

CHAPTER IV

PHILOSOPHICAL DOCTRINES

The stories under study deal with various views about the transcendental world. The main theme of Ups. is the omnipresent, omniscient, omnipotent Brahman. They stress that Brahman or Ātman is all-powerful and it is the underlying principle of the universe. It is its power that keeps natural objects viz. sun, moon, stars, earth etc. in their proper order. All beings dwell in It and It is present in all beings. The Ātman is the support of everything. The same thought is stated in BG¹ and Isa.¹Up.² i.e. Ātman is inside as well as outside of the beings. It is subtle.

Because Ātman is subtle, He is inside as well as outside of all the things. The Ātman is formless, spotless and sinless. He is pure, inscrutable and immutable. The knowledge of the Ātman leads to fearless state of mind. The person enjoys Bliss. As a means to realisation the Ups. lay stress on desireless action, control of mind and performance of tapas. Ups speak the works done devoted to the God

1. BG. 13.15.

2. Isa. Up. 5.

'Tadantarasya sarvasya tadu sarvasyāśya-
bāhyatah. "

again and again. It is a duty of a person to act for the society. ¹Isa.Up.³ suggests also the desireless action.

' anāsakta karman ' i.e. when a desire for reward is given up and the action is devoted to Him, such desireless actions do not bind a person, do not cling to a man.

If the activities of life carried on with the remembrance that all works belong to Almighty; a person is freed from the bondage of karman.

CHU. 5.3.6.

I. The CHU speaks about the Jaivali's speculations through the interesting dialogue between Jaivali and Uddālaka Āruni. At the beginning the dialogue points out ¹Śvetaketu's inability to reply king Pravāhana Jaivali, when ¹Śvetaketu, Āruni's son approached to the king.

It should be noted that ¹Śvetaketu was not told to go to the king by anybody as in the case of Naciketas. The CHU 5.3.6 does not mention the reason why ¹Śvetaketu approached the king compared to KATU⁴ viz. Naciketas went to the abode of Yama because his father offered Naciketas to Yama. It was

3. ¹Isa. 2.

4 KATU 1.10

obligatory to Naciketas while in the case of Śvetaketu, no one forces him to go to the assembly of the king Pravāhana Jaivali; however Śvetaketu went to the king's assembly but he was unable to answer the questions of Jaivali; so he returned and related the incident to his father. Āruni and he did not know the answers to the questions. Āruni then approached to the king as a pupil, though he was a Brahmin. The king Jaivali offered him hospitality and asked him to have a boon regarding the mānuṣavitta (material prosperity). But Āruni did not accept the king's offer and Āruni wished to know the answers of the questions which were put to his son. Āruni desired to seek the philosophical knowledge; he had all the material prosperity. At this time Pravāhana hesitated to answer him for the time being because the king knew this vidyā which Kṣatriyas only had. while knowing the modest and simple attitude of such a learned Brahmin, the king asked him to live as a brahmacārin for a whole year. After the period was over the king explained the philosophical teachings.

This story suggests that for the realisation of a boon Brahmacarya is required. The granter of a boon is Pravāhana , a king; and a receiver of the boon viz. Śvetaketu's father . Āruni is brahmin by caste. The receiver here is on a higher social level. Though Pravāhana was a

Kṣatriya king, he possessed a secret knowledge . Usually a Kṣatriya was meant for ruling the society. The king's duty was to protect the people. But here in the story taken for study reflects that Kṣatriyas were repository of knowledge. It means teaching and learning was not the monopoly of Brahmins only. Here Jaivali, though a king is seen obli-izing Āruni by giving this vidyā. The king says: " I am telling this vidyā now and it is only among Kṣatriyas and from you it will spread among Brahmins.⁵ The remark of Jaivali also points out that the caste system was followed by people at the Upaniṣadic time.

The CHU states that if a man meditates on five elements viz. (1) Heaven (dyu-loka) (2) rain (Parjanya) (3) Earth (Prthivi) (4) Man (Puruṣa) (5) Woman (Yoṣā) ; he will go along the northern path. These elements are to be considered as fires. In these five fires the following five oblations are offered viz. - 'sradhā , Soma, Varṣā, annam and retas respectively. These five offerings produce five kinds of results i.e. Soma, Varṣā, annam, retas and garbha respectively. The description of the fires is as follows: - (1) Dyuloka - The heavenly region is fire. The sun itself is fuel, the rays are smoke; the flames are the days and the sparks are the stars. In this first fire the gods offer faith as the oblation from which Soma arises.

⁵ vide Radhakrishnan s, "The principal upaniṣads - CHU p-428.

(2) Parjanya :- The rain is the fire and the air (Vāyu) is the fuel; the cloud is the smoke; the lightening is the flame; the thunder bolt is the coal; and the rumblings of clouds is the sparks. In it the Soma is offered as the oblation. The result of the offering rises shower.

(3) Pr̥thivi :- The earth is the fire, herein the year is the fuel; the space is the smoke ; the night is flame; the quarters are coals ; whereas the intermediate quarters constitute the sparks.

(4) Puruṣa :- The man is the fire and the speech is the fuel; the breath is the smoke, the tongue is the flame; the eyes are the coals and the ears constitute the sparks. Food is offered here as the oblation in it which results into the seed.

(5) Yoṣā' :- The woman herself is the fire; in this context the sexual organ is the fuel, the Vulva is the flame; the art done within is the coals, whereas the pleasures are the sparks. In this context the seed is offered as the oblation which gives rise to foetus. Thus in the fifth oblation a man arises out of water.

According to the Jaivali's eschatalogical view when a man dies, the dead body is carried to the funeral fire; it takes a subtle form when it is burnt. Now if the man has

practised tapas with sincere devotion, or if he is from the category of gods, his soul passes from light to light till it reaches Brahman. The souls journey may be shown as follows:-

light
↓
day
↓
bright half of the moon
↓
six months when the Sun goes to the north
↓
year
↓
Sun
↓
moon
↓
lightening
↓
amanava - Puruṣa

This is the gods' path that leads to the Brahman. This process of ascent of the soul carries the soul to immortality as distinguished from the process of rebirth.

If a man performs sacrifices and works of public utility, his way of journey is different. He goes to :

Smoke
↓
night
↓
dark half of the moon
↓
six months when the Sun goes to the South
↓
world of fathers
↓
ethereal region
↓
moon
↓
This path is named as Pitryāna. The soul stays at Moon till

his reward of works is exhausted; then his back journey starts and the downward.

Smoke → mist → cloud → rain → rice → corn → herbs and trees → food → seed → man. If the man's conduct is good he gets the birth of a Brahmin, Ksatriya, Vaisya, otherwise he is born as a dog, cat or a cāṇḍāla. This path brings the soul back to the cycle of rebirth.

Thirdly if the man is a thief, steals gold, drinks or kills Brahmin, his soul is thrown into the hell.

Jaivali's philosophic consumption of rebirth is propounded for the first time: The lower creatures live and die continuously.

Jaivali insists on that the inner vision or the knowledge is not sufficient but the man's spiritual progress should remain consistent throughout his/her life.

The BRU 6.2.5 ff propounds the same doctrine. The teaching of the CHU and BRU seems to be similar on Pañcāgni-vidyā but there are some minute significant variations and they are as follows:-

1. The questions which were put by the king Jaivali, are slightly different but they convey one and the same idea.
2. The five fires are same but the constituents of each of these fire differ. There are differences in the text of the CHU 5.3.6 ff and the BRU 6.2.5 ff.⁶

6. vide Appendix No.1.

The CHU explains five fires, while as BRU adds one more fire to it i.e. it deals with six fires. It is told that when a man is cremated, the lusturous soul is produced from the cremation fire and this fire serves as the altar. This goes to the world of the gods or to the world of the fathers according to his deeds. The fruit of Pañcāgnividyā is also given after the description of it. The CHU says that the person, who knows five fires, is not affected by any kind of sin eventhough he is associated with it. He is pure and clean and obtains the world of the blessed⁷ .(CHU. 5.10.10). The aspirant becomes holy by realising the significance of the Pañcāgnividyā .

The BRU throws more light on the results pertaining to five-fires. Those who know this Pañcāgnividyā and those who meditate with faith upon the Brahman in the forest, reach the deity identified with the flame from him the deity of the day, then to fortnight, in which moon waxes, then deities of six months - northern - Sun - being created from the mind (of hiranyagarbha) comes and conducts then to the world of hiranyagarbha. They attain perfection, eternal life and live there.

7. cf. BG. 5.10 Lipyate na sa pāpēna padmapatramivāmbhasā.

Both the Ups. reveal the doctrine of five fires . If the teachings of the both Ups are put together, the full eschatological teaching of Pravāhana can be formed. Pravāhana stresses the main idea namely that there are two paths for men who have passed their life either for public utility or performed austerities in the forest; and those who led a good and spiritual life. One is devayāna or what the BG calls as Arcirmārga and the other is the Pitryāna i.e. dhūma-mārga.

CHU and BRU ---- Pañcāgni-vidyā

The grandson of Aruṇa viz Śvetaketu came once to the assembly of the Pañcālas to display his learning (CHU).

The Pañcālas were famous for learning, The Śvetaketu approached the king with a proud idea of defeating his assembly and thereby conquering the royal court. (BRU).

In the BRU the king offers him a gift⁸ " The king addresses him that he will offer a boon (Present) to revered Gautama. The BRU 6.2 does not mention what sort of present Jaivali was going to offer to Āruṇi while the CHU 5.3.6 mentions it clearly. The king in the BRU never mentions so, perhaps the king might have wished to say that as a

8. cf. BRU 6.2.4 " Varam bhagavate Gautamāya dadhma iti. "

general practice when a brahmin happened to see a king . The king gave some gifts to the guest in any form, e.g. wealth, cows, horses, servants, land etc. and thereby used to make him happy. Since long the practice is running and by offering a gift to a Brahmin the donor gains the merit. The CHU mentions Var-o in the form of wealth, horses, cattles etc.

Gautama refuses to take wealth etc. , but he reminds him to promise, he had given. Gautama tells his desire and asks to fulfill it on the basis of firmness in words. Then the king specifically mentions that Gautama's desire comes under " divine boon ⁹ and asks him to have some mānuṣavara.¹⁰

The CHU and the BRU both describe the important doctrine of transmigration. It is developed in the Upaniṣadic period. The Rv mentions two paths only but the Rv. does not speak about the period for the enjoyment in the heaven. The Rv. does not speak specifically of the soul's journey. The Brāhmanas are more developed and mention that men have to pass through death several times. But even the theory about rebirth based on good or bad deeds is not found also here¹¹. The BRU and the CHU mention clearest words that it is man's own deeds and conduct that lead a man to new births.

9. CHU 5.3.6

10. CHU 5.3.6

11. Vide Kane P.V. History of Dharmashastra Vol.V PII, p.1548-1560

P.V.Kane discusses the two paths, he examines Deussen's view, as well as he tries to examine the Rgvedic ideas about the two paths. He also evaluates BG's explanation as well as the same in the vedānta sūtra. He draws the conclusions in the light of SBH about Pañcāgnividyā. ¹²

It is clear that the CHU and the BRU have the same topic and similar ideas. Now the question arises why both deal with the same points. The Ups. deal with many subjects, some of the common topics like Prāṇa, Brahman, Jagat, Jiva etc. but the manner in which they are handled is different. The passages under study i.e. CHU 5.3.6 and BRU 6.2.4 are handled in the same manner and possibly the reason for its handling in the same manner lies in the fact that the author of the philosophy, but in this Yājñavalkya is to be connected as a student of Āruni. It appears that if Yājñavalkya was a pupil of Āruni, he must have formed certain concepts in his mind. The teaching of Āruni must have been impressed on him regarding certain topics. And so in the Yājñavalkya's philosophy the effect of the teacher's knowledge is found. The Yājñavalkya put forward the strong basic concepts in the same way as his preceptor revealed them; perhaps Yājñavalkya deals with this subject for expressing his distinct opinion on the subject from his teacher. Deussen's remarks ¹³ in this connection

12. ibid

13. cf. Deussen, Sixty Upanishads of the Veda translated by Bedekar and Palsule G.B. Vol. I p.138.

that " the common source of CHU and BRU in this section was not a homogenous product, but a welding together of two related sections which however are regarded in a different spirit."

- The boon is divided into two categories in the CHU
1. The Daiva (divine) as is of knowledge regarding Supreme.
 2. Where the mānuṣa (material) boon consists of (a) cow, (b) horse (c) servant (d) clothes (e) gold.

This story stresses that celibacy is one of the requisites for obtaining the knowledge . Gautama became a pupil of the king by utterance. He has not to serve him as a teacher or give him a present. But Max Müller remarks ¹⁴ " Gautama actually dwelt as a pupil (of Prāvāhana who was a Rājanya) in order to obtain the fame of having respectfully served his master. " It is to remarked the Max Müller's remark is not endorsed by the texts; it presents Āruni as a well-known and adorable Brahmin. Pupils came to him for learning. Moreover, the generation of Gautama to which Āruni belonged, was supposed to be a learned one, it was famous all over. Max Müller's western thought seems that if Āruni having a high status in the society stays with the man having the low status from the caste point of view, does not add dignity to his personality.

14. vide, Max Müller, Brhadāranyaka Upanishad (6.2.7)p.206.
SBE Vol. 25 p.206.

Though Pravāhana was from the royal class, inferior than Brahmins, the knowledge which the king had was a supreme one. For securing knowledge Āruni's stay at king's place shows his curiosity, his inquisitiveness on the other hand. It is not a blame to Āruni's personality, but it adds to his modest behaviour. However according to the Max Muller's remark the fame obtained by staying with a king to the Āruni will not increase Āruni's knowledge. Further Āruni never thinks of high or low position of a king in the society. His goal was acquiring knowledge only and he gets it from the king well.

BRU 4.3.1.

A dialogue is recorded in the BRU which took place between the Yājñavalkya and the Janaka. It recasts Yājñavalkya's various views on some of the philosophical matters. The discussion was on the following point viz. The highest light of man: Janaka put a question " what is the light of a man ? " (BRU 4.3.4) and the reply was : the Sun serves as the light for man. It is through the Sun that all actions like sitting, going, breathing are possible. When the Sun ~~act~~ is ^{not} available the Moon functions for the same purpose. When the Sun and the Moon both cease to work, the fire and speech work as the light respectively and guide him. Again if all these helping agents are available, it is through the guidance of Ātman that he works or acts. It means Yājñavalkya stresses on the point that the ultimate light of man is Ātman. i.e. to say or is the light within the heart¹⁵.

The Sun, the Moon and the fire etc. are the symbols of light. They have received their lustre from the Supreme light.¹⁶ It is the light which shines above this heaven higher

15. BRU. 4.3.6.

16. (i) TB. 3.12.9.7

(ii) BG. 15.12.

(iii) CHU 3.13.7

than everything in the highest worlds and it also strengthens Yājñavalkya's principle that the light which is within the man is a unique entity and it is the all pervading one. It illumines the whole universe. Yājñavalkya moves from concrete to abstract¹⁷ thinking in forming 'a nature of the Soul'. Yājñavalkya explains his thinking about the self with the help of the Sun, the Moon and then goes to abstract thinking i.e. the Ātman. He seeks to harmonise all that is perceptible, with all that is vivid and with all that is subtle. He proceeds step by step from the lowest to the highest, from the worst to the best. It may be said that it leads a journey from darkness to light.

Yājñavalkya elaborates three states corresponding to the three worlds. The states are (1) waking (2) dreaming (3) sleep¹⁸. The self is present in all the states. It is not illuminated by any outside entity, it is self-illuminated. The soul remains as ever. Its nature does not change in any condition. It does not think or imagine but the self appears to be thinking imagining on account of understanding with its modifications like desire, aversion, pleasure, pain. In the state of liberation the connection with understanding terminates. In the waking condition the

18. cf. George Meek classifies the mind in three levels:

(1) Superconscious (2) Conscious (3) Subconscious

17. Modern scientist like George Meek adopts the Yājñavalkya's technique viz "from visible to invisible". vide *Life Beyond*, vol. VIII.
No. 5 p. 5 ff

soul cognizes all evils, desires, senses and all the rest. The dreaming Soul moves along the two states i.e. waking and sleeping, dreaming state is an intermediate state. The soul wanders from one body to another.

He perceives the objects for the time being. Actually in the dreaming state there are no lakes, ponds, birds, animals or any other objects but there he experiences those objects and feels them that they are really existing. He becomes united with such objects and experiences evils or joys, pleasures or pains. The soul imagines different shapes for itself; either laughing with friends, or witnessing terrific sights or someone kills him, some one overpowers him, all these are mere imaginings of the soul.

When one goes to deep sleep or when one awakes , all those created objects disappear. Their results also are vanished. The self tries to make the body to sleep but the self remains awake and notices the impressions of actions that have been left on the mind. He wanders in dream, enjoys a number of things but it creates its own objects of perception and experiences in that state. The soul returns to the place from which he has started to dream. Here Yājñavalkya shows a genuine psychological insight when he states that the soul perceives in dream only that fear which it

sees in waking. Similarly the soul remains unaffected as specially mentioned by Yājñavalkya and it is one of the main principles of Indian philosophy. At the same time that the self does not require external entity to light, is the basic principle of the Vedanta philosophy.

Yājñavalkya seeks this very idea in a practical but in a suggestive way; e.g. the soul is a bank or boundary. Just as a fish swims along the two banks of a river, so does the soul moves along the two states - sleeping and waking or as a falcon or any bird. Just as having roamed about in the air he becomes tired and descends to its nest, the soul returns from waking to sleeping.

In deep sleep the soul is free from all fancies and vain imaginings, and from the manifold perceptions of waking condition. He is not affected by good or bad effects of the objects. The deep sleep is distinct from unconsciousness. A nice example is cited in this context. Just as a man when in the embrace of his wife knows nothing without or within, so also the soul becomes one with the highest soul in deep state. This state is beyond empirical distinction. The soul possesses no relations, e.g. a father, a son, or a teacher. It throws out the limitations of social laws and regulations but it is turned into simple and pure joy.

In this condition the organs of the body cease to work but the self never loses the function of seeing. Just

as fire does not lose the character of burning so long as it is fire, the self sees by its own light.

This is the world of Brahman, the highest goal, the highest bliss.

When one dies the person separates himself from his gross body even as a fruit separates itself from its stalk. He goes back to his new abode by the same way he came; there he assumes another form in which he starts to live a new life¹⁹.

The Doctrine of Karma:-

Here Yājñavalkya speaks about the famous doctrine of Indian philosophy i.e. Karma.

The actions of man leads him to the future life. The conduct either good or bad, focusses on the new life. "He becomes pure by pure deeds and sinful by sinful deeds ". The performance of a man is a torch to his destiny. Merits and demerits show and guide him a further state of existence. A man carries the Punyas of his deeds with him after his death. The belief is that an individual is always born with saṃskāras which are nothing but the thoughts gathered together of the past lives in the abstract forms. The

19. op.cit. Life Beyond Vol.VIII, George Meak agrees with the Upanisadic viewpoint viz. the soul takes new form and begins new life, after its death.

Samskāras predominate over the mind, that is why everybody understands the same thing in different manner. The law of Karma holds that every motive in ordinary human life springs from desire and results in impressions which forms the seeds of future activities and desires.

The self is free from good and evil deeds is identical with Brahman and He is the ultimate, the protector of all the world, the self is that out of which all things and all forms of life proceed. The Brahmins try to know him by the study of vedas and by austerities. One who acquires Brahman becomes patient, satisfied and looks upon everything identical with Brahman - cf. " Sarvam Khalu idam Brahma ". On the other hand one who overcomes from all attachments, becomes free from doubts, is entitled for realisation. This is the fact which Yājñavalkya endeavours to put forward as an ideal before Janaka - the philosopher king. In the words of the MU. it may be said that on knowing which all things are known while the same principle is supported by CHU. " that by instruction in which the unthought becomes thought and the unknown known." Yājñavalkya's attempt to stress this teaching ends in the identification of Ātman with the Highest self. This is how, Yājñavalkya's philosophy has a kind of practical or ethical end throughout. But here are some points in which his philosophy encompasses

strongly than his ethical tendency.

Naturally, at the end of Yājñavalkya's speech Janaka proposed to discard his kingdom and offer himself together with the empire at Yājñavalkya's feet.

BRU 1.3.28

The third section introduces a story which emphasises on the superiority of the Prāṇa. It is told that two kinds of classes originated from Prajāpati (1) Devas and (2) Asuras. Asuras are elders than Devas. Once they were struggling among themselves and trying to overcome these worlds. Gods took help of the sacrifice through Udgītha for conquering demons. Gods requested speech (Vāk) to chant (Udgītha) for them. That means whatever enjoyment is in speech it will be obtained for the gods by chanting. When the demons came to know, they rushed and pierced it with evil. Further nose, eye, ear, mind were requested to chant in the sacrifice for gods respectively. All the organs failed in chanting the Udgītha as they were destroyed with evil. At last they went to vital breath and proposed it^{to} chant for them. Demons desired to pierce the vital breath but their efforts proved in vain. Demons were scattered in all directions, and they perished, therefore, the vital Prāṇa is regarded to be supreme one. This deity carried them beyond death. This

vital breath is compared with Sāman because it is equal to (Sāma) or the universe. This is also called as Udgītha for it upholds the universe. The person is well acquainted with the tone (wealth) obtains wealth. Naturally the priest must possess a rich tone in his voice while performing the duties of a rtvija . He must know the correct sound of a mantra, in order to produce the desired fruit either for himself or for the sacrificer.

It is said that when the Prastotṛ priest recites the chant, the sacrificer must recite the following lines when he begins to sing the Sāman:

"Lead me from the unreal to the real,
Lead me from darkness to light;
Lead me from death to immortality. "20

" It is only when he chants the prayer in this strain that he is able to transcend the regions of darkness and death."21

By this prayer the sacrificer wishes to be immortal. By chanting the other prayers in the hymns of praise, one should secure food by chanting. And therefore he should wish to fulfill his desired object in them; whether it may choose for himself or other. The fruit of chanting properly laid

20. BRU. 1.3.28. 'tamaso ma jyotir gamaya'

21. vide, Belvalkar S.K. and Ranade R.D. Creative period
p. 183.

by the inscriptions is world conquering as Radhakrishnan remarks " because the performer reaches the divinity he worship. " 22

It is such a kind of boon where the desired fruit becomes the boon. On the part of a person. The way of praising secures the fulfillment. " he should choose a boon whatever desire he may have." The word "Boon" is used in sense of "fruit". In the above mentioned boon, there are not two interlocuters as compared to other stories under study; or no sort of communications. Generally a grantee wished a reward from a granter. While here a particular mode of recitation prescribed by scriptures includes a boon or choice on the part of chanter. It is connected with ritualism on one hand and with cosmology on the other. S.K Belvalkar remarks ²³" Thus the cosmological result arrives that speech and breath, eye, ear and mind in the microcosm were able to produce Agni, Vāyu, Āditya, Space and Moon in the macrocosm. "

The passage undertaken implies that there is an act or process which leads to immortality. It postulates a fundamental aspiration of man. This aspiration is threefold viz. leading from unreal to the real, from darkness to light, etc. Here darkness and the unreal are death and immortality

²² - Radhakrishnan & The Principal Upanishads p. 163, fn 'Abhyāroha'
 23. Belvalkar S.K. and Ranade R.D. "Creative period" p.183.

is light and that is real. Thus the passage starts from metam psychosis and ends in metaphysics. "light" is nothing but the Self; that to know that there is a light within when this light shines all other things perishes !

KATU

Naciketas secured three boons from Yama, the god of death when Yama came to know that the Brahmin boy remained on fasting for three nights Yama showed respect to him instead of subjecting him to his rule. Yama was not present when Naciketas went to his abode. It is father's curse made Naciketas to go to Yama's place. Naciketas' father, viz. Vājasravas, cursed him when he spent all his wealth to the Brahmins as a sacrificial gift of the Visvajit sacrifice. Naciketa's father was offering weak and steril cows as gifts. When Naciketas realised that the gift of such old and lean cows would result into sinful deeds; the boy went to his father and asked, " To whom will you give me ? (KATU 1.1.4) The father did not listen to the boy's question and remained silent. But Naciketas' frequent questions made him angry and so he cursed him that he was given to death. Thus the father's command and the desire for keeping the truth, and righteousness compelled Naciketā to go to Yama's residence. Yama felt guilty because of his own absence in the house and in order to remove the evil effects of keeping a brahmin

hungry, Yama decided to please him with three boons. Yama bestowed three boons, on Naciketas two of them were material i.e. on the lower levels; and the third one was spiritual i.e. on the higher level. By the first boon Naciketas had the appeased anger and composed mind of his father when he returned to his home. Yama accepted his first request and replied that Naciketas' father would behave with love as before and would forget his anger. The first boon i.e. "Peace of mind for his father" reveals Naciketas' soft and kind nature of a human being.

The second boon was about the knowledge of the way rendering one's good works imperishable. He sought to have peep into the heaven. In the earlier times the popular belief was that the sacrifice lead to heaven which was considered as safe and delightful. There is no fear, all rejoice in heaven, was also believed. The idea of heaven might have arisen out of the desire to go beyond the physical world and life. Yama readily grants Naciketas' second wish and explains him the fire-sacrifice which leads to heaven. Yama offers an extra boon to him that the sacrifice will be known by his name.

This addition of one boon is fore runner of the purāṇic feature, viz. offering of rewards more than asked for. Here also Yama told the fruit of Naciketa-fire i. e. the person who performs this sacrifice by giving alms etc. will overcome the realm of repetition of birth. Moreover he will attain supreme peace.

Yama now proceeds on the fulfillment of a third boon. Naciketas desired to instruct him on the topic viz. whether the soul exists or it does not exist after death. The question of Naciketas relates to the truth of life. Moreover this gives rise to other questions like:- Is there anything abiding in life or in the world ? Which principle rules over life ? Yama-Naciketas this dialogue brings an interesting feature of boon as in the Purāṇa. Yama is here a god; while Naciketas is a mortal but a youth. It is not the old that inquires the possibility of life after death; but it is a Kumāra that puts a question in the KATU. Usually the old man puts such questions, while the story shows Naciketas a young boy who is a matured one.

With reference to the last inquiry of Naciketas Yama tried to dissadue him by arguing that it is not easy to understand it; it is not only difficult to know but also subtle in nature.²⁵

25. The modern scientist George Meek also takes the question about " Life after death" is highly subtle. Moreover he agrees with the Upanisadic view viz. It is beyond the scope of mental understanding, intellectual capacity, comprehension emotional feeling and practical experience of an average man.
cf Meek's article in 'Life Beyond' Vol.III.N.5 p.5

Yama asked him to choose another boon and requested him to free Yama from his promise. Yama is not willing to disclose the mystery, he is evasive in replying and also a great temptor; where as in other ups. the teacher answers the questions put to him by his pupils/seekers and he is not evasive. Yama hesitated to grant his last boon and tempted him by putting various other alternatives, which would attract the boy's mind. He asked to have sons, a life of hundred years, herds of cattle, horses, gold, wealth, rulership over earth, other pleasures difficult to get in the mortal world and musical instruments etc. This attitude of Yama may suggest that he wanted to test him if he is or not ordinary and immature. Perhaps Yama might be thinking that the philosophy of Ātman is propounded to such a unworthy boy, he will make no use of it and that it will be a futile and insensible act on the part of Yama. But the story shows Yama's discriminating mind and one pointed determination.

All the alternatives placed before Naciketas did not move him an inch. Though Naciketas was young in age, he was intellectually firm and mature. The boy was not satisfied with such empty and short-lived pleasures. He refused to accept them and forced the god of death to disclose that this wisdom which gives the everlasting bliss and not the

momentary one. Naciketas rejected all the temptations on the ground that they gave rise to endless urge.

Naciketas stands firmly on his original request and he also told that now it was upto Yama to keep his promise or not. This answer of him makes Yama pleased when the boy established his fitness to grasp and receive the benefit of the knowledge of the truth; so Yama started to instruct him. First of all Yama refers to two aspects viz. (1) Śreyas and (2) Preyas. Both of them take hold of man. The term "Śreyas" means which is good, which leads to true welfare, which is ultimately beneficial. While "Preyas" contains happiness which arises from organic satisfaction, if a man considers this as the be-all and end-all of life, his life will be lined at a very low level. ²⁶

While "Śreyas" involves two levels - The dharma and amṛta. The good life and the divine life - immortal life. The good life is not an ultimate; not an end in itself, it must lead to the realisation of the Ātman, the true self of man. ²⁷ " Śreyas " and "Preyas" are free choice. "Śreyas" leads to life of wisdom, while "Preyas" leads to life of

26. vide Swami Ranganathananda, "The message of the Upanishads p. 292.

27. op.cif, Swami Ranganathananda, "The message of the Upanishads. p. 293.

ignorance. The wise prefers "Śreyas" to "Preyas", but the ordinary person chooses 'preyas' - through the love of gain and attachment. It tries to capture his attention and interest. "Preyas" conduces immediate profit and pleasure but its inside is hollow; while "Śreyas" is spiritual illumination. Most of the men are not aware of it. Ātman is beyond logical reasoning. To comprehend it will is difficult and wonderful also. The Up. emphasises the uniqueness of the knowledge relating to Ātman. It is the product of vision and not of intellectual cleverness. It is not easy to understand. It is difficult to be seen and is very subtle. It resides within the body. In every act of knowledge^v, perception and judgement, Ātman is present. It is beyond the cause and effect, virtue and vice; time and space.

The self is unborn, eternal immutable and everlasting. It is not slain, when the body is destroyed. It is not killed by one or it is not responsible for killing. The self is the smaller than the atom and greater than the cosmos. One who is free from desire and grief knows the glory of it. The ISU²⁸ speaks about the same idea.

All the vedas declare the syllable 'Om' as supreme whosoever knows this sound, his desires are accomplished in Infinite. 'Om' is Brahman. Yama praises the glory of this

28. cf. ISU - 7.

divine symbol.²⁹ The earnest words of Sanatkumāra in CHU³⁰ also explains the same thought that the Infinite alone is happiness.

Further Yama compares the universal soul and Individual soul with shade and light as set forth in the simile of the two birds in MU.³¹ The universal soul abides together with it, regulates its actions and witnesses its experiences . Brahman is the light of all lights and Jīva is its reflection, it moves towards fulfilment from body to body, while Brahman is free from such movements.

Further Yama proceeds to compare the body with a chariot. Buddhi as a charioteer, manas as veins and the Ātman as the ruler of it. Just as a chariot gets its motive power from the horses yoked to it, similarly the body gets its motive from the sense organs, consisting of the nervous system and the brain. He who is devoid of correct understanding his senses become uncontrolled like the bad horses of a charioteer. But who is possessed of right understanding,

29. KATU. 217.

30. CHU. 7.23.

31. MU 3.1

his senses become controlled like the good horses of a charioteer. He reaches the goal from where there is no return. The self is greater than the buddhi, manas, sense-organs and sense-objects respectively.

The self is not manifested though it is omnipresent. It is not the object but the subject to knower. It does not reveal as such to one and all ordinary people, as well as great scholars fail to comprehend. It because it is hidden and subtler. Similarly Ātman is not unknown. It can be seen, it can be realised. Awakening of man's mind is required to reach this inborn divinity. This peculiar thought is expressed again and again in KATU³² (2.3.14.). When a man succeeds in controlling sense organs, and the mind; something wonderful happens. It brings him the mystery of his own self before him present. One becomes free from the jaws of death when he realises the self as soundless, touchless, formless without smell, without taste, immutable, imperishable. This is the underlying principle of the universe. This self manifests itself in various forms of the nature like air, fire etc. It is only one principle. It is not exhausted in any one of its manifestations. It assumes various forms, having entered the world according to the different objects: The lightening agents like sun, moon, stars which give light to the world, do not shine when He shines. The Self is the ultimate light of all, everything shines after it.

32. KATU 2.3.14.

Yama explains his teaching with an illustration of Asvattha tree as Brahman , e.g. the tree having its root above and branches below. Brahman is the root-cause of this universe. He resides in the highest place and the branches are visible in this created world. That root principle, that origin of the creation is to be searched off. The Up. always emphasises on the union with Brahman as the Highest goal. It is the aim of life. For accomplishing this end the Ups. ask us to undergo a strict discipline of cleanliness, fasting continence and solitude. Passion is to be checked and compassion, kindness, love for living creatures should be observed.

Meditation and concentration are also requisite in order to realise the Oneness with Brahman. KATU says: (2.6.15) - when all ties are serened immortality is achieved, here on the earth. i.e. (sā kāsthā sā parā gati). This is the highest supreme goal. The Self is not realised by mere talk or by mere knowledge. It is attained by the man who thirsts for it with his whole heart and soul, with his keen desire to know him. To such a person alone the self reveals its real nature. Yama speaks: " the self is not known by knowledge nor by mind, nor by hearing discourses. It reveals itself to the one whom it chooses as his own. (KATU 1.2.23). The instruction of Yama to Naciketas involves the doctrine of grace.

Comments on KATU

The KATU discusses the concept or nature of soul. Naciketas' third boon was about the 'soul' i.e. what happens to the Soul when one passes away. That means the soul is expected to take it as the Highest soul. When the thought of the Highest Soul persists it relates to the other world. That means the soul is expected to take it as the Highest soul. When the thought of the Highest soul persists it relates to the other world. It concerns about the next world; so naturally Yama withdraws Naciketas mind from choosing that boon which implies the existence of a soul; which is considered as a difficult problem, which is difficult to grasp also. The KATU touches the philosophy of a soul which is not easy to understand.

The KATU mentions two means i.e. Śreyas and Preyas for attaining the Highest Soul. Compare CHU 5.3.10 and BRU 6.2.5 ft. as well as KAU 1.1; The KATU discusses the same problem but as these ups. state the paths i.e. Devayāna and Pitryāna fully; what happens when the soul passes, by which form he is transformed into this world e.g. Rain, cereal, food, semen respectively.

The KATU does not touch it in its full form. Now the question arises: when a person passes away the soul becomes free, but it is not the case that soul obtains salvation immediately; still the soul is liberated; he must have gone through various stages. There must be a transmigration - stage of the soul.

How does the soul ascend up ? The KATU does not touch this problem. Just it mentions the two different ways and states that generally persons choose 'Preyas-mārga' and not the 'Śreyas'-one. Moreover it seems that when Naciketas prefers 'Śreyas' Yama becomes happy. He remarks that those who prefer 'Preyas' they become the subject of senses; they enjoy various pleasures and delights, grief and unhappiness in this world. They are bound to be born again and again. On the other hand those who wish to go by 'Śreyas-mārga,' they are entitled to have emancipation, because the path ultimately leads to salvation. No doubt 'Śreyas' is difficult to follow. The Ātman is described in a chariot imaginary; as well as the root cause of the world, like a 'Asvattha' tree of which the root is hidden in up and the branches are downward seen clearly in this world. The source of the universe is described as angusthamātra, stays in Pura etc.

Thus the KATU deals with one of the major aspect about, the soul but the Up. leaves the other part of it;

what happens to the soul in the next world. About this point the KATU does not throw light anywhere. Similarly for the other way i.e. Preyas. The KATU remains silent. The Up. does not touch this part of this question.

The Varāha purāṇa (Chapter 193 to 212) also deals with the same story. Here the characters e.g. Naciketas and Yama are present but they do not discuss philosophy. The atmosphere and the situation are different. Moreover there is a full-fledged description of the soul when he passes on to the Yama-loka. The type of miseries and grief he experiences, is stated in details, but here the context is distinct. Naciketas returns to his father from Yama's abode and then asks him what he had seen there; and what he had experienced there. Naciketas gives all information i.e. how Yamaloka is, the miseries in Naraka, the punishments, delights etc. if a man commits a particular sin, a particular reward is meant for it.

KAU 1.1

The conversation between the king Citra-Gārgyāyānī³³ and Śvetaketu consists of Jaivali's speculations on the eschatology again with few variations as compared to those in the CHU and BRU. The dialogue points out Śvetaketu's failure to reply to king's query. When the king asked him, where he would place the king; which is the hidden place³⁴ Śvetaketu was sent to king Gārgyāyāni's sacrifice as a chief priest by his father - Āruni, instead of himself on the request of the king. The father's command forced Śvetaketu to approach the king. Śvetaketu belonged to a learned family. He was taught by his father who is presented as a knower of Brahman, and an honourable Brahmin. But Śvetaketu appears as ignorant because he replies that he does not know. In BRU and CHU he presents the same picture of himself. Now the question that comes up, is why Śvetaketu gives such a negative reply. Does he really know or does not

33. Gārgyāyāni is read as Gaṅgyāyāni. Deussen and S. Radhakrishnan accepts the reading Gaṅgyāyāni. Many editions including Ānandāśrama (1859) follow the reading Gārgyāyāni. All the Telegu MS. read Gārgyāyāni throughout.

34. vide Radhakrishnan S., The Principal Upanishads. p.789.

know or perhaps he wants to hide something. Another question that arises is that whether the king really possesses such knowledge. The answer to this question is that the king does possess this knowledge, because it is he who imparts this knowledge to Śvetaketu. It can be concluded that Āruni wanted to remove Śvetaketu's pride as the Up. presents him as a very proud character. The Up. does not mention the reason at all, as to why such a question was put to him. The question proposed by citra was about the transmigration of a soul, the secret place where soul approaches when it departs. It also concerns about the path by which it ascends to the higher world.

Śvetaketu returned home and asked about the reply to his father. Āruni came to understand that there remained something more to be learnt. So along with his son taking sacrificial twigs in his hand³⁵ he went to the king's assembly and told the king " I am Present ".³⁶

35. Taking Samit in hands is a sign of showing social custom, humbleness, desirous of learning.

36. When a person approaches to other person in order to draw the attention towards himself utters peculiar words. Compare Manusmṛti II.124 ff, it mentions some custom viz. how a Brahmin salutes to the other person telling his name.

While observing Āruni's prideless behaviour citra honoured him with customary rites and asked the reason about his presence in the king's assembly. Gautama told him that he wanted to know the answers of the questions which the king put forth to his son. The king readily accepted his request and explained the vidyā.

Citra explains the soul's journey after death. All the souls go to the Moon, when they depart from this world. The moon is the door of heaven. From this place the soul ascends up or descends down. In the region of Moon knowledge obtained by the soul is tested. If the soul in question does not have the required knowledge the Moon throws it down to the world. If the Moon is satisfied it goes to the heaven. The distinction can be sharply drawn in the KAU from BRU and CHU. The order of the descent of the soul is in the following order - rain, cereals, the womb of the woman respectively. It lives on the earth, learns to distinguish truth and untruth. If he realises that he is no other entity distinct from the supreme soul, he goes up and becomes one with the world of Brahmā.

The soul after death, proceeds by the path of Devayāna to the world of Fire, to world of air, to the world of water, to the world of Indra, to the world of Prajāpati,

and lastly to the world of Brahmā³⁷. The modern scientist viz. George Meek tries to prove with the modern equipments that the soul does not die when the body dies. A person undergoes a transformation and assumes a new a fresh body in the other world according to Meek's view. Similarly he tells that as a person goes up the piece of cloth rolled round the soul's body shines more and more. The cloth in this context does not mean physical cloth, it has astral structure, astral touch in a way.

Citra - Gārgyāyani describes the heavenly world as semi-mythical and semiphilosophical as contrasted with the world of man. The world of Brahmā has a lake called āra.³⁸

37. vide Meek George, " Life Beyond Vol. III N.5. p.5 ff. He also mentions the six planes corresponding to the six worlds mentioned in the KAU 1.1. The existence of six planes according to Meek is as follow:-

1. Physical or earth plane.
2. Lowest Astral plane
3. Middle (Intermediate) Astral plane
4. Highest Astral plane
5. Mental and causal plane.
6. Celestial plane.

The scientist opines that every spirit has life in these planes. They are engaged in many works suitable to their development.

38. CHU 8.5.3, mentions "arah" which is full of aira. aira means enemies such as love-anger. The term āra denotes enemies i.e. love, happiness. The moments are called Yestihā. According to MaxMuller it means killing the sacrifices; which consists in a desire for Brahman. cf. Deussen, He differs in translation e.g. ara : lake translates as the tossing flood. And Yestihā means duration of sacrifice. vide Deussen, Sixty Ups. of Veda, translated by Bedekar V.M. and Palsule G.B. Vol. I, p.27.

The world possesses the river "Virajā" (devoid of age), the tree Illyah³⁹ the city bounded by all sides by Sāla trees;⁴⁰ the palace aparājitam; two doorkeepers Indra and Prajāpati; the Brahman's hall viz Vibhu, His throne vicakṣanā (intelligence)⁴¹, the couch (Paryāṅka) of incomparable splendour and the manasi (imaginary) , the nymphs Ambāḥ (śruti - sacred scriptures) and the Ambayavi (buddhi - understanding), the river Ambayā (the undecaying and the streams that lead to the knowledge of Brahman). Brahman receives the liberated soul. Further the king fully describes how the soul is welcomed by nymphs with the fruits, powders, clothes, perfumes, garlands, ornaments worthy of Brahman.

39. Deussen differs in translation. Ilya = rich with refreshing juice. vide Deussen; " Philosophy of Sixty Upanishads Vol. I p. 27.

According to Max Müller Ilya means the same tree as the Asvattha.

40. Deussen differs in translation . Sālajya = protected with bow-strings as thick as the sāl trees. Belvalkar adopts the variant sallaja and renders it as the source of existence, sat: mergence - la , and emergence - ga. (vide Belvalkar S.K., Creative Period p. 27.

41. Vicakṣanā - visible from a far.
op. cit. Deussen Paul: " Philosophy of Sixty Upanishads ", translated by Bededkar V.M. and Palsule G.D. vol.I. p. 27.

The knower of Brahman moves to lake āra, crosses it by his mind. While those, who come without knowing Brahman, are drowned. The moment called Yestihā flee from him. He comes to the river Virajā and crosses it by his mind and there he discards good and bad deeds. His dear relatives get his good actions, while his enemies get his evil actions.

The frame of mind is illustrated by a nice simile, i.e. just as one driving in a chariot looks down the two wheels (without being touched by them) in the same way the soul who has acquired the Brahman remains untouched.

When He approaches the Illyah tree the Brahmic Odour enters into him, when he comes to the city Sālajya, Brahmic flavour enters into him, when he approaches the palace - aparājītā; the splendour of Brahman reaches him; and when he approaches the hall - Vibhu, the Brahmic glory enters into him. He comes to the throne of Intelligence.

The throne (Paryāṅka) is a couch having four feet. The KAU describes the "couch" metaphorically. The Sāman - verses Brhad and Rathantara are the eastern feet of the throne. The Sāman verses Shaita and Naudhasa are its western feet. The Sāmans Vairūpa and Vairāja are its sides length-wise. The Sāmans Sakvara and Raivat are the east and west sides. This throne is knowledge. With the help of the self-knowledge he sees clearly. He reaches the couch of incomparable splendour.

It is Prāṇa (Vital air). The past and future are its eastern feet. The Sāmāns Br̥had and Rathantara are the two sides lengthwise. The Sāmāns Bhadra and Yajñā - Yajñīnya are its two cross sides at the head and feet; the ṛc and Sāman are the long sheets, the Yajus, the cross sheets; the Moon beams are the cushion, the Udgītha is the coverlet and the fortune is the pillow.

This description of couch looks new in the Ups. but it is not invented by KAU. Since we learn similar type of description in the earlier authority viz. AB 8.3. AB 8.3 describes the coronation ceremony of Indra. That may be compared with the description of couch. It is told in AB that the seat or throne for Indra is prepared from the wood of Udumbara tree. That seat is called Ṛc of which the Br̥hat and Rathantara Sāmāns are its front feet and Vairupa and Vairāja are its back feet etc. The ṛg, yajus mantras are its weaves etc. Thus AB 8.3 serves as prototype idea for KAU.

Like the KAU, the CHU and the BRU also describe the two different paths at the end of Pañcāgnividyā with a slight difference. In them the paths are called Devayāna and Pitryāna, sometimes the right and left or the southern or northern. The soul travels from light and day to the bright half of the moon, in the Devayāna and in the Pitryāna, it passes from smoke and night to the dark half of the moon.

Both the roads meet at Moon and diverge afterwards. The main difference between the two paths is that those who travel on the former path do not return again on the earth but reach in the end, a true knowledge of Brahman; while those who pass on by the Pitryāna, become the subject of rebirth. The spiritual persons are always prepared to accept truth of life; they always go higher and higher.

Er. Radhakrishnan⁴² holds the view that all the departed souls reach the Moon by the way of fathers; but it is to be observed that the KAU does not refer to any specific path for ascending the soul after death. The MU⁴³ also describes that a performer of sacrifice goes to the place of Lord i.e. if the sacrificer offers oblations at the proper time the flames viz. rays of the Sun lead to him in the meritorious world of Brahman, where he gets respect by pleasant speech. Similarly the KAU also states that a liberated soul attains the Brahmā-loka where he is welcomed by hundreds of nymphs and he is honoured well.

The KAU explains that the person who has done good deeds follows the path of gods and merges into Brahmā. He becomes free from the realm of rebirth. Here again the KAU

42. ~~Vide~~ -Radhakrishnan S. " The Principal Upanishads " p.789.

43. MU 1.2.5-6.

first describes a path and then Paryāṅkavidyā, while in the CHU and the BRU ⁴⁴ the Pañcāgnividya is told at first and then the knower of vidyā goes by this path etc. that is why here a question may arise: does it mean that the Paryāṅkavidyā is superior to the Pañcāgnividya? It may be said that both the Ups. viz. CHU and KAU deal with the same question some how or other, both of them try to solve the problem. The Upaniṣatkāra knew that the soul did not merge into Brahman immediately after its death. Therefore there might be some stages when the man passes away, till he unites with Brahman. Thus there is no question of superiority or of inferiority between the Pañcāgnividya and Paryāṅka vidyā. But it may be said that the Kauṣītaki upanīṣatkāra put forth more advanced thought while dealing and describing the Devayāna mārga and how the soul passes through various worlds viz. it goes to the Moon, Fire, Air, Vāyu, Indra and Prajāpati respectively. On the other hand CHU is earlier than KAU, the CHU did not describe Devayāna in details. The CHU only tells whosoever goes by Devayāna, becomes Brahman. And the said Up. is silent about the intermediate stages, when the soul ascends up. And the development in thoughts is clearly seen at the time of KAU 1.1.

44. CHU 5.3.6 and BRU 6.2.5 ft.

Secondly, in the CHU and the BRU and the KAU, the person viz. Śvetaketu's father viz. Āruni Gautama, who attains the knowledge remains the same. In the CHU and the BRU Gautama goes to the king Jaivali but in the KAU both Śvetaketu and Gautama went to the king citra. In all the three Ups. Śvetaketu's reply remains same viz. " he did not know the answer ". In the light of the comparision of this with the one in the KAU; Gautama though a learned Brahmin is depicted as ignorant of Paryāṅkavidyā.

Gautama is shown inquisitive for the secret knowledge in the CHU, the BRU and the KAU. The granter of the boon belongs to the Kṣatriya class, is Jaivali in the CHU and the BRU. Though a kṣatriya stood on a lower level in the varṇa hierarchy, but he possessed knowledge which a Brahmin did not.

TheBG ⁴⁵ also speaks about the two paths as Śukla-Kṛṣṇa gati . The BG stresses the philosophical facts of the up. It remains faithful to the Upaniṣadic teaching of the two paths which lead the soul, after death. The person gets salvation; he acquires " Paramaṁ dhāma " ⁴⁶ as the BG describes.

45. cf. BG. 8.23-27.

46. BG. 8.21 .

KAU 3.1.

The third adhyāya of the KAU presents a new doctrine within a story. Indra, a god, is personified as a human being. He is the granter of a boon and Pratardana the king of Kāśī, the son of Divodāsa is a grantee. He reached the abode of Indra through fighting and efforts. Indra was pleased with him and asked Pratardana to fulfil his desire. Pratardana never expressed to have spiritual or material objects directly as compared to Āruni and Janaka vide: (in the CHU 5.3.6. in the BRU 4.3.1 respectively). Pratardana left the choice of the desired object to Indra, the god of war himself to be granted. But he specified then whatsoever of as a boon which would be most beneficial to mankind. Indra refused to do so on the basis of an argument viz. " A superior won't choose for the inferior (KAU 3.1).

As Pratardana was not ready to hold Indra's point, he became ready to go back without a boon remarking that " he did^{not} want a boon. (KAU 3.2) . Indra was bound by this word. To keep the promise was Indra's duty, and this compelled him to satisfy recipient's request. Indra granted the boon to Pratardana according to his desire. Thus the dialogue brings out that the boon may be selected and granted by the superior to the junior even if a small conditioning is specified;

and it is not obligatory to a grantee to select a boon. Usually one who grants the boon is on a higher level, but he maintains the freedom of the recipient.

Indra offered him the doctrine of life-breath. He identifies Prāṇa and Prajñātman with himself. He teaches the Brahmavidyā considering it as the most wholesome for man, viz. " know me " (KAU 3.2.) This means that the KAU suggests Indra's knowledge is most beneficent. Indra is the truth, and he also preaches that understands him only.

The knowledge of Indra is so effective, that even if a person has committed sins like mātr-pitr vadha, bhrūṇa-hatyā, stealing, it destroys the bad results of these sins. It means a person never remains a human being but he gives up his manhood and becomes one with Indra. i.e. to say when ātmajñāna is obtained the person never experiences the fruits of Karmans. This suggests that the up does not accept here the doctrine of karman. The bad deeds are enumerated but the Up. is not clear whether the person has to experience the reward of good or bad deeds. The Brahmajñāna reduces all karman to zero according to the KAU 3.1 and the Brahmajñāna is equivalent to the mokṣa.

Indra compares himself with the life-breath (Prāṇa) and advises Pratardana to meditate on him as intelligent self,

as life as immortality. The sense organs and objects are internally related to each other. They live together in the body. There is life till the breath holds in the body. Both of them leave the body at the same time. " They originate as two stems of different kinds.⁴⁷ " The breathing spirit alone controls the body and leads to proper action. The dumb, the deaf, the lame etc. are seen without sense organs but the life breath resides in them. The breathing spirit is the intelligent self and vice-versa. When the person is asleep, he is united with that breathing spirit alone. All the organs of the body reside there in sound sleep. When he awakes, the vital breath reaches to their respective organs as the sparks proceed from a blazing fire into all directions. When a man is about to die, he is incapable of hearing, thinking, speaking etc. The individual soul becomes one in that breathing spirit; then all sensations go to it and when it gives up the body, they all depart from the body.

All the senses viz. speech, perception , smell, taste are the parts of intelligence. The perceived objects are external but the act of perception is internal. It is through intelligence. There is cognition and it remains effective. Without consciousness the knowledge is impossible.

47. vide Deussen, Sixty Upanishads in veda Vol.I (translated by Bedekar V.M. and Palsule G.B.) KAU , p. 46.

Without its support all the perceptive and active senses along with speech and mind are powerless and incapable of grasping their objects. " My mind was absent. " says the man, And therefore I did not perceive the object (KAU 3.7). Thus it is only when consciousness stays, that man can cognise all names by speech, all forms by the eye, hear all sounds by the ear and think all thoughts by the mind. ⁴⁸

The Up. goes further to point out as follows: -
Try to find out the speaker and not what speech is, the smeller and not what smell is, the hearer, the food-eater etc. The odour, speech, form, sound, deed, delight, pains are not the objects to be desired, to understand but one should know them as external elements with reference to the intelligence. These are further related to the objects of existence that is they are dependent on each other. If there are no objects, there would be no subjects; and if there are no subjects, there would be no objects. Thus anything can be known with both the sides. One side proves incompleteness. The existent elements are held by elements of knowing which are fixed in Prāṇa. The illustration is cited by the KAU 3.8 e.g. The felly of a wheel is held by the spokes which are themselves fixed in the nave. So also the elements

48. Belvalkar S.K. and Ranade R.D. Creative Period p. 277.

of existence are fixed in the elements of intelligence; and further they are fixed in the breathing spirit. This very breathing spirit, the consciousness, is bliss; it is ageless and immortal. The knower of it does not become great or small by good or evil actions. This spirit causes a man to perform good actions whom he wants to lead up from these worlds, and also he is the cause of bad actions of a person whom he wishes to throw down. This peculiar thought expressed by the KAU comes nearer to Vallabhācārya's doctrine of grace.

Hereto Indra identifies this *Prāṇa* with the conscious self or *Prajñātman*; and again *Prajñātman* with himself. This *Prajñātman* is inspirer of all actions; the protector, the ruling principle, the lord of all. He is sovereignty of the world. " He is My self ", "This one should understand." (KAU 3.8).

Indra personifies ^{himself} as an almighty, ^{the} supreme one. One should adore him as the highest self, the *Ātman*. This provides the result of immortality on the part of a worshipper.

MAV
 MA/U 1.2 (Maitrāyaṇi Upaniṣad)

The first Chapter introduces the king Br̥hadraṭha and a sage Śākāyanya with unusual trend in the Upaniṣadic literature. The story relates that the king discards worldly pleasures and delights, goes to the forest to practise severe penance. He becomes indifferent towards worldly objects, because they are transitory. Having placed his son on the throne the king performed very hard austerities, viz. he stood in opposite direction, constantly looked at the Sun. After a number of days a sage called Śākāyanya, who was the knower of self, and lustrous like a blazing fire, came there. Śākāyanya was pleased with the king, so he asked Br̥hadraṭha to fulfil his wish. The king requested to instruct him about the secret of the self. Śākāyanya tempted him to prefer any other request instead of it on the ground that the king's question was difficult to answer. It is instructive to compare here the behaviour of Yama when he tried to withdraw Naciketas' mind from the question about the life after death. The king Br̥hadraṭha fell down at the feet of the sage and begged to tell him the knowledge of the self. The king's reply shows his non-attachment. He argues as follows:- " What is the good of the enjoyment of desires for this body which is unsubstantial, made of bone, skin,

muscles, flesh, blood, tears etc. This body is afflicted with desires, anger, delusion, fear, despair, envy, thirst old-age, disease, sorrow etc. " (MAU 1.2) We notice that all beings perish ultimately, the gnats, mosquitoes, grass and trees grow and decay. The mighty warriors, great kings and emperors have to pass away from this earth. Even the greatest ocean dries up and mountains crumble the fixed stars fall down . " (MAU. 1-4). The king wanted to know the principle which remains steadfast, indestructible. His idea is that everything in the world rises and grows, decays and dies finally.

It is on account of the destructible nature of the existence that the king insists upon having Self's knowledge which is everlasting. Again and again the king requests to make him free from the changing world as he was rotted like a frog in a waterless well (MAU - 1.4). This utterance of the king moved the sage to teach him the secret principle.

It is to be observed here that in the stories discussed so far the grantee of a boon is not supposed to be worthy of having more knowledge. Moreover the receiver never points out what is known and what is unknown. (cf. MAU 1.2.3). i.e. The king Brhadraṭha describes the perishable nature of the world. He is aware of that there must be some principle which is immutable, everlasting. Therefore he

stresses to tell about that principle to the granter of the boon viz. Śākāyanya. On the contrary in the other stories like BRU 4.3.1. ff; KATU , the granter of a boon tells how the world is transitory, and only the knowledge of the ruling principle leads to immortality. But here is a case, where the receiver speaks on the nature of the world, body etc. He is perfectly aware of what remains to be added to his knowledge. The king is highly mature and discriminative, he therefore requested Śākāyanya to impart him that particular knowledge only. Similarly it can be remarked that the character of the king Brhadraṭha differs from those of Jaivali, and citra - Gārgyāyana who surpass Brahmins in the field of jñāna. That is to say the story undertaken shows the king Brhadraṭha, from a Kṣatriya class, though highly discriminative, is devoid of superior knowledge. Thus this tends to suggest that all the kings did not possess the secret knowledge; but some secret was hidden from them.

Having taken into account the capacity and capability of attaining his purpose and will, the sage became ready to explain the Brahma vidyā which was delivered to him by Maitri, and to the Vālakhilyās by Prajāpati - Kratu. Śākāyanya imparts - " This indeed is thy self. " (MAU - 13). The self is described as responsible for the motion of the

body and He makes the body intelligent. He is pure, holy, clean, tranquil, independent and eternal. He is unborn and undecaying. He remains aloof among all the qualities.

He is subtle, ungraspable, invisible one. He is declared to dwell in the body without any previous awareness, as the man who is in fast asleep; awakes of his own awareness. That part of him which is entirely intelligent in every person is the spirit, the self. The self proceeds upwards from the gross body to the subtle body. It is unmodified, unmoved though apparently it appears as modified due to impressions and wandering in various ways. " That supremely tranquil self, rising out of this body, attains to the supreme light and appears in his own form. 49

In the beginning Prajāpati the lord of creatures was alone. He felt unhappy because of his loneliness. Number of off-springs were ^{out}born ^{out} of him when he meditated on himself. Again all of them were without life, without motion and without intelligent like a stone. He thought of entering inside of them in order to inspire them, make them alive. He assumed the form of air and try to enter into but he failed to do so. He divided himself into fivefold and is called five prāṇas i.e. Prāṇa, Apāṇa, Samāna, Udāna and Vyāna .

49. vide, Belvalkar S.K. and Ranade R.D.; Creative Period, p.313.

That breath which rises up is Prāṇa, while Apāna is that which moves down : that by which these two are supported is the Vyāna. The Samāna is the breath that distributes subtle material into each limb and carries to the Apāna , the gross food. It is a higher form of the Vyāna and between them the Udāna is produced - that which brings up and carries down what has been eaten or drunk. " Between Prāṇa and Apāna the Self-resplendent one created heat, this heat is the Puruṣa and Puruṣa is the fire within man which digests the food that is eaten. " ⁵⁰ (MAU 2.6) Prajāpati did not feel even then happy. So he thought of enjoying the objects. By means of perceptive organs he enjoyed. A common comparison of chariot and the body is given. The body constitutes a chariot, the mind as charioteer, the perceptive organs are reins which the organs of actions are horses of it. The whip is made of one's character. The body moves round and moves like a wheel (driven by) a potter. Thus the body possesses intelligence by the Self which is controlled by it. (MAU 2.6).

This Up. also discusses the individual Self which is affected by fruits of actions, pairs of opposites. This

50. cf. BRU 5.9; CHU 3.13.8.

self is composed of gross and subtle elements. It is likely to be the subject of nature's qualities easily. On account of confusion this individual soul did not experience the 'Self' who dwells in himself. This bhūtātman is unstable; wavering, and full of passion and lust. he falsely thinks that he is the doer and 'this is mine.' (MAU - 3 2) It is made of bones, flesh, bile, phlegm, error etc. It is a combination of (1) Tāmāsa (2) Rājasa qualities . viz. (1) fear, sleep, age, hurt, hunger, grief, jealousy, changability (2) Affection, passion, injury, restlessness activity, rivalry, instability respectively. It achieves many forms because of these qualities. " Bhutatman forms the second approach to the problem of Reality. " 51

The discussion of Self and Soul implies their unity but the question is how they are united. This point is considered by providing many other natural examples which are existent, visible in this world. i.e. like the waves in large rivers; there is no turning back of them .

The identification of one's own nature results into freedom from all bondages, performances of the duties lies with the person during the stages of life. Practice of penance is supposed as a chief necessity for gaining

51. *Vide*, Belvalkar S.K. and Ranade R. D. , "Creative Period" p. 313.

knowledge ; the arguement that only the performance of penance makes one free from duties is improper, because austeritiy results into perfection gradually. " Goodness is obtained by austeritiy and from goodness understanding is reached and from understanding the self is obtained. And one who obtains self does not return. " (MAU 4³).

Brahman is realised through knowledge, penance, and meditation. One experiences Brahman when he contemplates on 'AUM' . That leads to unmeasurable happiness. AUM is equal to Pranava, Udgītha . The MNU ⁵² also describes 'OM' as the symbol of Brahman. The MAU might have borrowed 'OM' philosophy from the MNU. AUM is formless, it is light. It is divided into threefold. i.e. AUM consists of three letters viz. a, u, m. By means of these, all this world is woven, warp and wool across him. AUM is called as Pranava. By continuous worship of this holy syllable one secures what he wants." ⁵³ says the Ups.

The gods like Brahmā, Viṣṇu, Rudra, and the natural phenomena like fire, air, sun, are different from Brahman but they are the chief forms of the " Immortal one ". One meditates on various forms of the Lord. These forms show the proceeding path and then one gets unity with 'Self' into which the universe is merged.

52. vide MNU - 8 ff. And G&K. 1.25 ff.

53. CHU 1.5.1; Rv. 10.190.3-4, K&W 6.1;2.16.

The main purpose of the Up. is to emphasise on the point that there is only one Supreme Self which is to be hankered and that various forms are nothing but the manifestations of that Oneself. Spiritual knowledge can be acquired by many modes of worships like contemplating on AUM; with mystic utterances like Bhūr, Bhūvah , Svar or with the Sāvitri prayer.

The MAU deals with the various topics and problems concerning ^{with} philosophy; therefore the following remarks of R.D.Ranade⁵⁴ seems to be observed in the case of the MAU. " The truth is that in the case of Upaniṣadic philosophers it does not generally rain, but when it does rain, it pours profusely. " "Very often the philosophers are pertient, they never illuminate on any topic except the one which is immediately before them and according to the capacity of the learner. " As compared to MAU, it deals and discusses almost all the topics relating to philosophy. The king asked to impart the knowledge of Brahman. No further query by a king is put forth; viz. how it can be obtained etc.

54. vide Ranade R.D., " Constructive Philosophy of the Upanishad, p. 39 .

RU. (Rāmottara-Tāpinī Upaniṣad)

The dialogue between Yājñavalkya and Atri deals with the exposition of the unqualified Brahman for the benefit of seekers after liberation.

Once a great sage Yājñavalkya won in a contest in the capital of the royal sage Janaka. He lived with a number of disciples . Yājñavalkya taught that those who have middle qualifications, would attain salvation through the worship of Tāraka-mantra of Śrī-Rāma in Avimukta. The story of how Śrī-Rāma bestowed upon the lord Śiva is narrated . In this context Śiva is said worshipped him by japa, homa and arcanā. Śiva requested him to grant a boon for the worshippers that if a person died either at the Manikarnika ghāt or elsewhere on the banks of Ganges in the sacred city, viz. Avimukta, he/she would be released. Being pleased with Śiva Śrī-Rāma fulfilled Śiva's uttermost desire and promised him to liberate the person who died on the banks of the Ganges at Kāśī and also that the liberated person would reach Him also, whether the dying one might be a worm, an insect or of any other category and also that He himself would be present in stones, idols and like in a hallowed form and also that the person who worships Śrī-Rāma with true devotion uttering the Tāraka mantra in that sacred spot would be freed from all sins like Brahminicide, stealing gold, etc



The Tāraka Up. explains 'Om' sound as Tāraka i.e. deliverer. It distinguishes six elements in it. (a, u, m half-morae bindu and nāda). The terms Nāda and Bindu are well-known in the tantrik texts, and in Indian vernaculars. Nāda is produced from the inter-action of Bindu and Nāda contains the indistinct sounds of all the letters of the alphabet,⁵⁵ Nada is multiple, it is a product. Every animal experiences its own nāda. Nāda is classified in three parts viz. (1) Parānāda (2) Mahānāda (3) the Nāda resulting from the union of Bindu and Bija.⁵⁶

The Bindu breaks itself into three parts, viz. (1) Bindu, Bija and Nāda . The Śiva aspect is predominant in Bindu, while in Nāda the elements of Śiva and Śakti both rules equally. The creative principles are evolved out of this supreme Bindu. In the creation Bindu serves the purpose of material cause; it is under the subject of Śakti according to the view of Śaiva-śect.⁵⁷

The Taraka Up. asserts at the end that one who knows Om would attain Avimuktam . It also mentions the Om sound itself as the substitute of Rāma-mantra viz. " Om! Rām Rāmāya namaḥ, Candraḥya namo bhadraḥya namaḥ "

55. vide M.M. Gopinath Kavirāj, " Paper on Nāda bindu and Kalā; J.G.J.R.I Vol.III Part 2, p. 97 ff.

56. ibid.

57. vide M.M. ibid

The Rāma worship exceeds to such a high extent that it is ranked to the grade of OM-worship. Om syllable is considered the most sacred one. It is the Brahman itself. The RU identifies here the Rāma with OM, the 'a' sound corresponding to Visva, on the base of MNU⁵⁸ is equal to Lakṣmaṇa. The letter U of Om (Taijasa) is compared to Śatrughna. The 'm' sound Om, corresponds with bharata, (Prājña) the half morae of OM is Rama and the entire Praṇava is identified with Sītā as mūla Prakṛti . This is a reference to the identification of individual soul with supreme soul, personified as Rāma .

Deussen opines that Ramottara-tāpini Up. is a later one but it imitates the Nrsimha-Tāpini. It is a revised model of the Nrsimhatāpini; but it preaches the Rama cult. ⁵⁹ It is not a uniform and consistent but from two or three Ups. the ideas are gathered and are formed under the name of Up. The text of Rāmottara tāpini is also similar to the Tāraka and Jābāla Up.⁶⁰

The Jābāla⁶¹ shows that Ātman is found in Avimukta. Avimukta place is to be searched between the varanā and Nāsi. The meaning of both the words are explained in it.

58. MNU k.S f. f.

59. Deussen "Sixty Upanishads of Veda" Vol. II. (Translated by Bedekar V.M. and Palsule G.B.) p.879.

60. ibid p.879-880.

61. Jābāl-Up. 2- सोऽविमुक्तः कश्चिन् प्राप्नोति कति । वरणायां नारयां च मध्ये प्राप्नोति कति । को वै वरणा को च नोसीति । स्वर्गनिर्गम्य कृतान् दोषान् वारयतीति तेन वरणा भवति । स्वर्गनिर्गम्य कृतान् पापान् नारयतीति तेन नारया भवतीति । कृतमन्त्रस्य स्थानं भवतीति । भुवोर्ध्वनिर्गम्य च यः सोऽवि । स एष धौर्बल्यं परस्य च सोऽवि भवतीति एतदेव सोऽवि । संक्षेपं प्रह्लादविद्या उपस्थानं कति । सोऽविमुक्तं उपस्थानं कति । सोऽविमुक्तं ज्ञानमाचष्टे को वै तदेवं वेदेति ॥२॥

Varnā is one which casts off all the faults committed by the body-organs while Nasi is so called because it destroys all the sins committed by the body-organs. The meeting place between the eye-brows and nose is the Avimukta place, so far this is also the meeting place between the heavenly world and the highest world. (of the Ātman).

Yājñavalkya explains the Tāraka mantra to Bharadvāja.⁶² The Taraka mantra is constituted of six syllables with ऐ, ॐ, and ॐ. ॐ and ॐ are identified with each other. They have importance of same value. Referring to Rāma-Tattva, ॐ is a Pranava and Puruṣottama-rāma is a para-brahma. It has four parts. Lakṣmaṇa, Śatrughna, Bharata and Śrī-Rāma. The four togetherly comprise Rama-tattva. Though Paramatman is one, four parts are imagined to give a full idea about (1) Jāgrat (2) Svapna (3) Suṣupti (4) viśuddha brahma Lakṣmaṇa is identified with 'a' of the Pranava. He presides over Jagrat (gross world), he is like Saṁkarsaṇa. Śatrughna presides over Svapna and Taijasa-rupa. He is identical with 'u' in Pranava. Then Bharata is identified with 'm', presides over Prajñā-rupa. Śrī-Rāma is a ardhamātrā and he is Puruṣottama. On account of the association with Śrī-Rāma, that power which rules over utpatti, pālana and saṁhāra, is identical with the Sītā is of nādabindu svarupa.

62. vide Kalyāṇa-Upanishad-aṅka, "Ramottar-tāpini is explained and discussed fully."

GU.

The conversation between Durvāsas and Rādhā makes Durvāsas narrate the story of the incarnation of Gopālkr̥ṣṇa. It is as follows - Once upon a time Nārāyaṇa was pleased with Brahmā's devotion and gave him a boon viz. asking of a free question to Nārāyaṇa. In the story narrated in the GU. the reason of being pleased is not told as in the case of the stories in the BHP.

The GU describes Mathurā-nagarī in relation with the best incarnation among all the incarnations, Lord Nārāyaṇa, the granter of the boon, told that there are seven sacred places on this earth, viz., Ayodhyā, Mathurā, Māyā, Kāncī, Kāśī, Avantikā and Dvārakā, parallel to those of seven sacred cities of Indra and other gods. Among these cities Mathurā, the city of Gopāla kr̥ṣṇa, is the best one. In it Gopāla Kṛṣṇa resides⁶³ and all the desires of the obtainer are fulfilled according to the degree of the spiritual development. Mathurā is compared with a lotus, standing in a lotus-pond. It is the actual Brahman. It is protected by Viṣṇu's discus. Mathurā is surrounded by various vanas (forests)⁶⁴ like Big Brhad-vana,

63. cf. Tirthāṅka : "Dhruva, son of Svayambhuva-Manu advised to meditate in Madhuvana and told - " पुन्यं मधुवनं यत्र गतिश्चैव
निवृत्तिरत्रैः " Madhuvana was the ancient name of Mathurā from ancient times it is a holy place. Kalyana Vol.31, p.95, 1957.

64. vide Kane P.V. "History of Dharmasastra" Vol.IV, p.690 " the territory round Mathurā is extended 20 yojanas and the Mathurā city was in its midst."

the Madhu-vana, the Tāl-vana, Kāmya vana, the Bahula, the Kumuda-vana, the Khādira-vana, the Bhadra-vana, the Bhāndirā-vana, the Śrī-vana, the Loha-vana and the Br̥ndā-vana. The Varāḥ Purāṇa⁶⁵ and Nāradiya Purāṇa⁶⁶ also mentions 12 forests near Mathura viz. Madhu, Tāl, Kumuda, Kāmya, Bahula, Bhadra, Khādira, Mahāvana, Lohajaṅgha, Bilva, Bhāndira, Vr̥ndā vana. The Tirthāṅka describes most of 12 forests except Śrī-vana as compared to those of GU.⁶⁷ It is as follows: (1) Madhuvana- It has temples of caturbhuja, Kumar-kalyāṇa, and Dhruva; and a cave of Lavaṇa-sura; and also a seat of Vallabhācārya, it has '५७०/५७३'. It is 4,5 miles from Mathura. Mahauli is the present name of madhuvana. Madhuvana is found round the Mahauli. It is 4 or 5 kilometres from modern Mathura, on the south-west side of it. The stream of Yamunā river ^{was} and flowing near the modern Mathurā at the time of Ancient India.

65. Chap. 153 and 161 6-10.

66. Chap. Uttarardha 79 - 10-18.

67. Tirthāṅka mentions two forests more than to those of GU. viz. Gahvara -Vana and Vihāra-vana. Thus the variation in the places may be observed. The difference in names of place may be due to the ancient names of those tracts round Mathurā.

vide fn. 1.

- (2) Tāla-vana - The temple of Baladeva is built up here; Balarāma killed Dhenukāsura. ^{15 in 4th} ~~15 in 4th~~ It is called Tārasi-gāma.
- (3) Kumudavana - it has a temple of Kapila- Muni, Seat of Vallabha, Śrī-Vitthala, and Vihāra kunda. One has to return to Mathurā again.
- (4) Bahulavana - It is situated near the present 'Bāthi' village. It has temples of Kṛṣṇa, Balarāma, Bahula cowherds and a seat of Vallabhācārya; a Kṛṣṇa Kunda.
- (5) Kāmavana - a temple of goddess Vṛndā-devi in the temple of Govind. It has 84 Kunda viz. Madhusudan Kunda. Yasoda Kunda etc. The five Pāṇdavas spent their vanavāsakāla at this place ¶ Kāmavana ¶.
- (6) Vṛndāvana - The story is told how this place is called Vṛndāvana. Vṛndā, the daughter of Mahārāja Kedar performed penance for getting Kṛṣṇa as her husband. Kṛṣṇa pleased with her and appeared before her. Vṛndāvana is a holy place. Secondly Rādhā-Kṛṣṇa played Līlā here and the presiding deity is Vṛndādevi. So it is named Vṛndāvana. It is 9 miles from Mathurā towards the north of Mathurā. The Vṛndāvana was a very vast region from Govardhana, Nandagāma, Barsana upto Kāmavana at the time of the Lord Kṛṣṇa.
- (7) Bhadra-vana - It has a temple of Madhusudana and icon of Hanumāna, and also a Madhusudana Kunda.

- (8) Bhāṇḍir-vana - it has Bhāṇḍiravata, Bhāṇḍira-well and crown. The story is told that (i) RādhāKṛṣṇa were married in this place by Brahmā according to Purāṇas.
(ii) Balarāma killed Pralambāsura in this place.
- (9) Bela-vana - it has the temple of Lakṣmi and a seat of Vallabhācārya.
- (10) Loha-vana - it has a temple of Gopināthaji and a cave of Lohāsura and a Kṛṣṇa Kunda. It is told that in it Kṛṣṇa killed Lohāsura.
- (11) Brhad-vana it is a wide forest but now the old.

Around Mathurā four temples of Śiva are found viz. the Bhūteśvara on the west; the Pippaleśvara on the east, the Raṅgeśvara on the south and Gokarṇeśvara on the North.⁶⁸

The GU describes that in these 12 forests, the celestials Gandharvas, Nagas, Kinnaras and men sang the praise of Kṛṣṇa all over the time. In these places the twelve Ādityas, the eleven Rudras, the eight Vasus, the seven Sages, the five Vināyakas, the eight Lingas reside. Thus these places are most sacred. In such holy places the Siddhas also secure salvation. Among these forests, the Kṛṣṇa-vana and the Bhaḍra-vana are supposed to be the main forests. The icons of Kṛṣṇa, Balarāma, Pradyumna are found in Mathurā city. The Lord Kṛṣṇa is indicated by the four names. He is the 'OM-kāra'. The

seeker gets the state of Brahman, if he meditates as " I am Gopāla, the Paramātmāna.⁶⁹ The worshippers of Kṛṣṇa overcome death. They become free from birth, death; they are released. He recognises the Go - pa-s.

The GU describes the bodily form of Kṛṣṇa beautifully. Kṛṣṇa has a distinguishing mark of the Śrī-vatsa. His feet are marked with the designs of the divine banner; he has four hands with conch, the disc, the Śārṅga-bow, the lotus flower and the mace; the Keyuras shine on the upper arms, the crown on his head and the garlands on his neck. He shines with the lusture of gems, the makara earrings adorn his ears, having the golden complexion with the right hand Kṛṣṇa assumes the abhaya pose, holding the flute in his hands. One should meditate on this type of image i.e. Kṛṣṇa in the form of Viṣṇu. The meditation on Him leads to the state of Kaivalya.

Śrī-vatsa manifests the form of radiance of Brahman; the sun, fire, speech and the Moon, that radiance is called the Kaustubha-gem. The four arms of Viṣṇu constitute rhythm, mobility, inertia and individuality , Sattva, Rajas, Tamas, and Ahankar are four hands. The wise knows that the conch having the character of five elements, partakes the property of mobility, is in one hand (of Viṣṇu) ; the discus is

69. GU -15 "Sohamityatmanamadaya manasaikyam kuryāt"

purity of mind, the Śārṅga corresponds to the original Māya, the lotus corresponds to the name of Visva; it is placed in another hand. The upper arms are decorated with beautiful bracelets which constitute upright conduct Opulence and right desire (leading) to salvation. The garland is compared with māyā, the pair of ear-rings is considered to be made of pearls which are produced from the radiant milk of the ocean of milk.

The lord Kṛṣṇa is indicated by the four names viz. (1) Balrama, is the Viśvatman, arises out of the letter 'A' of the Praṇava.

(2) Pradyumna is considered as Taijas, arising out of the letter 'U' of the Praṇava.

(3) Aniruddha is the Prajñātman corresponding to the letter 'M' of Praṇava and

(4) Kṛṣṇa is a Turiya corresponding to ardhamatra (Bindu) of the Praṇava on whom the entire universe depends.

Rukmiṇi is the Śakti of Kṛṣṇa, the Mula-prakṛti. This is how Go-pāla arising out of OM-kāra is firmly established in the universe.

KLU

The sage Asvalāyana requested the Brahmā to teach him the Brahmadevyā which is excellent mystic to the lord Brahmā. This Up. points out the Sādhana catuṣṭaya for salvation. It is not stated that Asvalāyana possessed these four means of emancipation and the Sādhana catuṣṭaya makes entitled for the achievement of the Brahmadevyā. The Up. is not clear about what is meant by Sādhana catuṣṭaya.

The lord Brahmā advised to attain freedom through Śraddhā (faith) , Bhakti (devotion), Dhyāna (meditation) and Yoga. It is through Sannyasa alone that renunciation is obtained and not by Karma, wealth, Vedāntavijñāna, tapas, purification of mind help for the realisation of Paramātmā. A Sannyāsin who has completely given up desires for material objects, and given up the duties in the life, enters the Svarga; in the cave of the heart, (Dahara). He attains the highest self.

The Up. points out the body-posture of all ascetic. The ascetic sits in a pleasant posture, with his neck, head and body erect and subjugates all the passions.⁷⁰ He devotes and contemplates on heart (lotus) as being free from Rajo-guna .

70. cf. Śvetasvetara Up. 2.8.

तत्रैकं स्थायं शरीरं हृदीन्द्रियाणि मनसा संनिरुद्धं ।
 श्रमोदुपेयं प्रत्येकं विद्वत्स्रोतांसि स्वर्गाणि भवोद्वहानि ॥

He attains the Paramesvara who is pure, sorrowless, invisible, unthinkable, endless, formless and source of Māyā. The Paramātmā is the innermost, self of all beings. He is not a subject of utpatti, sthiti and laya. He is unborn, indestructible, and omnipresent. He is present in gross as well as in subtle forms. He is called Viṣṇu, Parāṇa, time, fire, Moon etc. He is all that exists and that will exist. The thing does not exist, if there is no presence of God.⁷¹ Having known Him the person crosses death. A ritualistic example is given to show how a person's ignorance disappears viz. " Having constituted his body on Araṇi (the lower attritioned piece of wood) and Praṇava, the upper Araṇi, a wise man burns Ajñāna by the churning of meditation. " The Brahman is beyond thinking or imagining limits of a man. To realise His nature fully is difficult. He is that Sadāśiva who is other than enjoyer, enjoyed and enjoyment. All emanate from Him, All exist in Him, All are absorbed in Him.⁷² He is the atom of atoms. He is Jyotiṣām Jyotiḥ⁷³. The Lord possesses some kind of power which is called Māyā in the KLU. And the Paramātmā assumes a body with internal organs and behaves accordingly due to Māyā. In the dreaming state the jiva enjoys pleasures and pains which are created by his māyā .

71. Compare BG. 10.39.

72. cf. १० ३१ . "Yatō vā imāni bhūtāni Jāyante, Yena Jātāni jivanti. "

73. BRU 4.3.6

One who realises such Brahman attains the pure form of Paramātmān. The KLU also speaks the Brahman in the form of Sadāsiva having the body viz. the dark blue throat. The recitation of this Up. makes the person like Agni, i.e. to say he becomes lustrous like fire. He is free from the duties of the four orders life. The sins like theft of gold, drinking etc. become futile, he acquires the wisdom that destroys the ocean of Saṁsāra. Having known Him the person obtains Kaivalya- state.

The Up. preaches that the knowledge of the Highest self is nothing but knowledge of one's self. A person experiences " He is that one " , such kind of knowledge relieves him from all bondage. The Up. also stresses the point that the knowledge of Brahman is impossible without devotion. The path of devotion is praise worthy in many ways. It is free from all obstacles. Everybody is entitled to follow it. Detachment towards the worldly enjoyments is the condition for spiritual development.

Maitreya Up. of the Sv.

The beginning portion of this story resembles with the opening portion of the MAU; but the Maitreya of the Sv. differs from the Maitrāyāni Up. of the Yv.⁷⁴ It deals with the two characters, viz. the king Brhadraṭha, and the sage Śākāyanya. The king is represented as being aloof from the worldly objects. According to him the body is impermanent and so he wishes to renounce everything. He leaves the kingdom in the hands of his son, and goes to the forest. There he performed severe tapas. At the end Śākāyanya, who looked like fire without smoke, came in front of him. The sage said to the king, " Rise, Rise and Choose a boon." The king requested him to enlighten him on the Sattva (i.e. the state of Sat or Brahman.). The sage tried to divert him on some other desire. It may be noted that like all other Ups. this Upaniṣatkāra considers that the

74. Radhakrishnan S. takes the Maitri and Maitrāyāni Up.

belonging to Maitrayaniya branch of the black Yv. He remarks, " in some text it is assigned to the SV. vide Radhakrishnan S., The Principle Upanishads, p. 795.

Belvalkar S.K. disagrees with Radhakrishnan's view. He takes Maitri and Maitrāyāni Ups. as the two separate Ups. One belonging to Yv, while the other Maitri belongs to Sv. vide Belvalkar S.K. and Ranade R.D. "Creative Period", p.123. He remarks, "The Upanishad had to be carefully distinguished from two other similar Upanishadic texts- The Maitreya and Maitreyi.

problems regarding the knowledge of Brahman are difficult to answer.

The king prostrates before the sage and begs to make him free from the cycle of rebirth. The king is quite confident that the sage will make him free from the bondage of saṁsāra.

The sage blessed him that he would be Atmajñāni. He would be famous by the name of Marut. He describes the Ātman as follows:- sound, touch and other seem to be artha, but in fact they are anartha (evil). They result into anartha. The Bhutātman (lower self) clings to these organs always. He never resembles to the Supreme One. The sattva (quality) is possible to have through the tapas. The sattva makes the mind pure and by means of the pure mind the Ātman can be attained, when one attains Ātman, he gets liberation. It is the citta (thought) alone that is Saṁsāra . It is affected by the sense-objects by the events that occur. It should be cleansed with efforts. It should be purified and this leads to the destruction of the Karmas.

The Paramesvara is light, eternal unchangable, undual. He cannot be grasped by the mind. He is the only witness for the playings of buddhi. He is not connected with anything. He looks upon this universe as a jugglery.

The ignorant observes the orders of the caste system which result into the beginning and the end. The Īp. stresses on the point that one should dwell in that endless and most supreme Bliss having given up the identification with sons as well as the body.

PU. (Pranavopnīśad)

The PU. narrates a story about the significance of the mystic sound 'Om'. Once the Asuras besieged the city of Indra. At that time the gods were afraid and began to think as to who would kill the Asuras when they saw the Oṃkāra, the elder son of Brahma, the gods requested him to be their leader to conquer the Asuras. Then by putting a condition to them Oṃkāra received a boon that Om would be uttered at the beginning. A Brahmin could not utter the Vedas without taking his name first; otherwise chanting the veda by a Brahmin would be invain. Afterwards the gods defeated the Asuras.

The PU. refers to the grammatical part of the Om. Indra asked Prajāpati when he (Indra) praised him (Prajāpati). All the questions of the Indra are related to the grammatical part. viz. (1) which metre is of Om. (2) its gender; ^ḥits svara, ^ḥits preposition; ^ḥits case, ^ḥits colour; ^ḥits definition; ^ḥits letters; ^ḥwords therein; ^ḥits place and ^ḥway of being propounded.

The Up. propounds that the Om is one single syllable. It is uttered in various ways according to different vedas. In the Rv. the Om consisting of three vowels is already Uddāta; In the Yv, Om which is a single syllable consists of dirgha uddāta and a pluta uddāta in the Sv. Om, which

consists of three vowels is a hrsva uddata; in the Av. which has two padas, consists 'अ॒' (U) as anudatta and 'ॐ' (A) as Uddata. It is said in the PU. that the first mora of the Om is of the red colour; the second mora 'u' is of the black colour; and the third mora 'm' is of brown colour and the fourth mora ' ' which is half is of white colour. The Up. also narrates the rewards of meditation on each mora. i.e. to say (1) one who meditates on the first mora secures Brahma's state, the meditation on the second mātrā leads to the Viṣṇu's state (3) the third one produces the effect of the Īśana state. And that which fourth one leads to the Brahman's state. It includes all the deities.

Then follows the AUM's definition. The word is made from the root āp, to pervade thus Om means " which pervades all. According to some it is derived from the root ava. In nipātas Om is called "Ukṣatta" by the grammarians. It is a kṛdanta in Prātipadikas. It is an avyaya. It has all the three genders, all the cases; all the case-terminations do not apply to the Om syllable. It is undeclinable. The Om is formed by replacing the second syllable first and the first in the place of second viz. a u m u a m = (Om - ओ॒म्). 'O' is veḷar 'm' is uttered with the help of two lips. The fourth mora is an intermediate letter which has the two lips as its articulators. The first letter has open (ओ॒म्) effort; the second letter is stop.

The Gayatri is the metre of Om; it has four Vyāhrtis viz.

The author of the Up. brings out the significance of the utterance of Om; if Om is meditated one gets the lusture back if he loses it due to some or other mistake, in a chanting or in a ritual, thus Om is worshipped at the beginning of a mantra.

The author of the Up. devotes one full Up. to the single syllable " Om ". It seems that the Pranava worship must have reached its highest peak at that time . No doubt the Om is praised in various Ups. It is considered the Supreme Self itself. The worship of 'Om' is entitled to give the reward of Brahman's realisation. It produces the effect of blissful state, which is devoid of fear or worldly agitations. The MNU ¹ discusses the sound Om widely. The GK² also identifies the mystic sound Om with all that, Om is all this, what was what is and what will be. It is considered Brahman, Itself. It is the unmanifest cause of the manifest universe. The GK³ calls it the Lord who is ever present in the minds of all. It includes all the sounds of all the symbols, Om is always praised as the most significant and fruitful one. It is the substratum of

1. MNU 8 ff.

2. GK 1.25 ff.

3. (i) I.28, (ii) I.26 (iii) I.25 (i) Pranavam hisvaram vidyat sarvasya hr̥di sansitam, sarvavyāpinamōṅkāra.
 (ii) Pranavaḥ param brahma, Pranavaśca Parah Smṛtaḥ.
 (iii) Pranavo brahma nirbhayaḥ.

birth, growth and decay.⁴ The MU⁵ compares the 'Om' or 'Pranava' with the bow. A nice metaphor is woven around the sacred syllable Om. viz. the Om syllable is a bow ; the individual soul is an arrow; the target of its shot is Brahman. The target is to be unerringly hit. Then the goal is achieved. One secures the union with Brahman. The KATU⁶ states that all the vedas declare, all the penances proclaim the one single goal and that is the 'Om' . The Prasna Up.⁷ also sets forth the Om as a means of highest meditation, by which a wise man secures the highest Brahman. Ś gives much importance to this sacred syllable, and ranks Om as a nearest stay of Brahman.⁸ This mystic syllable is recognised in the Ups.

The MNU expounds the significance of "Om" and identifies Om with the aspects of the Self, and proceeds to

4. GK. I 27. Sarvasya Pranavo hyadirmadyamantastathaiva ca.

5. MU. 2 2.4.

6. KATU. 1.2.15.

7. Prasna Up. V.7

8. cf. ŚBH on Prasna Up. V 7 " Nediṣṭhām hi ālambana
Om̐kārobrahmanah. "

the realisation of Brahman . The Up. does not refer to the grammatical discussion on the Om but it propounds the non-duality through the worship of Om. This Up. declares : - There are three forms (quarters) (i) waking, (ii) dream, (iii) sleep respectively in which the self appears. The fourth mora is Turiya, the absolute Brahman. The GK. also compares Om on the line of MNU; it is but natural when MNU constitutes the basic text for the GK. It proceeds to explain the three states of experience. The Śruti identifies the waking state with 'A' letter of Om. Both of them are compared because both have a common point for comparison viz. " all pervasiveness, or being the first. The sound "A" is the very foremost sound. All sounds are pervaded by "A". Lord Kṛṣṇa also puts forth the importance of "A" in all the letters by saying : " He is "A" in the letters." ⁹ The Vaiśvanara pervades the entire universe. The first state is called "Viśva". The GK. adds the seat for Viśva to MNU's Śruti. The GK. locates the Viśva in the right eye.

"u" the second letter of this monosyllable is compared with the Taijasa because it is a mid-way between the Viśva and the Prājña. The place for Taijasa or dreamself is manas. They are compared because "Superiority" ; or 'intermediate state'

9. vide BG. 10.33.

is a common feature in both of them. The letter "U" comes after the letter "A" , therefore there is superiority; similarly the Taijasa or the dreamer is Superior to Visva because the experiences in waking state are antecedent to the dream. The third letter viz. "M" is compared with the Frājña or the deep-sleep, since in both the "measure" and "becoming one" are the common qualities. All other sounds are absorbed in "M" while chanting AUM. Moreover A and U rises up again from M. Similarly the experience of the dream state and the waking state ceases into the deep sleep and the sleep superceeds. In both the earlier plurality and variedness merge to become one as a whole. The Prājña is located in the either of the heart. These three viz. Visva, Taijasa and Prājña are one fundamentally. And all of them are present in the waking state also. The self is observed as threefold in one body.

The person who is able to understand or to judge the happening both within and without him, becomes able to comprehend the knowledge, however hard and complicated may be. A meditator of Om is benefitted with the rewards as mentioned in the GK.¹⁰ The soundless part of 'Om does not

10. GK. I.23 . "Akaro nayate visvamukāraścāpi Taijasam ...
makārasca punah Prājñam nāmātre vidyate gatiḥ "

produce any reward in this finite world. In chanting Om, the blissful moment or silence arises between the second and the first chanting. This is the fourth mora of Om which is the same as Ātman. The soundless part of the Om is the goal of the meditator. It corresponds to the pure Ātman. In silence the sense organs do not notice impressions. The mind does not comprehend the assumptions. It is engrossed in the worship. This is the experience of the Turīya, the fourth state when the mind is made single pointed by chanting, the other thoughts do not appear. The mind becomes unified, absorbed in Om vibrations. Thus Om being Brahman, one experiences Brahman, the all pervading truth, the eternal one. The experience of oneness is blissful. The effort in the spiritual Sādhana is to stop the production of the thoughts, to regulate the flow of thinking, One is benefitted by making the mind steady in Om - worship, from all the limitations, agitations and finite world.