatso he seeth in waking the same

he seeth in sleeping." Here hath this Man-Soul Self for light "

"Verily it is so, Yājñavalkya. Behold, I give to my lord a thousand⁷. Speak on for our salvation."

"When he hath wantoned and wandered and seen righteousness and unrighteousness in this bound of sleep, he hasteneth back, by the way that he came, to the bound of waking. He is followed by naught of whatsoever he seeth here; for to this Man-Soul clingeth naught."

"Verily it is so, Yājñavalkya. Behold, I give to my lord a thousand. Speak on for our salvation."

"As a great fish goeth adown the two banks, the nigher and the further, so verily doth this Man-Soul go adown these two bounds, the bound of sleep and the bound of waking.

As a falcon or an eagle that hath ranged abroad in this sky foldeth its wings when it is weary and setteth itself to couch down, so verily doth this Man-Soul speed to that bound wherein he sleepeth desiring no desire, beholding no dream.

These his veins, called Hitā, are as an hair split a thousand times, such is their thinness; and they are full of white, blue, yellow, green, and red⁸.

When men seem to smite him and to crush him, when an elephant seemeth to pursue him, when he seemeth to fall into a ditch, then from unknowledge he hath imagination of that dread which he seeth in waking. But when like a king, like a god, he hath the imagination "I am this All", this is his highest world . . .

This is his shape of Self-love, of won love, of no love. Even as when embraced by his beloved a man wotteth naught of what is without or within, so

verily this Self of the body embraced by the understanding Self wotteth naught of what is without or within.

This is his shape wherein desire is overpast, ill cast off, dread foregone, grief sped. Herein the father is no father, the mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas, the offerings no offerings; herein the thief is no thief, the felon no felon, the Paulkasa no Paulkasa⁹, the Chāṇḍāla no Chāṇḍāla, the beggar-friar no beggar-friar, the anchoret no anchoret; he is followed not by righteousness, followed not by unrighteousness; for then he hath overpast all sorrows of the heart.

When he seeth not a thing, yet hath he sight, though he see not the thing erstwhile to be seen. He that hath sight may not lose his sight, for it is undying. But there is naught beside him, naught apart from him, that he may see . . .

When he understandeth not a thing, yet hath he understanding, though he understand not the thing erstwhile to be understood. He that hath understanding may not lose his understanding, for it is undying. But there is naught beside him, naught apart from him, that he may understand.

The Seer is as the waters¹⁰, One with naught beside him; he is the Brahma-world, O king." Thus he spake. "This is his highest hap, this is his highest world, this is his highest joy; of that joy other beings live on but a morsel . . .

"Verily it is so, Yājñavalkya. I give to my lord a thousand. Speak on for our salvation."

Then indeed Yājñavalkya was afraid, for he thought, "The king is wise, he hath driven me from all my bounds." But he said, "When a man cometh to

leanness, it is through age or sickness that he groweth lean. As the fruit of a mango or of an *udumbara* or *pippala* figtree should become loosened from its stalk, so verily this Self of the body cometh loosened from all the limbs and hasteneth back, by the way that he came, to the Breath.

As an heavy-laden car should go creaking, so verily this Self of the body laden with the understanding Self goeth creaking ¹¹.

As when a king goeth on his way liegemen, sheriffs, marshals, and burgh-masters meet him with food, drink, and lodging, saying "he cometh hither, he draweth nigh," so do all beings meet him that hath this knowledge ¹², saying "this is Brahma that cometh hither, that draweth nigh."

As when a king would go back liegemen, sheriffs, marshals, and burgh-masters gather around him, so do all the Breaths gather around him that hath this knowledge when he giveth up the ghost.

When this Self of body cometh to weakness and as it were falleth in a swoon, then do these Breaths gather around him. He taketh up these light-morsels and passeth away then into the heart.

When this Man-Soul of the eye turneth away, then hath a man no knowledge of shapes "He cometh one ¹³, he seeth not," they say. "He cometh one, he smelleth not," they say. "He cometh one, he tasteth not," they say. He cometh one, he speaketh not," they say. "He cometh one, he heareth not," they say. "He cometh one, he thinketh not," they say. "He cometh one, he feeleth not," they say. "He cometh one, he understandeth not," they say.

The peak of the heart shineth; by that light this Self passeth out, either from the eye or from the head or from other places of the body. As he goeth up, the inward Breath passeth up after him; after the inward Breath that passeth up all the other Breaths pass up. Self-feeling passeth away then. He knoweth, and hath understanding; knowledge and works, and likewise wisdom of the past, cling unto him.

As a caterpillar when it hath come to the end of a grass-haulm gathereth itself together, so verily this Man-Soul when he hath cast off this body and spent unknowledge gathereth himself together ¹⁴.

As a broiderer, taking away a morsel of the broiderery, weaveth another, a new and fairer shape, so verily this Man-Soul when he hath cast off this body and spent unknowledge weaveth another, a new and fairer shape, that of Fathers, or Gandharvas, or Brahmā, or Prajāpati, or Gods, or men, or other beings.

Brahma indeed is this Self made of understanding, made of mind, made of speech, made of breath, made of sight, made of hearing, made of ether, made of wind, made of light, made of water, made of earth, made of wrath, made of wrathlessness, made of joy, made of joylessness, made of law, made of lawlessness, made of all things. When one saith "he is made of this or that," it is that he becometh [this or that] according as he doeth or walketh [in this or that]. Doing good, he becometh good; doing unrighteousness, he becometh unrighteous; righteous he becometh by righteous work, unrighteous by unrighteous work.

Now forsooth they say that this Man-Soul is made of love. According as he loveth, so he willeth;

according as he willeth is the work that he worketh; to the estate of the work that he worketh doth he come.

On it there is this verse :

To that whereto it clung the token'd Mind,
itself not other, goeth with its Works.¹⁵
Yea, whatsoever work one doeth here,
its bound at length o'erpast, he fareth thence
again to this from that world, back to Work.

Thus he that hath loves. Now as to him that hath not loves. From him that is loveless, free of love, loving Self, and hath won his love, the Breaths pass not up. They come together in him, and as Brahma he goeth forth to Brahma.

On it there is this verse :

Whenso all loves lodged in the heart be sped,
the living groweth deathless, Brahma-fed.

As a snake's slough should lie dead, cast forth upon an anthill, so verily lieth this body. But this boneless, bodiless Understanding Self is Brahma, is the world, O King." Thus spake Yājñavalkya.

"I give to my lord a thousand," said Janaka of Videha.

"On it there be these verses :

A narrow, far-drawn, old-time path to me-ward,
this I in sooth have found, whereon the Wise,
that wot the way of Brahma, wandering forth
in full enlargement, hence to Heaven arise.

Therein, they say, are hues of blue and white,
hues ruddy, green, and red. It is a way
through Brahma found; therein the Brahma-knower
doth walk, the Radiant, he that worketh Right.¹⁶

Who worshipping Unknowledge goeth straight
 into blind darkness; blinder still the gloom
 wherein they come that stay their hearts on Knowledge.¹⁷

To worlds daemonic, wrapt in blinding murk,
 go forth with death unknowing witless folk.

To this and that we come, for that are we;¹⁸
 an This¹⁹ be known not, bitter is the bale.
 Deathless for aye are they that wot of This;
 and grievous is the way that others walk.

If man shall understand "this Self am I",
 what wish, what love shall stir him that he walk
 after the body down the ways of life?

Whoso shall find him the awaken'd Self,
 that lodgeth in this darkling patch'd-up house,
 builder of all is he, the All he maketh;
 his is the world, the world in sooth is he.

When straightway he beholdeth god in Self,
 sovran of what hath been and is to be,
 his thought no more shall waver in its way.

Undying I and learned, so I deem
 Brahma and deathless is that Self wherein
 abide the Ether and the Orders five.²⁰

The gods do worship to the Light of Lights,
 the everlasting Life, beyond whose bourn
 rolleth the restless year its tale of days.

Who knoweth Breath of Breath and Sight of Sight,
 Hearing of Hearing and the Food of Food,
 who knoweth Mind of Mind, hath understanding
 of Brahma everlasting, set on high,
 Mind shewing that naught manifold is here

He winneth death of death who seeth here
 a Manifold. By Mind there cometh sight
 of this unaging everlasting One.

Undimmed, beyond the ether, and unborn,
 mighty and everlasting is the Self.
 This known, wise Brahmans gather understanding,
 nor feed their thought upon a many words;
 for this is but a weariness of speech.

This Self is master of all, lord of all, king of all,
 ruleth over all this that is. By a good deed he
 groweth not greater, neither by an ill deed less. He
 is king of born beings, lord of the worlds, warden
 of the worlds, the dyke holding asunder these worlds
 so that they burst not one upon another.

Men seek knowledge thereof by utterance of the
 Vedas, by the Brahma-way, by mortification, by faith,
 by sacrifice, and by fasting. Knowing this, a man
 becometh a saint. Wandering friars wander forth
 seeking this for their world.

Therefore in sooth the learned and wise Brahmans
 of olden time desired not offspring. "What shall
 offspring avail us, whose Self is this world?" When
 they had departed from desire of sons, desire of
 substance, and desire of the world, they went about
 begging. Desire of sons is desire of substance; desire of
 substance is desire of the world; for both these are desires.

The Self is "No, No!" Not to be grasped, it is
 not grasped; not to be broken, it is not broken;
 unclinging, unbound, it clingeth not; it wavereth not.
 Therefore the deathless one passeth alike beyond
 the thought of his sinful works and beyond the
 thought of his godly works. Good and evil, work
 done and work undone, grieve him not. By no work
 whatsoever is the world lost to him.

Thereon a verse tells:

The Brahman's bidding might nor waxeth more
 nor waneth by his works. This shall he learn;
 the learned deeds of ill no more befoul.

Therefore he that hath this knowledge, being still, gentle, contented, patient, full of faith, shall see in his self the Self. He seeth it as all. All becometh Self to him. He becometh Self of all. He overcometh all sin; sin overcometh not him. He burneth all sin; sin burneth not him. Sinless, ageless, hungerless, thirstless is the Brahman who hath this knowledge.

This is the great unborn Self, that taketh food and giveth wealth²¹. He who hath this knowledge of the great unborn Self that taketh food and giveth wealth findeth wealth.

This is the great unborn Self, ageless, undying, fearless, deathless, yea, Brahma. Thou hast gotten fearlessness, O Janaka." So spake Yājñavalkya.

"I give to my lord the Videhas and likewise myself in thralldom."

This great unborn Self is ageless, undying, fearless, deathless, yea, Brahma. Fearless is Brahma. The fearless Brahma doth he become that hath this knowledge.

Now Yājñavalkya had two wives, Maitreyī and Kātyāyanī. Of these, Maitreyī spake the rede of Brahma; but Kātyāyanī had, so to say, but a woman's understanding. When he was making ready for another way of life²², Yājñavalkya spake thus, "Maitreyī, I am minded to go forth from this place. Behold, I will make a last reckoning between thee and Kātyāyanī."

Maitreyī said, "If this whole earth full of substance were mine, O my lord, should I thereby be deathless, or no?"

“Nay,” said Yājñavalkya, “thy life would be even as the life of them that have great possessions; but for deathlessness there is no hope through substance.”

Maitreyī said, “What should I do with that wherewith I may not become deathless? Tell me what thou knowest, my lord?”

Yājñavalkya said, “Verily as thou art loved of me, mistress, thou hast dealt lovingly with me. Lo, mistress, I will tell it to thee, I will set it forth to thee. Ponder the word which I declare.”

“Speak, my lord!”

Yājñavalkya said, “Not indeed for love of husband is a husband dear, but for love of the Self is a husband dear. Not indeed for love of wife is a wife dear, but for love of the Self is a wife dear. Not indeed for love of sons are sons dear, but for love of the Self are sons dear. Not indeed for love of substance is substance dear, but for love of the Self is substance dear. Not indeed for love of the Brahman-order is the Brahman-order dear, but for love of the Self is the Brahman-order dear. Not indeed for love of the Warrior-order is the Warrior-order dear, but for love of the Self is the Warrior-order dear. Not indeed for love of the worlds are the worlds dear, but for love of the Self are the Worlds dear. Not indeed for love of the gods are the gods dear, but for love of the Self are the gods dear. Not indeed for love of the Vedas are the Vedas dear, but for love of the Self are the Vedas dear. Not indeed for love of sacrifices are sacrifices dear, but for love of the Self are sacrifices dear. Not indeed for love of born beings are born beings dear, but for love of the Self are born beings dear. Not indeed for love of the All is the All dear, but for love of the Self

is the All dear. The Self in sooth should be beheld, heard, heeded, pondered, O Maitreyī; when the Self is indeed beheld, heard, heeded, understood, this All is known.

The Brahman-order hath given him over who seeth the Brahman-order in aught but the Self. The Warrior-order hath given him over who seeth the Warrior-order in aught but the Self. The worlds have given him over who seeth the worlds in aught but the Self. The gods have given him over who seeth the gods in aught but the Self. The Vedas have given him over who seeth the Vedas in aught but the Self. The sacrifices have given him over who seeth the sacrifices in aught but the Self. Born beings have given him over who seeth born beings in aught but the Self. The All hath given him over who seeth the All in aught but the Self. This Brahman-order, this Warrior-order, these worlds, these gods, these Vedas, these sacrifices, these born beings, this All, are this Self.

It is as when a drum is beaten, one cannot seize the sounds without; but when he seizeth the drum or the drum-beater, the sound is seized.

It is as when a lute is played, one cannot seize the sounds without; but when he seizeth the lute or the lute-player, the sound is seized.

It is as when a trumpet is blown, one cannot seize the sounds without; but when he seizeth the trumpet or the trumpeter, the sound is seized.

It is as when smoke goeth forth hither and thither from a fire laid with moist fuel; so indeed is breathed forth from this mighty Being the Ṛig-veda, Yajur-veda, Sāma-veda, Atharvāngirasa²³, Itihāsa, Purāṇa, Science, Upanishads, verses, Sūtras, minor inter-

pretations, interpretations, whatso is given, offered, made to be eaten and drunk, this world, the world beyond, and all born beings. From it are breathed forth all these.

It is as of all waters the meeting-place²⁴ is the sea, so of all touchings the meeting-place is the skin, so of all smellings the meeting-place is the nostrils, so of all tastes the meeting-place is the tongue, so of all shapes the meeting-place is the eye, so of all sounds the meeting-place is the ear, so of all purposes the meeting-place is the mind, so of all Vedas the meeting-place is the heart, so of all works the meeting-place is the hands, so of all goings the meeting-place is the feet, so of all knowledges the meeting-place is speech.

As a mass of salt hath naught else within and naught without, but is altogether massed of taste, so this mighty Being hath naught else within and naught beyond, but is altogether massed of understanding. From these born beings it ariseth, and into them vanisheth away.²⁵ After death there is no self-feeling. Thus I say, O Maitreyī." Thus spake Yājñavalkya.

Maitreyī said, "My lord hath brought me to the bound of bewilderment, in that he saith there is no self-feeling after death, and I understand it not."

Yājñavalkya said, "Verily I speak naught that is bewildering. Verily this Self is undying, never to be shattered; but it hath no touching of matter²⁶ . .

If there be Another, so to say, then will one see another, one smell another, one taste another, one greet another, one hear another, one think on another, one touch another, one understand another.²⁷ But when the All is Self to him, wherewith and whom

shall one see? wherewith and whom shall he smell? wherewith and whom shall he taste? wherewith and whom shall he greet? wherewith and whom shall he hear? wherewith and whom shall he think on? wherewith and whom shall he touch? wherewith and whom shall he understand? wherewith shall he understand the one wherewith he understandeth this All? wherewith shall he understand the Understander? Thus art thou lessoned, O Maitreyī. Such in sooth is deathlessness."

So spake Yājñavalkya, and went forth.

Kaṭha Upaniṣhad.

Of his desire Vājaśravasa offered up all his substance. He had a son, by name Nachiketās.

When the gifts were brought, faith came unto him, albeit he was but a lad, and he thought :

“Kine that have drunk their water, eaten their grass, yielded their milk, and spent their strength — joyless in sooth are the worlds whither he goeth that giveth these.”

He said unto his father, “Beloved, unto whom wilt thou give me?” Twice and thrice he spake unto him. And he said, “I give thee unto Death.”

[Nachiketās spake :] “I go first among many, I go midmost among many. Hath Death haply any need for me today ?”

Behold how it hath been with men of old, behold likewise how it shall be with men to come. As corn doth mortal man ripen, as corn he riseth up again.”

[Death’s house-folk spake :] “As fire is a Brahman that cometh as guest into a house. Thus do men appease him ; bring water, O son of Vivasvat !¹

Hope and expectation, winnings, fair speech, good of offering and charity, sons and cattle all of the witless man in whose house he abideth without eating doth a Brahman take away.”

[Death spake:] "Three nights, O Brahman, thou hast abided an honourable guest in my house without eating. Homage to thee! fair fall me! therefore choose thou three boons."

[Nachiketas spake:] "That my father Gautama² be of gentle spirit, kindly, and void of wrath toward me, and that he know and greet me when I am sent from thee — this is the first of the three boons that I choose."

[Death spake:] "As of old shall Auddālaki Āruṇi by my leave know thee; in pleasantness he shall lie by night and void of wrath, having seen thee set free from the mouth of Death."

[Nachiketas spake:] "In the world of Heaven is no fear at all; there thou art not, nor hath one dread of age. Having passed alike hunger and thirst and fared beyond grief, one joyeth in the world of heaven."

Thou knowest the Heavenly Fire, O Death. Tell of it to me, for I have faith. The worlds of Heaven possess deathlessness.³ This I choose for a second boon."

[Death spake:] "I will tell thee — hearken to this word of mine — for I understand the Heavenly Fire, O Nachiketas. Know thou that this, lodged in its hiding-place, is the way to win boundless worlds, yea, is their foundation."

So Death told him of the Fire which is the worlds' beginning, what bricks it hath, and of what greatness they be, and in what wise ordered, as he had spoken; and again he spake to him joyfully.

The great-hearted one in gladness said unto him, "I give now to thee yet another boon. Thy name shall this fire bear. Take this way⁴ of manifold semblance.

He that hath kindled the three Nāchiketa fires, that hath union with the Three⁵, and that doeth the threefold work, passeth over birth and death. Knowing and understanding the worshipful God in whom is knowledge of the Brahma-born⁶, he cometh unto this boundless peace.

He that hath the three Nāchiketa fires, that knowing these three things doth with such knowledge build up the Nāchiketa fire, breaketh first Death's bonds, passeth beyond grief, and joyeth in the world of Heaven.

This, O Nachiketas, is thy Heavenly Fire that thou hast chosen for a second boon. This fire shall men call thine. Choose a third boon, O Nachiketas."

[Nachiketas spake:] "When a man dieth, there is this unsureness, that some say "he is" and some "he is not"; this would I know, taught by thee; this is the third boon of the boons."

[Death spake:] "The Gods themselves have been of old in unsureness thereof; truly it is not readily to be understood. Subtile is this law. Choose another boon, O Nachiketas; urge me not, release me of this."

[Nachiketas spake:] "The Gods themselves, sayest thou, have been in unsureness thereof, and thou, O Death, sayest it is not readily to be understood, and no other may be found like unto thee to declare it — therefore no other boon is peer of this."

[Death spake:] "Choose sons and grandsons that shall live an hundred years, much cattle, elephants and gold, horses; choose great space of earth, and live thyself for years as many as thou wilt.

If thou thinkest of a boon peer to this — substance and long life — choose it. Be thou over the

wide earth, O Nachiketas; thy desires I make thee to possess.

Pray as thou wilt for all desires that be hard to compass in the world of men — these damsels, with chariots and viols, the like of whom may not be won by men; of them, whom I shall give thee, make thy hand-maids. But ask me not of death, O Nachiketas."

[Nachiketas spake:] "They abide but to the next morrow⁷ for mortal man, O Death, they waste the strength of all sense-instruments. Surely the whole of life is but a little. Have for thyself chariots, for thyself dance and song.

Not by substance shall man be made content. Shall we possess substance if we have seen thee? shall we live, whilst thou rulest? Nay, this is the boon that I must choose.

What mortal man fading in low estate on earth, if he should meet the deathless ones that fade not, and should understand and ponder upon the joys of beauty and love, will have pleasure in long life?

Tell us, O Death, that whereof they have this unsureness, that which is in the great yonder-world. The boon which goeth into the hidden place, and no other than that, doth Nachiketas choose"

[Death spake:] "Blessedness is one thing, Pleasantness is another thing; these twain, having unlike ends, bind man. Him who of these taketh unto himself Blessedness good befalleth; but he that chooseth Pleasantness swerveth from his end.

Blessedness and Pleasantness come unto man. The wise goeth round about them, and discerneth. Blessedness the wise chooseth, rather than Pleasantness;

the simple, rather than what he may win and keep, chooseth Pleasantness.

Thou, Nachiketas, hast pondered on loves pleasant and of pleasant semblance, and let them pass, falling not into the path⁸ of substance wherein sink many men.

Widely sundered and of several ends are the twain, Unknowledge and Knowledge, as men call them. Nachiketas, I trow, is a seeker after knowledge; loves many have not carried thee away.

Abiding in unknowledge, deeming themselves wise and learned, fools go about staggering, like blind men led by a blind man.

The yonder-world sheweth itself not to the foolish heedless man who is bewildered with the bewilderment of substance. Deeming that this is the world and there is no other, he falleth again and again under my sway.⁹

There is one who may not be gotten by many even for hearing, whom many though they hear may not know; wondrous is he who telleth thereof, skilful he that getteth Him, wondrous he that knoweth Him, taught by a skilful

Told by a low man, He is not easy to be understood, for He is imagined in manifold wise. If He be not told by another, there is no way thereto¹⁰; more subtile He is than the bigness of an atom, a thing beyond reasoning.

This lore that thou hast won, beloved, may not be gotten by reasoning, but if told by another it is to be easily understood. Verily thou art of true constancy. Would I might have another like thee, Nachiketas, to ask of me!"

[Nachiketas spake:] "I know that treasure, as men

call it, is not lasting; for not by things that abide not is won that which abideth. So I have piled the Nāchiketa fire; with substance not lasting have I won an everlasting."

[Death spake:] "The winning of love, the foundation of the universe, the boundlessness of desire, the bourn beyond dread, the mighty of praise, the widespread, yea, the foundation hast thou seen, Nachiketas, and wise in thy constancy hast let it pass.

That Ancient hard to see, who is come into his secret place, who lodgeth in hiding, dwelleth in devious place, Him the wise by learning the Rule of the One over Self deemeth to be God, and leaveth behind him joy and sorrow...

This being of understanding is not born, nor dieth He; He cometh forth from no other, no other from Him. Unborn, abiding, everlasting is this Ancient, and is smitten not when the body is smitten.

If he that smiteth deemeth that *he* smiteth, and he that is smitten deemeth that *he* is smitten, they both understand not; this smiteth not, is smitten not¹².

Subtler than the subtile, greater than the great, the Self is lodged in His hiding-place within these living things. This might of the Self doth a man see who is wishless and hath his griefs sped by stillness of sense.

Sitting, he walketh afar; lying, he goeth everywhere. Who save me should know this joying-joyless god?

Deeming the Self to be bodiless in bodies, steadfast in the unsteadfast, mighty, dwelling everywhere, the wise grieveth not.

This Self may not be gotten by lesson, nor wisdom, nor much hearing. By him that He chooseth is the Self to be gotten; to him He unveileth His own shape¹³ . . .

Who knoweth thus where He is to whom Brahman-order and Warrior-order alike are as pottage, and Death the spice thereof?"

Coming in service to the eleven-gated town¹⁴ of the Unborn whose thought is not crooked, one grieveth not, but is loosed, and getteth enlargement. Verily this is That¹⁵.

The Swan dwelling in brightness is He, the Vasu dwelling in the air, the Sacrificer dwelling in the altar, the Guest dwelling in the threshold, the dweller amidst men, gods, the Order, the heavens; the one born of water, born of kine, born of the Order, born of the mountains, the mighty Order¹⁶

He bringeth up the upward breath, throweth back the backward breath. To Him, the Little One that sitteth in the midst, all the gods do worship¹⁷.

When He, the body-dweller lodged in the flesh, falleth away and is loosed from the body, what is left there? Verily this is That.

Not by upward breath, not by backward breath liveth any mortal man; but by another they live, wherein these twain are lodged.

Lo, I will tell thee, O Gautama, of this hidden ancient Brahma, and how it is with the Self when one hath come to death.

Some win to the womb, incarnate for bodied being, some come unto unmoving things, according as they have worked and learned.

The Man-Soul who abideth awake in them that sleep, shaping love upon love, that is the Bright, that is Brahma, that is the Deathless hight; therein are lodged all worlds; beyond that no one goeth. Verily this is That.

As the one Fire that hath come into the world is diversely moulded to shape after shape, so the one Self within all born beings is diversely moulded to shape after shape, and is without.

As the one Wind that hath come into the world is diversely moulded to shape after shape, so the one Self within all born beings is diversely moulded to shape after shape, and is without.

As the Sun, eye of the whole world, is not fouled by the outward uncleannesses seen of the eyes, so the one Self within all born beings is not fouled by the world's grief, and is without¹⁸.

The wise, who behold dwelling in their self the one lord, the Self within all born beings who sheweth in many ways His one shape, have everlasting joy; not so other men

The wise, who behold dwelling in their self the abiding one amidst the unabiding, the thinker amidst them that think, the one ordainer of the loves of many, have everlasting peace; not so other men.

That this is That they deem the highest joy, beyond telling. How may I understand whether That giveth or taketh light?

To That the sun giveth not light, nor moon and stars, nor these lightnings; how then should this fire? As He giveth light, the All giveth light after Him; by His light this All taketh its light.

There is this ancient Fig-tree with roots upward and branches downward¹⁹. That is the Bright, that is Brahma, that is the Deathless high; therein are lodged all worlds; beyond that no one goeth. Verily this is That.

This whole universe altogether, thence come forth, quaketh in the Breath. A great dread it is, a brandished thunderbolt. They that know it become deathless.

From dread thereof the Fire gloweth, from dread the Sun gloweth, from dread run Indra and the Wind and fifthly Death.

If one be not able to understand²⁰ here ere the body fall asunder, then is he made ready for bodied being amongst the creations in the worlds.

He is beheld in Self, as in a glass; in the world of the Fathers, as in a dream; in the world of the Gandharvas, as in water altogether; in the world of Brahman, as in light and shadow . . .

Neither by speech, nor mind, nor by the eye can He be gotten; how may He be understood but in him that saith "He is"?

He may be understood by the words "He is", and as Reality in either wise²¹. When He is understood by the words "He is", His Reality becometh clear.

When all the loves lodged in his heart are sped, then mortal man becometh deathless; then he hath for his fare Brahma.

When all the ties of his heart here are sundered, then mortal man becometh deathless. Thus the lesson.

NOTES.

Notes on the Chhāndogya Upanishad.

The course of thought in this chapter is as follows:

§§ 1—2. In knowledge of the Absolute is knowledge of all things. The First Being, the essence of all existence, is the Absolute (Thought without thinking) or Supreme Brahma, here termed *Sat*, “the Existent” or “Being” (τὸ ὄν). To form a determinate universe, this pure Being evolves from itself Heat; thence arises Water, thence Food (i. e. Earth, embodying the nutritive forces of nature). §§ 3—4: Being in its quality of *Jīvātman* (“live Self,” i. e. essential reality of a *determinate* universe) makes these three physical elements manifest in the categories of Name (mental conception) and Form (physical perception). Thus arises a Macrocosm, cognised in and by a universal Self, Sôul or Understanding. §§ 5—7: Then arises within it the human Microcosm, framed of the three elements Heat, Water, and Food; man’s subtlest physical faculties, namely Speech, Breath, and Mind, are made from the subtlest parts of Heat, Water, and Food respectively. § 8: Besides these, man (*purusha*) has a Self (*ātman*, *jīvātman*, “live self”, the true Man, corresponding to the universal

Self); and in dreamless sleep this Self or Man returns for a while to pure Being, his origin and place of rest, leaving the body under the presidency of Breath (the source and sum of the unconscious physical functions, including even Mind). Facts of etymology, and also the general doctrine of evolution set forth in § 2, confirm this belief. The process of evolution is reversed when the Self departs and the individual body perishes. Thus the ultimate essence of the whole determinate universe is "Being", an invisible, intangible, incomprehensible substance, absolute Thought-Matter, absolute Selfhood, in which all beings are one. §§ 9—10: In dreamless sleep living beings are without consciousness of their determinate existence, as their Self is merged in Being; but so long as they live their physical conditions remain without fundamental change. § 11: Death occurs when the "live Self", individual Soul, leaves the physical person. §§ 12—13: Examples shew that the essence of living matter is invisible, intangible, homogeneous Being. § 14: Men generally have delusive notions as to their true Self; but sometimes a man by natural gifts and the guidance of a teacher realises at length its true character and the certainty of the final release of his Self for ever from association with bodily conditions. § 15: Determinate cognition of particulars ceases on death (until the Self come to another body, if so be). § 16: In an ordeal, a man swears to his innocence, and attests his oath by grasping a red-hot axe. The iron burns him if he lies, that is, if he denies and repudiates his identity or Selfhood; it burns him not if he tells the truth, that is, if he maintains the reality of his Selfhood. Thus merely physical matter fails to influence the condition of

Self when it preserves its character of pure reality; and hence we can understand that he who has morally and intellectually realised the absolute and universal nature of his Self ensures it for all time to come against the influences of physical being, and his Self never returns to life in body.

1. Śvetaketu was an *Āruneya*, "son of Āruṇi"; Āruṇi, "son of Āruṇa", was Uddālaka.

2 The "Brahma-way" (*brahma-charya*, "walking in Brahma") is the technical term for the chastity demanded of a Brahman during the time of his studies, and generally for the course of study itself.

3 The lore which Śvetaketu does not know is that which perceives the universal in particulars. The various things made e. g. of clay are in their "several shapes" (*vikāra*, properly "modification"), designated for convenience by various names, e. g. jar, basin, jug, etc.; but they all come under the general term "clay"; and so all the particular forms in which abstract Being determines itself should properly be termed "Being".

4. Organic beings are of three classes — those propagated through eggs (e. g. birds and fishes), those propagated from beings possessing a Soul or Self (e. g. mankind), and vegetables.

5. The Absolute Brahma, having created the three physical elements, enters into them in its quality of *Īvātman*, "live Self", macrocosmic Soul. By this, and by the corresponding microcosmic Self of man, the elements are determinately cognised in terms of ideas (*nāma*, "name") and form (*rūpa*, including perception of both shape and colour).

6. Each of the luminous bodies of nature — fire, sun, moon, and lightning — reveals itself to cognition in three colours, red, white, and black, which are the colours in which Heat, Water, and Earth respectively manifest themselves. Hence each of these luminous bodies is but a phase of the combinations in which Heat, Water, and Earth collectively reveal themselves; its character does not form an independent species. E. g., there is in the sun no specific “sun-ness”, no character specifically distinguishing the sun as such from the moon; both sun and moon are in essence merely phases in the revelation of the three elements.

7. Man (*Purusha*) as an aggregate of physical faculties inspired by Self or Soul is imagined to be divisible into 16 parts, one of which is exhausted with each day of fasting. One of these faculties is Breath, evolved from the element of Water; it is the chief and representative of all the senses, and signifies the activity of Brahma in maintaining the functional energies of life, working as bodily breath in the microcosm and as wind in the macrocosm. So long as a little of it is preserved (by drinking water), the other functions still exist potentially

8. The verses of the three Vedas — Ṛig-veda, Yajurveda, and Sāma-veda. The Atharvaveda or Atharvāṅgīrasa, nowadays included in the Vedic canon, is not here reckoned as a Veda; it contains a large amount of magic, and below (Bṛihad-ār. § 3) is included in the traditional lore of the Brahmanic schools.

9. A play upon the word *svapiti*, “he sleeps”, which the author fantastically connects with *svam apīta*, “gone forth to himself.” The idea is more fully worked out in the Bṛihad-āranyaka Upanishad

below. In the next sentence *Mind* is used loosely for Soul or Self, *Jivātman*.

10 *Aśanāyā*, "hunger", is fancifully derived from *aśana*, "food", and *nayate*, "he leads". This is to support the theory that body is evolved from food, food from water, water from heat, heat from pure Being

11. Another fantastic etymology, deriving *udanya*, "thirst", from *udan*, "water", and *nayate*, "he leads".

12. Literally, "this universe is the having this subtleness as essential character." The term "thinness" (*animā*, literally "atomicity", atomic or supra-sensual fineness) shews that the author conceived the Absolute or pure Being as essentially material substance, though without any attributes of materiality. Being, Thought, and Matter are ultimately one to him.

13. The name of the tribe of the Gandhāras still survives in the modern *Kandahar*.

Notes on the Brihad-āraṇyaka Upaniṣhad.

This episode repeats and expands some of the ideas of the Chhāndogya given above, the course of thought being as follows: —

§ 1. All activities of man in the sphere of determinate being are inspired and guided by the *Self* or Soul, also called *Puruṣa* or “man”, i. e. the real Man within man, or, as we may say, Man-Soul. This force, a phase of the universal Understanding or Absolute-Thought in the sphere of determination and hence characterised by determinate cognition (*vijnāna*), resides, while the living man is awake, in his heart, amidst the Breaths (i. e. the sum of forces which in the living body become determined as the several sense-perceptions); when death occurs it goes thence, usually entering new bodies in accordance with the merit of previous works of deed and thought, but in a few cases it goes back to its source the Absolute or Supreme Brahma, never to return thence. During sleep it for a while frees itself from the body. In dreamless sleep it goes back for a short time to the universal understanding in which all individual self-consciousness is merged in the illimitable impersonal consciousness of all-being, the wave,

as it were, sinking in the unfretted ocean of cosmic Thought. In dreaming sleep it stands in a sphere midway between waking experience and the universal understanding; into this sphere it carries a few of the conceptions arisen from the latter, and with them builds up for itself new worlds of fancy. Thus the highest condition attainable by Soul attached to body is represented by dreamless sleep.

§ 2. When one who has lived a worldly life is near to death, the microcosmic Soul ceases to diffuse its vivifying powers over the body, and withdraws together with the Breaths into its seat in the heart. The latter now suspend their determinate qualities, assimilating them to the fundamentally unconditioned being of Soul. Then the Soul passes out; the Breaths follow it, merging into the sum of the material forces of the cosmos. In departing it loses the essential quality of individual existence, self-consciousness; but it retains as its essence the abstract faculty of knowledge (*jnāna*), which when another bodily existence is begun becomes realised as determinate "understanding" (*vijnāna*), and it likewise carries with it residues of mental and bodily experiences which survive as *samskāras*, forces determining its future relations to physical conditions. As the Self-personality in bodily life is an aggregate of Self as "understanding", physical elements, and spiritual forces, hence desire, will, and consequent actions determine the mutual relations of these constituents, i.e. the good or evil, the merit, of the personality; and as after death the "understanding" Soul is lodged in a new body created so as to accord exactly with this previous sum of merit, its condition is determined by its previous desires and works.

If however one die who has become free from all desire, his Soul is no more subject to the conditions of bodily existence. The Breaths merge their whole being into it, and together they go forth as one, to abide for ever in the Absolute.

This Self or Soul, the Universal Idea in the individual, is the highest principle and ruling force in conditioned existence. It is strictly incomprehensible by discursive reason; it can be defined only in negative terms; and essentially it cannot be influenced by the conditions of bodily and mental activity. It may only be influenced in its relations to the aggregate of physical and mental forces which with Self constitute individual personality. But even this happens only to him who, blinded by desires, fails to realise the nature of his Self; if once he realise it, it is above all influences, and must inevitably come to salvation in the Absolute when next death parts it from body.

§ 3. Knowledge of the Self is knowledge of the All; for each Self is a phase of the All in which is beheld the All in its fullness and severalty, or, as we may say, a different point on the surface of the globe of the All from which the All views itself, its vision from all points being the same. If one would comprehend the phases of determinate being as manifestations of undetermined being, he must understand the universal Self through his own Self. The universal Self is wholly homogeneous Understanding, permeating as essential substrate all forms of determinate being. Universal and individual Self are fundamentally one, the only distinction being that to the latter self-consciousness is attached during life; there is naught beside these two.

1. Janaka king of Videha is a well-known hero in early Brahmanic legend. Though of the knightly order (*kshatriya*) by birth, he appears as a great saint and sage. His kingdom of Videha is the modern district of Tirhut.

2. Yājñavalkya is a famous Brahman sage of early legend. From him the Vājasaneyin school claims descent.

3. A certain important fire-offering of the *śrauta* ritual.

4. *Puruṣa*, literally "Man", i. e. the Self or Soul determined as individual subject of thought.

5. Viz. dreamland, the position midway between waking experience and dreamless sleep.

6. Viz. the dreaming state.

7. Namely oxen.

8. Early Hindu science confuses together veins, arteries, and even nerves. The Chhānd. Upan. viii. 6 says that the sun's rays pass from the sun into the human "veins", and return thence; the Self at time of death goes out through the "veins" with these rays (see below).

9. The *Paulkasa* is a mongrel caste sprung from a *Sūdra* (serf) father and a mother of the *Kshatriya* or knightly order; the *Chāṇḍāla* is sprung from a *Sūdra* father by a Brahman mother.

10. *Salila*, here translated "waters", is really a very obscure term. In the Ṛig and Atharva Vedas it apparently means "restless". Here however it seems to be nearer to its classical meaning "water", and we may translate it "water-like". Perhaps there is a connexion with the parable of the Sāṃkhya school (*Sāṃkhya-kārikā* xvi) which says that water is in itself tasteless, and assumes a different taste accor-

ding to its environment, e. g. in the cocoanut, the lemon, etc. The Self or Soul is in essence indeterminate thought; its thinking becomes determinate only by reason of its accidental conditions.

11. As the time of death approaches, the individual Self becomes more like to the Universal Self, more indeterminate, and so the physical functions inspired by it grow feebler.

12. Namely the *Purusha*.

13. The Self ceases to inspire the several sense-perceptions and to exercise determinate intelligence and individual self-consciousness.

14. This and the next paragraph refer only to the soul that has *negatively* cleared itself, viz. of the residues of past error attaching to it; it then enters anew upon bodied life in some higher sphere, such as that of the Fathers (deified ancestors), Gandharvas (a kind of demigods), Brahman or Prajāpati (the two first principles of life in the cosmic sphere), etc. But positive redemption, the return for ever into the Absolute Brahma, is only to be won by devout positive intuition of the supreme Unity.

15. *Mind* in the meaning of conditioned *Self* (*Jīvātman*). The "token" (*linga*, characteristic property) of determined Self or Soul is the presence of desire, hate, effort, pleasure, pain, and knowledge (*Nyāyasūtra* 1. 10). If for example a man's desires and acts in life produce enough merit of a particular kind, he will after death become a Gandharva, and in that condition enjoy the fruits of his merit; these exhausted, he returns to earth, to be reborn as man and accumulate again merit and demerit by his works.

16. The colours are those in the veins called Hitā; see above. The term "Radiant" (*Taijasa*) in the

Vedantic schools is technically applied to the individual Self as determined by the "subtle bodies" of mind and matter. Etymologically it means "consisting in heat" (*tejas*), "glowing", and there may be in it a reference to Chhānd. vi. 15.

17. Namely knowledge merely of the conditioned universe and its controlling spirit (*Hiranyagarbha*, the *kārya-brahma*, as the Vedantic school term it), opposed to knowledge of the Absolute, Supreme Brahma. The texts of the Mādhyandina school have a variant verse (found also in the Iśa Upanishad), which for *Unknowledge* and *Knowledge* substitutes *asambhūti*, "non-growth" (i. e. primordial uncreated Matter, recognised by the Sāṃkhya-school) and *sambhūti*, "growth" (i. e. derivative being, as the conditioned universe)

18. A man's works, inspired by his desires, raise or lower his personality (combination of Self with physical faculties) to a certain degree of quality, and in strict accordance with this is the estate of the body assigned to his Self in future birth.

19. Namely the Self.

20. Variously explained as denoting either political divisions, or the orders of divine beings, or physical categories.

21. An echo of an old and obscure myth, found in the Mahābhārata (*Droṇa-parvan* 55—71 and *Sānti-parvan* 29—31). The word *annāda*, "taking food", is properly a term for an infant, *anna* signifying here pap. The legend tells of a miraculous infant *Suvarṇashthīvin*, "Gold-oozing", all of whose bodily excretions were golden; some robbers seized and slew him, and found that the interior of his body contained no gold at all. Our author applies the epithets of this child to the Absolute Self, which is miraculous, unaging,

and the principle of the knowledge that gives supreme power.

22. Namely to enter upon the life of an anchoret in the woods.

23. The Atharvāngirasa, now commonly called the Atharva or fourth Veda, is here placed in a class lower than the other three, as it deserves; it is a collection of hymns chiefly bearing on popular mythology and religion, folklore, and magic. *Itihāsa* is semi-historical legend. By *Purāna* is meant something corresponding to the modern Purāṇas, which are bulky popular expositions of religion, myth, and even science and art, much esteemed by the vulgar. The "verses" mentioned here are of the sort of which we have a sample in this Upanishad. *Sūtras* are series of pithy aphorisms summarising the principles of a science, art, or philosophy.

24. I. e. the common site or seat.

25. The Self or Soul becomes a subject or object of determinate thought, it thinks and is thought as ego and non-ego, only when determined in connexion with the physical world as an individual soul. This self-consciousness is characteristic of the individual soul as such, and ceases for a time or eternally when death comes.

26. The Self does not retain determinate consciousness after death, because after death it is no longer in contact with matter (until a new incarnation). See *Brahma-sūtra* II. iii. 17, with Śankara's commentary and Govindānanda's gloss.

27) "The world is my Idea". Every possible object of a man's thought is a phaenomenon of his own thought; beyond the latter nothing can objectively exist. The thought of each subject in its essence is the Self, the universe, the All.

Notes on the Katha Upanishad.

These extracts contain the sum of the teaching of this Upanishad, which is as follows.

The Brahman householder Vājaśravasa (Gautama) made a sacrifice of all his possessions in order to win his desires from the gods. His young son Nachiketas, feeling that such worldly gifts were but mean and could win but a poor reward, asked him again and again "To whom will thou give *me*?" The father in anger hastily answered "To Death!" So the boy went to the house of Death (Yama), and stayed there three days without eating, until Death returned thither. Then Death courteously greeted him, for a Brahman's power is terrible, and he bade Nachiketas choose three boons and go home to his father. First Nachiketas asked that his father should receive him graciously. For second boon he asked the knowledge of the rites with which the Heavenly Fire is worshipped on the threefold fire-altar, that thereby he should understand and hold in divine mastery the secret law of the created worlds that have sprung from the Fire. This also Death vouchsafed to him, promising that the fires of sacrifice should be called after him *Nāchiketa*. Then for third boon Nachiketas asked to be taught the supreme mystery of existence; and unwillingly Death told it to him.

The secret principle of all being is the Self, the subtle changeless omnipresent Universal Idea which underlies the existence of every thinking being alike and forms the matter of his thought. It is the foundation of all physical life. Essentially immutable in itself, it mechanically combines with matter to form the perishable phases of individual being. In the knowledge of it is peace and salvation, the union of the individual's Self with the changeless Absolute for ever.

This Self or Soul lodges in the body, and inspires the physical functions of bodily life; after death it passes into another body, human, animal, or vegetable, according to the merit of the previous life. But all individual souls are in truth but one, the single Idea mechanically determined in relation to bodies but in essence free, universal, and indeterminate, the supra-cosmic principle of spiritual light. This Soul is the source and inmost essence of all physical nature; the various spheres of nature reflect the character of Soul with greater or less distinctness, a character to be intuitively comprehended only as pure immutable universal Being.

1. Water is brought for the entertainment of a guest (e. g. for washing the feet), and metaphorically to extinguish the fire to which he is compared. *Vaivasvata*, "son of Vivasvat", is a name of Yama, the Indian Pluto.

2. The father of Nachiketas appears under the four names of *Gautama* (a generic title), *Vājaśravasa* (son of Vājaśravas), *Auddālaki* (grandson of Uddālaka), and *Arūṇi* (grandson of Aruṇa).

3. In the Vedic period Heaven was regarded as a place where the souls of the righteous for ever enjoyed sensual happiness. After the Vedic age, and hence in the age represented by the Upanishads, heavenly life was considered to be limited by the degree of the soul's merit. It is hard to say whether our author really held the old Vedic doctrine, or meant by "deathlessness" (*amritatva*) a relative immortality, or, as is most probable, talked loosely.

The worship of Agni the fire-god has always been most important in India, and even in Vedic ritual we find besides the domestic fire three sacrificial fires corresponding to the God's three aspects, in one of which he is a celestial being. In this aspect, he sometimes appears in the Vedas as a creator of heaven and earth, as here. The peculiar *Nāchiketa* ritual for building the fire-altar of which our author speaks appears now to have fallen into abeyance.

4. *Sṛṅkā*, a dubious word, sometimes explained as "chain".

5. The "Three" are father, mother, and teacher; legitimate parentage and due pupilage are essentials in a Brahman's training. The "threefold work" consists in sacrifice, study of Vedas, and alms-giving.

6. The Fire-God, according to the Vedas, knows everything in the universe; and the universe, according to the Upanishads, is sprung from Brahma.

7. Or "tomorrow they are no more."

8. *Sṛṅkā*; see above.

9. The fool is born and dies countless times.

10. For knowledge of the Self a teacher is indispensable.

11. The "one over self", *adhyātma*, in the Upanishads signifies the individual soul, or phase of Univer-

sal Self, which animates the microcosm or individual personality. The word "rule", *yoga*, contains a reference to the discipline which ultimately developed into the famous Yoga school.

12. The Ego, the subject of thought or Self, is essentially incapable of determination and action.

13. Knowledge of the Self comes by "grace". Above our author has insisted on the necessity for a teacher. But it is only by the previously acquired merit of the elect that they can rightly understand the teaching.

14. The body, which has 11 orifices.

15. The individual Self and the supreme Self or Brahma are one — a standing phrase of Indian pantheism.

16. A verse borrowed from the Ṛig-veda IV. xl. 5. The Vasus are a group of gods frequently associated with the Fire-God.

17. Breath is here classified as inspiration and expiration. The individual Self is supposed to be lodged in the heart, and to be of the bigness of a thumb; hence it is called a dwarf, *vāmana*, a term suggesting a connexion with the legend of Viṣṇu's incarnation as a dwarf.

18. Note the Vedic trinity — Fire, Wind, Sun.

19. A metaphor from the *aśvattha*-tree, the *Ficus religiosa*, whose roots grow upward and branches downward. The roots of determinate existence are in the indeterminate, the Absolute, from which material being descends.

20. A dubious passage. The word *aśakad* is not clear; it may be the negative *a* combined with the subjunctive *śakad* (cf. Pāṇini II. ii. 6). If it is to be taken *positively*, as "should have been able", the

meaning is wrong. Native commentators understand it to mean, by an aposiopesis, that if one has become enlightened in life he becomes redeemed in death, but if he fails to get enlightenment he is reborn in the flesh.

21. This seems to mean that the Self is comprehended as *tattva*, Reality, by regarding it both as pure Absolute and determined Absolute.

