THE
Katha and Prasna
UPANISHADS

AND
SRI SANKARA'S COMMENTARY

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those who are fully competent to acquire knowledge have been stated. The whole subject matter of knowledge has also been stated to be the highest Brahma, the internal atman of all. The fruit of this knowledge has also been stated to be the thorough release from the bondage of samsara consisting in the attainment of the Brahman. The connection has also been stated by the enunciation of this result. Therefore these chapters, by making as clear as the apple in the hand, the knowledge (persons competent to acquire which, the subject matter of which, the results achieved by which, and the connection with which have been explained) also indicate the persons entitled to study them, their subject matter, their results and their connection. We shall, therefore, proceed to comment upon them to the best of our understanding. Here the anecdote is for the purpose of eulogising knowledge.

From desire, as story tells, the son of Vajasrava made a gift of all his wealth; he had a son, so the story goes, by name Nachiketas. (1)

Com.—Ushan, desiring for the fruits of the sacrifice. Ha and vai are two particles which have the force of recalling to mind what had passed. Vajasravasah: vaja means food, srava means fame; the compound, therefore, means one who had attained fame by the
giving of food; or, the compound may be a proper name. The son of Vājaśrava is Vājaśravasah. Vājaśravasah, it is said, performed the Viṣvajit sacrifice (in which all is given away) desirous of its fruits. During the sacrifice he gave away all his wealth. The performer of the sacrifice had a son named Nachikētas.

Him, though young, zeal possessed when rewards were being distributed; he thought. (2)

Com.—Him, i.e., Nachikētas, though in the prime of life, i.e., young and not possessed of the power of procreating zeal, i.e., faith in the existence of a future state, entered, induced by the desire of good to his father. At what time is explained; when cows were brought to be distributed among the Ritviks and the sadasyas for their rewards; possessed of zeal, Nachikētas thus thought.

(These cows) have drunk water for the last time, eaten grass for the last time, have yielded all their milk and are devoid of vigour. Joyless verily are those worlds; them he attains who gives these. (3)

Com.—How he thought is explained; the epithet Pitodakdh and those which follow describe the cows to
be given as rewards. *Pitōdakāḥ*, by which all water has been drunk; *jagdhātrināḥ*, by which all grass has been eaten. *Dugdhadōhāḥ*, from which all milk has been milched. *Nirindriāḥ*, not cappable of breeding. The meaning is—cows old and useless; giving such cows to the *Ritviks* for their rewards, the person performing the sacrifice attains those worlds which are joyless, *i.e.*, devoid of happiness.

स होवाच पितारं तत कस्मै मां दास्यसौति ।

हितीतथं दुहीतथं तृतीयं होवाच खुलवे त्वा ददामीति ॥ ५ ॥

He said unto his sire, ‘father, to whom wilt thou give me’; he said this again and for the third time. To him, he said ‘unto Death do I give thee.’ (4)

*Com.—* Thinking that, as being the duty of a good son, he should ward off the undesirable consequences, which might befall his father on account of the imperfection in the sacrifice, by even giving himself away and thus perfect the sacrifice, he approached his father and said to him, ‘father, to whom, *i.e.*, to which of the *Ritviks* will you give me as *Dakshinā*, *i.e.*, reward? though unheeded by his father thus addressed, he repeated the question a second time and a third time ‘to whom will you give me,’ ‘to whom will you give me?’ The father incensed at the thought that that was not like a boy said to the son ‘to Death do I give thee.’

**कि ५ खिदमस्य करतेर्वं यन्मायाच करिष्यति ॥ ६ ॥**
(Nachiketas thought) of many I go the first; of many I go midmost; what is there for Death to do which he can now do by me?

Com.—Thus addressed, the son alone in himself, anxiously reflected; how will be explained; among many, i.e., of disciples or sons, I go the first, i.e., in the matter of doing service as a disciple; of many a middling disciple, I behave like a middling disciple and never as the worst; still, my father has said that he will give me unto Death, though his son is of such good qualities. What is there to be done for Death which can now be done by me thus given? It is plain that my father has spoken under the influence of anger without any end in view; still my father's words should not be falsified. Thus thinking, and after anxious reflection, he told his father who was full of grief 'what have I said.'

व्रजुपर्य यथा पूर्वे प्रतिपर्य तथापरे ।
सत्याविव मर्ये पञ्चते सत्याविवाजायते पुन: ॥ ६ ॥

Call to mind how our ancestors behaved and mark also how others now behave; like corn, decays the mortal and like corn is born again.

Com.—Remember and reflect how your deceased ancestor's father, grandfather and the rest conducted themselves; seeing them, it behoves you to travel in their path; see also how others, good men, now behave. There never was or is any falsehood in them;
falsifying one's word is the manner of bad men and none who has broken his word can ever become undecaying and immortal. What is there gained by breaking one's word, seeing that man decays and dies like corn and is again born like corn in this transitory world of the Jīvas? The meaning is ‘protect your truth and send me to Death.’

Like fire, a Brāhmaṇ guest enters houses; men give this to quiet him. Vaivasvata! fetch water. (7)

Com.—Thus addressed, the father sent him to Death to keep his word and he having gone to the mansion of Death fasted for three nights, Death being away; when Death had gone and returned, his ministers or wife said to inform him, ‘a Brāhmaṇ guest, verily like fire itself, enters houses burning them; and good men to allay his burning heat as that of fire, propitiate him by giving water to clean his feet, seat to sit upon, etc. Therefore, Oh Vaivasvata! fetch water to be given to Nachikētas; also because evil consequences are declared in default.

Hope and expectation, company with good men, true and pleasant discourse, sacrifices, acts of pious
liberality, children and cattle, all these are destroyed in the case of the ignorant man, in whose house a Brāhman guest fasting stays.

Com.—Hope, i.e., wish for something not definitely known but attainable. Expectation, i.e., looking out for something definitely known and attainable. Company with good men, i.e., the fruit resulting from association with good men. Sweet discourse, i.e., the fruit of true and pleasant speech. Ishtam, i.e., the fruit of a sacrifice. Pūrtam, i.e., the fruit resulting from charities such as the laying out of a garden, etc. Putrapasūn, i.e., children and cattle. All this is destroyed of the men with little intelligence in whose house, a Brāhman, fasting stays. The meaning is that a guest is, therefore, under no circumstances to be neglected.

As you have lived here. Oh Brāhman, a venerable guest in my house for three nights fasting, be my prostration to you, Oh Brāhman, may good befall me. Therefore, ask three boons in return.

Com.—Thus addressed, Death having approached Nachikētas worshipfully, said ‘as you have been living in my house fasting for three nights, a Brāhman guest worthy of reverence, therefore be my prostration to you. Oh Brāhman, therefore be good
unto me and let me be freed from the sin of your having lived here fasting; although all good may befall me by your mere grace, still in order that I may propitiate you better, ask of me any three objects you wish for, one for every night you fasted.

\[\text{शान्तश्वस्त्र: सुमना यथा स्याद्रीतमन्युग्मौतमो मामिसम्।} \\
\text{तवप्रस्तुत मामिबद्ध्यत्तं एतत्रవाकां प्रथमं वरं वृहेऽ} \] ।

(Nachikētas said) That Gautama may be freed from anxiety, be calm in mind, not wrath against me, that he may recognise and welcome me let go by you—is, Oh Death, the first of the three boons I ask. (10)

Com.—But Nachikētas replies 'if willing to grant boons, that my father be freed from anxiety, i.e., about me as to what his son would be doing after reaching Death, be calm in mind and not wrath against me; and again my father remember and believe me as the very son sent by him to you and sent home back by you and welcome me recognizing, Oh Death—is the first of the three boons I ask, the end of which is to gladden my father.'

\[\text{यथा पुरस्ताद्भविता प्रतीत श्रौद्धालकिराहिनिम्यप्रस्तुत:।} \\
\text{सुखेस्त्राथी: शयिता श्रीतमन्युस्त्वो दश्शिवान्त्वुमुखाप्र-} \\
\text{सुकम्।} \] ।

(Death replies) Audḍālaki, the son of Aruna will recognise you, as before, with my permission, will sleep during nights in peace and when he sees you
returned from the jaws of Death, will lose his wrath.

Com.—Death replied 'just as your father's heart was affectionate towards you before, so your father Auddalaki, the son of Aruna (or the Dvyamushyayana, son of both Uddalaka and Aruna), will be affectionate towards you and confide in you with my permission; he will sleep the rest of the nights in peace of mind and will lose his wrath when he sees you released from the jaws of Death.

(Nachiketas says) In heaven there is no fear. You are not there; nor there do they in old age fear. Having crossed both hunger and thirst, one in heaven rejoices being above grief.

Com.—Nachiketas said 'In heaven there is no fear at all caused by disease, etc. Nor do you rule there of might.' Therefore, none there, fears you, as men in this world do in old age; again, having subdued both hunger and thirst, one in heaven being free from all afflictions of the mind rejoices.

Oh Death! thou knowest the fire which leads to heaven; explain to me who am zealous that (the fire) by which those, whose world is heaven, attain
immortality. I pray for this by my second boon. (13)

*Com.*—The fire, which helps one to attain the heaven possessed of such attributes, thou, Oh Death! knowest; and as thou knowest, teach me who am zealous by which fire sacrificing, men attain heaven and immortality or become *Devas*. This knowledge of the fire, I crave by my second boon.

(Death says) I will tell thee well; attend to me, Oh *Nachiketas*, I know the fire leading to heaven; know the fire which leads to heaven and also the support of the universe and which is seated in the cavity. (14)

*Com.*—This is Death’s declaration. I will tell thee what has been solicited by thee; attend to what I say with concentrated mind. I know the fire, Oh *Nachiketas*, which helps one to heaven; ‘I will tell thee and attend’ are expressions used to concentrate the disciple’s intellect; now he praises the fire, know this fire as leading to heaven and as the stay of the universe in its form of *virat* and as located in the intelligence of knowing men.

Death told him the fire, the source of the worlds what altars (to be raised), how many and how, and
Nachiketas repeated it all as explained. Then Death, being delighted, said to him again. (15)

Com.—This, the Sruti itself says. Death explained o Nachiketas, the fire, which was the source of the worlds, being the first embodied existence, the same that was asked for by Nachiketas; again he told him of what form the sacrificial bricks were to be, how many in number and in what manner the sacrificial fire was to be lit and all this; Nachiketas also faithfully repeated what was told him by Death. Then delighted by his repetition, Death said to him again inclined to grant him a boon other than the three promised.

Delighted, the high-souled Death told him. ‘I give thee here this other boon; by thy name alone, shall this fire be known; and take, thou, this garland also of various hues. (16)

Com. — How? He said to Nachiketas, being delighted with, i.e., experiencing great delight at the sight of true discipleship, and being liberal-minded ‘I give you now here this other boon, the fourth, being pleased with you; the fire that I have explained shall become celebrated by your name alone. Moreover, accept this sounding garland set with precious stones and wonderful’; or, the word ‘srin-kām’ may mean ‘the no mean goal that can be
attained by *karma*; the whole passage signifying 'accept also the knowledge of Karma because it is the source of many fruits.

The three-fold *Nachiketas*, being united with the three doing, the three-fold *Karma*, crosses birth and death, knowing the adorable, the bright, the omniscient fire born of *Brahman* and realising him, attains thorough peace.  

*Com.*—Again he praises *Karma*; the three-fold *Nachiketas*, *i.e.*, he by whom the *Nachiketa* fire has been kindled thrice; or, he who knows, studies and performs in, the *Nachiketa* fire. United with the three, *i.e.*, who united with his mother, father and preceptor, *i.e.*, having duly received instruction from them; for, that such instruction is a source of authority, is inferred from other *Srūtis*, such as 'he who has a mother' and 'he who has a father,' etc.; or, *the three* may refer to 'direct perception,' 'inference' and 'āgamas'; or to 'the *vēdas*,' 'the *Smṛitis* and 'good men'; for, knowledge of virtue from these sources is an obvious fact. Doing the three-fold *karma*, *i.e.*, performing sacrifices, reciting the *vēdas*, and making gifts. Whoso does these, crosses or travels beyond birth and death; again *Brahma-jagannām*: *Brahmaja* means born of *Brahma*, *i.e.*, *Hiranyagarbha*; he who is born of *Brahma* and is
omniscient is *Brahmajagnah. Devam*, so called because shining, *i.e.*, having the qualities of knowledge, etc. *Idyam*, worthy of praise. Knowing such fire, from the *Såstras* and having realised him as his own *ätman*, one attains this absolute renunciation which is realized in his intellect. The meaning is that one attains the place of the *virât*, by the continued practice of *Upåsana* and *Karma*.

The three-fold Nachikētas, knowing these three, who propitiates the Nachikēta fire with this knowledge, casts off Death's meshes behind him, travels beyond grief and rejoices in heaven. (18)

*Com.*—He now concludes the fruits, of the knowledge and the performance of sacrifice and with them, the present topic. The three-fold Nachikētas who properly understands what was said about the bricks, their numbers and mode and who realizing the fire as the *ätman* completes the sacrifice called Nachikēta, shakes off even before death, the meshes of Death consisting in vice, ignorance, desire and hatred, etc., and devoid of all grief rejoices in heaven, *i.e.*, by realizing his Self as the *virât*.
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This is thy fire, Oh Nachikētas, which leads to heaven and which you craved for, by the second boon; people will call this fire thine alone; Oh Nachikētas, demand the third boon. (19)

Com.—Oh Nachikētas, this is the fire leading to heaven that you craved for, by the second boon; and the expression ‘the boon has been granted’ should be supplied by way of concluding what has been said again, people will call this fire by thy name; this is the fourth boon which I granted being delighted with thee; Oh Nachikētas, demand the third boon. The meaning is that Death considered himself a debtor if that were not granted.

येवं प्रेते विज्ञित्वा मनुष्यःपर्यःस्वनिष्ठे नायमस्तीति चैके।
एकत्वाचामनुष्यभाप्पवायसह वराषापेष वरस्त्रृत्तीर्यः।। २० ।।

(Nachikētas said) This well-known doubt as to what becomes of a man after death,—some say he is and some, he is not,—I shall know being taught by thee. This boon is the third of the boons. (20)

Com.—Thus much, which has been indicated by the two boons, is alone to be understood from the preceding Mantras and Brāhmanas, which are mandatory or prohibitory in their import but not the knowledge of the true nature of the entity of the ātman. Therefore, for the dispelling of natural ignorance (Avidya), which deals with matters the subject of positive and prohibitory injunctions, which consists in superposing on the ātman, activity, agency and enjoyment, and which
is the seed of *samsāra*, it is necessary to explain the
knowledge of the identity of the *Brahman* and the *
ātman*, which is contrary to that previously explained
which is free from the fault of superposition of activ-
ity, agency, and enjoyment on the *ātman*, and whose
result is the attainment of absolute emancipation;
with this end, the subsequent portion of this work is
commenced. The anecdote explains how without
this well-known knowledge of the *ātman*, the subject
of the third boon, all that is desirable is not achieved
even by the obtaining of the second boon. Because,
it is only those, who are disgusted with the result pre-
viously named in the nature of means and ends, tran-
sitory, and produced by *karma*, that are entitled to
acquire the knowledge of the *ātman*; therefore, to
denounce *Karma*, it is sought to tempt *Nachikētās*
away from his object, by promise of sons and the
rest. *Nachikētās* being asked by Death to name his
third boon, said: ‘This doubt regarding man when
dead,—some say that there is an *ātman* distinct
from body, senses, mind and intellect and entering
into another body; some say that there is no such
*ātman*; and this doubt cannot be resolved by us,
either by direct perception or logical inference; and
because the attainment of the highest consummation
depends upon a clear knowledge of this. I would
acquire this knowledge, being instructed by thee.
This, the third, *i.e.*, the last of the boons.
Here, even the gods of yore had doubt. Indeed it is not easy to know—subtle is this matter—Oh, Nachiketas, ask for some other boon. Press not this on me; give this up for me. (21)

Com.—Death in order to test whether he was or was not absolutely fit to acquire the knowledge of the Atman leading to emancipation, said this: 'Even by the gods in older times, doubt was entertained on this point. It is not easy to be known, though heard explained, by ordinary men. Because this subject of the Atman is subtle. Therefore, Oh, Nachiketas, ask for another boon, whose fruit is certain; press me not as a creditor presses a debtor. Give up this boon for me.

Thou sayest, Oh Death, that even the gods had doubts here and that this is not easy to know. None other like thee, who could tell of this, can be found; no other boon can at all equal this. (22)

Com.—Thus addressed, Nachiketas said, 'I have heard from yourself that even the gods had doubt on this point and you say, Oh Death, that the true nature of the Atman is not easy to know. As this cannot be known even by the learned, another, learned like you
to explain this, cannot be found, though sought.' This boon also is a means to the attainment of emancipation and there is no other boon which can at all weigh with this. The meaning is that other boons bear only transitory fruits.

(Death says) ask for centenarian sons and grandsons, many cattle, elephants, gold and horses. Ask for wide extent of earth and live yourself, as many autumns as you like.

Com.—Though thus addressed, still Death said, to tempt him again. 'Satāyushah, those who live a hundred years, i.e., centenarians; ask for centenarian sons and grandsons, besides, many cattle such as cows, etc., elephants, gold and horses. Ask for sovereignty over a large circuit of earth.' And as all this would be useless, if he were himself short-lived, Death added 'and yourself live as many years as you like with a body, where all the organs are vigorous.'

Some boon equal to this, if thou thinkest fit, demand—wealth and longevity; be king of the wide earth, Nachiketatas, I shall make thee enjoy all thy desires (pertaining to earth and heaven).
Com.—If you think of any other boon equal to that
already explained, ask for that also; besides, ask for
large quantities of gold and precious stones and lon-
gevity to boot. In short, rule as king in the wide
earth; moreover, I shall make thee enjoy all thy de-
sires pertaining to men and gods; for, I am a Dèva
whose will never fails.

Whatever desires are difficult to realise in the land
of mortals, ask, as thou likest, for all such desired ob-
jects. These nymphs have their chariots and lutes;
and women like these are not enjoyable by mortals;
with these, by me given, have thy services performed.
Oh Nachikètas, do not ask about death.

Com.—Ask, as you like, for all desired objects,
which are covetable, but not easily attainable in the
land of mortals. Again, here are these celestial
nymphs (the term Rámâs meaning those who delight
males) with their chariots and with their musical in-
struments; and women like these cannot be obtained
by mortals without the grace of beings like us; with
these female attendants given by me, have thy ser-
vices performed, such as cleaning the feet with water,
etc.; Oh Nachikètas, it does not become you to put
}
when man is dead, there is or is not anything surviving—a question (as unprofitable as that) of examining the number of crow’s teeth.

(Nachiketas says) Ephemeral these; Oh Death, these tend to the decay of the fire (vigour) of all the senses in man. Even the longest life is, indeed, short. Thine alone be the chariots, the dance and music.

Com.—Though thus tempted, Nachiketas unagitated like a large lake, said: svabhāvah, enjoyments whose existence the next day is a matter of doubt; the enjoyments enumerated by you are ephemeral; again, Oh Death, they tend to the decline of the vigour of all the organs of man. These nymphs and other enjoyments only tend to harm, because they destroy virtue, strength, intellect, vigour, fame and the rest. As for the longevity that you will give me, hear me on that point. All life, even that of Brahma is, indeed, short. What need be said of our longevity. Therefore, keep the chariots, etc., for thyself alone, as also the dance and music.

Man is not to be satisfied with wealth; if wealth were wanted, we shall get it, if we only see thee. We
shall also live, as long as you rule. Therefore, that boon alone is fit to be craved by me. (27)

Com.—Moreover, man is not to be satisfied with much wealth; for, attainment of wealth has not been found to ensure delight to anybody. If ever we have thirst for wealth, we shall get it, if we have seen thee; so also, long life; we shall live, as long as you rule in your place; for, how could a mortal, after approaching thee, become poor or short-lived. Therefore, the boon fit to be craved for by me is that alone, i.e., the knowledge of the atman.

What decaying mortal living in the world below and possessed of knowledge, having reached the company of the undecaying and the immortal, will delight in long life, knowing the nature of the delight produced by song and sport? (28)

Com.—Again, having approached those whose age knows no decay and who are immortal and knowing of some other surpassing benefit to be had from them, how could a mortal, himself living on earth below (below, relatively the Antariksha, i.e., region of the sky), pray for such transitory things, as sons, wealth, gold, etc., covetable only by the ignorant? Another reading has ‘Kvatadasthah’ for ‘Kvadhasasthah’; the meaning according to this reading is this: Tadasthah, one who ardently covets them, i.e., sons
and the rest; when will one, who seeks higher objects than these though difficult to attain, thirst for these? The meaning is that no one who knows them as valueless, will wish for them. Everybody in the world wishes to become something higher and higher than he is; therefore, I am not to be tempted by the prospect of sons, wealth, etc.; and what sensible man will delight in longevity who knows the transitory nature of nymphs and of the delights of music and sports?

Oh Death, tell us that in which men have this doubt, and which is about the great hereafter; no other boon doth Nachiketas crave, than this which entered into the secret.

Com.—Therefore, giving up the idea of tempting me by promise of ephemeral objects, tell us, Oh Death, that which was solicited by me, i.e., the well-ascertained knowledge of the átman, about which they doubt whether it is or no, when men die, which relates to the world to come and which serves to be of great benefit. Why say much? Than the present boon about the átman which goes into an inexplicable secret, no other boon which is to be craved for only by the ignorant and whose subject is something transitory, Nachiketas does crave for, even in thought. The Sruti itself says this.

Here ends the First Part.
(Death said) One is good while another is pleasant. These two, serving different ends, bind men; happiness comes to him, who, of these, chooses the good; whoso chooses the pleasant forfeits the true end. (1)

Com.—Having thus tested the disciple and found him worthy of the knowledge, Death said 'good is one thing and pleasant is another.' Both these, the good and the pleasant, serving different ends, bind man competent for both, subject to the varying conditions of caste, orders of life, etc., i.e., all men are propelled in their mind by these two actions; for, according as one wishes for prosperity or immortality, he attempts at what is good and what is pleasant. Therefore as men have to perform acts to obtain what is good and what is pleasant, all men are said to be bound by these. These two, though connected with the realisation of one or other of the covetables of man, are opposed to each other, one being in the
nature of knowledge and the other of ignorance. Thus, as both these are impossible to be pursued by the same individual without abandoning either, happiness falls to him who, of these two, rejects what is merely pleasant, being in the nature of ignorance, and pursues only the good. But he, who is not far-sighted, who is ignorant and who pursues only the pleasant, is separated from, i.e., misses the true and eternal end of man.

Both the good and the pleasant approach the mortal; the intelligent man examines and distinguishes them; for, the intelligent man prefers the good to the pleasant; the ignorant man chooses the pleasant for the sake of his body.

Com.—If both the sweet and the good can be pursued at will, why do the mankind, in general, pursue the sweet? This is explained; it is true that they can both be pursued; still, as they are not easily distinguishable by persons of poor intelligence, either in respect of the means to their attainment, or in respect of their fruits, both the sweet and the good become as it were mingled, and approach man. Therefore the intelligent man examines both the sweet and the good as a flamingo separates milk and water and having considered in his mind their relative weight, divides them
both and follows the good alone, as preferable to the sweet; but the man of poor intelligence, incapable of such discernment, pursues the sweet, such as cattle, sons and the rest, for the purpose of fattening and preserving his body, etc.

Oh Nachikētas, thou hast renounced desires and desirable objects of sweet shape, judging them by their real value; thou hast not accepted this garland of such wealth, in which many mortals sink.

Com.—You, though repeatedly tempted by me, have renounced objects of desires, such as sons, etc., and also objects of sweet shape, such as nymphs, judging well of them and ascertaining their faults, i.e., their ephemeral and sapless nature. Oh Nachikētas, how intelligent you are! You have not taken up this contemptible path of wealth, trodden by the ignorant men, in which many fools come to grief.

These two are wide apart, mutually exclusive, leading to different ways, known as ignorance and knowledge. I regard Nachikētas as wishing for knowledge; desires, though numerous, have not shaken thee.

Com.—It has been stated that he who, of these pursues the good, attains the good and he that pursues...
the pleasant forfeits consummation; why is that so? Because, these two travel at a great distance from each other, being mutually exclusive as they are of the nature of knowledge and ignorance, like light and darkness going different ways, i.e., leading to different results, being the cause of bondage and emancipation. What are these two is explained. Ignorance which deals with ‘the pleasant’ and knowledge which deals with ‘the good,’ both well understood by the intelligent; here, I regard you Nachiketas, as longing after knowledge, because objects of desire the nymphs and the rest—which tempt the intellect of the ignorant, have not, though numerous, shaken thee, i.e., diverted thee from the path of ‘the good, by creating in you a desire for worldly enjoyment. Therefore, I regard you as longing after knowledge and worthy of attaining ‘the good.’ This is the drift.

श्विष्यामन्तरे वर्त्माना: स्वयं धीरा: परिप्रेक्ष्यं मन्यामाना:।
दुन्न्यायामाण्ड: परिवत्तिः मूढः अन्वेषेनान्नीयमाना यथान्या:॥२॥

Living in the middle of ignorance and regarding themselves as intelligent and learned, the ignorant go round and round, in many crooked ways, like the blind led by the blind. (5)

Com.—But those men living in Samsāra in the midst of ignorance as in thick darkness, entangled in a hundred meshes formed by attachment for sons, cattle and the rest, regarding themselves as intelligent.
and well-versed in the Sāstras, go round and round, get into many crooked ways afflicted with miseries such as old age, death, disease, etc., devoid of discernment, just as the blind led by the blind in uneven paths come to great grief.

The way to the future does not shine for the ignorant man who blunders, rendered, blind by folly caused by wealth; thinking thus 'this world is and none other,' he gets into my power again and again.

Com.—Therefore alone, i.e., being ignorant, the way to the other world shines not for him. Sāmparāyah, the other world. Sāmparāyah, some means pointed out by the Sāstras and leading to the attainment of the other world; that means does not shine for the benefit of the ignorant man who is led astray, his mind being engrossed by such benefits, as son, cattle, etc., and who is enveloped by the darkness of ignorance caused by wealth. Constantly thinking that this world alone which is perceived and which consists of women, food, drink, etc., exists, and that there is no other invisible world, he is born again and again and becomes subject to me, i.e., Death. The meaning is that he becomes subject to be tossed in grief, such as birth, death, etc., such is the world in general.
Who cannot be attained even for hearing by many; whom, many though hearing, do not know; the expounder of him is a wonder; and able, the attainer of him; a wonder, the knower of him instructed by the able.

Com.—Of thousands who seek good, it is some one like you who becomes the knower of the ātman; for, even for hearing, the ātman is not attainable by many; many others, though they hear of him, do not know the ātman, not being entitled, because their minds are not purified; again, the expounder of the ātman is, like a wonder, some one among many. Similarly, even among many who have so heard, some one alone of many, that is able, attains the ātman; the knower of the ātman is a wonder—some one who is instructed by an able preceptor.

This ātman now explained cannot easily be known, if taught by a person of inferior intellect being variously regarded. When it is taught by a preceptor, one with the Brahman, there is no further travel, his being subtler than the subtle and not arguable.
Com.—Why so? Because, taught by a man of worldly understanding, the ātman which you ask me about, is not easily knowable, because he is variously discussed by disputants, whether he exists or not, whether he is a doer or not, whether he is pure or not and so forth. How then can he be well-known is explained. If the ātman is taught by a preceptor who is free from the notion of duality and who has become one with the Brahman, none of the various doubts exists, such as whether he is or not, etc., because the nature of the ātman absorbs all such doubtful alternatives; or, the text may be thus construed: when the ātman, which is none other than his own Self, is taught, there is no knowing any other thing; for, there is no other knowable; for, the knowledge of the oneness of the ātman is the highest state of knowledge. Therefore, there being nothing else to be known, knowledge stops there; or, Gātiratresa nāsti, may mean there is no travelling into Samsāra when the ātman, not distinct from the Self has been taught; because, emancipation, the fruit of such knowledge, is its necessary concomitant. Or, it may mean that when the ātman is explained by a preceptor who is become one with the Brahman to be taught, there is no failing to understand it. The meaning is that as in the case of the preceptor, the hearer's knowledge of the Brahman will take the form, ‘I am not other than
that.’ Thus the ātman can easily be known when explained by the preceptor versed in the āgams, to be no other than one’s self; otherwise, the ātman will be subtler than even the subtle and cannot be known by dint of one’s mere intelligent reasoning. When the ātman is established by argument to be something subtle by one man, another argues it to be subtler than that and another infers it to be something yet subtler; for, there is no finality reached by mere argumentation.

This idea cannot be reached by mere reasoning. This idea, Oh dearest, leads to sound knowledge, only if taught by another; thou hast reached it; Oh, thou art fixed in truth. May we find, Oh Nachiketas, a questioner like thee! (9)

Com.—This idea of the ātman knowable by the āgams and taught by a preceptor who is one with the ātman is not to be attained by dint of one’s intelligent reasoning; or, it may mean, cannot be dispelled by mere intelligent reasoning; for, a logician not versed in the āgams will postulate something created by his own intelligence. Therefore alone, this idea arising from the āgams helps one, Oh dearest, to sound knowledge, only when taught by a preceptor who is not a logician and who is conversant
with the āgāmas. What is that idea which cannot be attained by reasoning is explained. That idea which you have now attained by my granting of the boon. Oh thou art fixed in truth. Death says this of Nachikētas with sympathetic favour, for the purpose of enlogising the knowledge which he was going to inculcate. May we find, Oh Nachikētas, a questioner like thee, a son or a disciple.

I know that the treasure is uncertain; for, that which is constant is never reached by things which change. Therefore, has Nachikēta fire been propitiated by me with the perishable things, and I have attained the eternal.

(10)

Com.—Delighted, Death says again: I know that the treasure, i.e., the reward of Karma, because it is sought after like a treasure, is not eternal; for, that which is constant, i.e., the treasure named Paramātman cannot be reached by things not constant. That treasure alone, which is in the nature of uncertain happiness, can be obtained by uncertain things. Therefore, by me, though I know that the eternal cannot be attained by ephemeral aids, has been propitiated, the fire Nachikētas leading to the attainment of heavenly joys with ephemeral things. By virtue of that, I have attained the position of authority,
this office of Death known as Svarga eternal, but only relatively.

The end of all desires, the stay of all the universe, the endless fruit of worship, the other shore of fearlessness, the praiseworthy, the great and boundless goal, all these hast thou beheld, and being intelligent, Oh Nachiketas, hast boldly rejected all.

Com.—But you having beheld the end of all desires (for, here, i.e., in Hiranyakagarbha, all desires are fulfilled), the support of all the worlds comprising the Adhyātma, the Adhibhūta and the Adhidaiva, i.e., (the bodies, elements and gods), the immortal goal of worship, the place of Hiranyakagarbha, the extreme state of fearlessness, praiseworthy, great as combining many desirable powers such as apimā (praiseworthy and great because it is unsurpassable) the boundless and unsurpassable goal of the ātman, have boldly, being intelligent, rejected, wishing only for the highest, all this host of enjoyments within the pale of Samsāra. Oh, what unsurpassable qualities you possess!

Contemplating with a concentrated mind, weaned from all external objects on the ātman, ancient, hard
to see, lodged in the inmost recess, located in intelligence, and seated amidst miserable surroundings, the intelligent man renounces joy and grief. (12)

Com.—The ātman which you wish to know is hard to see, being extremely subtle, lodged in the inmost recess, being concealed by the modifications of consciousness, caused by worldly objects. Located in intelligence (being realised, as if there lodged) and seated amidst manifold miseries. Being lodged in the inmost recess and located in intelligence, he is seated amidst miseries; (being thus seated he is hard to see) dwelling on that ancient ātman, with a mind weaned from all external objects and concentrated on the ātman, the intelligent man renounces joy and grief, as there is neither superiority nor inferiority for the ātman.

Having heard and well-grasped this, the mortal abstracting the virtuous ātman, attaining this subtle ātman, rejoices having obtained what causes joy. I think that the mansion is wide open for Nachikētas. (13)

Com.—Again having heard this, the true ātman which I shall explain to you—from the presence of the preceptor and well-grasped it as his own Self, having abstracted the virtuous ātman from the body,
etc., and having realized this subtle ātman, the learned mortal rejoices having obtained what gives him joy, i.e., the ātman. The door of such abode of Brahman is, I think, wide open for you, Nachiketas. The drift is ‘I think you worthy of emancipation.’

अन्यत्र धर्मोद्वित्ताधर्मोद्वित्तायद्वित्तातः
अन्यत्र भूतात्मभव्यात्मतत्तपश्चिमि तद् हि ॥ १४ ॥

What thou seest other than virtue and vice, other than what is made and what is not, other than the past and the future, tell me that. (14)

Com.—If I am worthy, and you are, Oh Baghavan, pleased with me: other than virtue, i.e., different from the performance of acts enjoined by the Sūtras, their fruits and their requisites and similarly from vice; other than what is made, i.e., effect; and what is not made, i.e., cause; and again other than the past, i.e., time gone by; and the future, i.e., time yet to come; and similarly the present, i.e., what is not conditioned by time (past, present and future); if you see or know anything like this, beyond the reach of all wordly experience, tell me that.

सर्वेऽवेदः यत्तद्यामानन्ति तपण् सर्वांशि च यद्यद्वृत्ति ।
यदिच्चुत्तो ब्रह्मचर्य चरन्ति ततः पद्यं सङ्ग्रह्यं ब्रवीम्योमित्यत्तले ॥ १५ ॥

The goal which all the Vedās uniformly extol, which all acts of tapas speak of, and wishing for which men lead the life of a Brahmachārin, that goal I tell you briefly—It is this—Om. (15)
Com.—To him, who had thus questioned, Death explained the thing asked for and also something else, i.e., the worship of ‘Om.’ What praiseworthy goal all Vedâs without break, i.e., with one voice, declare, to which goal all acts of tapas are intended to lead, and desirous of which men live in the residence of their preceptor, or practise other kinds of Brahmacharya to attain the Brahman, that goal which you wish to learn, I shall tell you briefly. It is this—‘Om’. The goal which you wish to learn is the goal which is denoted by the word ‘Om,’ and of which the word ‘Om’ is a substitute (Pratîka).

This word is, indeed, Brahman, this word is, indeed, the highest; whoso knows this word obtains, indeed, whatever he wishes for. (16)

Com.—Therefore, the word, indeed, is Brahman, (manifested). This word, indeed, is also the highest-Brahman. For, this word is the substitute for both of them. Whoso worships this word as Brahman obtains what he wants, i.e., the manifested or the unmanifested Brahman. If it be unmanifested, it should be known; if it be manifested, it should be reached.
This prop is the best. This prop is the highest. Knowing this prop, one is worshipped in the world of Brahman.

Com.—This being so, this prop is the best, i.e., the most praiseworthy of all props, to attain the Brahman. This prop is both the higher and lower; for, it leads to both the highest and the manifested Brahman, i.e., of the highest Brahman and the manifested Brahman. The meaning is: he becomes one with the Brahman and he becomes fit to be worshipped like Brahman.

The intelligent âtman is not born, nor does he die; he did not come from anywhere nor was he anything, unborn, eternal, everlasting, ancient; he is not slain though the body is slain.

Com.—The particle ‘Om’ has been pointed out as a prop of and as a substitute for the âtman, asked about in the text beginning with ‘Anyatra dharmat,’ etc., and devoid of all attributes, for the benefit of the ignorant and the middling class of men who wish to attain the Brahman, manifested and unmanifested. Now, this text is introduced for the purpose of directly ascertaining the real nature of the âtman, to attain whom the word ‘Om’ was mentioned as a prop; he is not born, i.e., produced; nor does he die;
various modifications are incidental to a thing which is produced and not eternal. Of those, the first and the last modifications namely birth and death are at the outset denied of the \textit{ātman}, with the object of denying all modifications by the expressions ‘he is not born nor does he die.’ \textit{Vašaschit}, intelligent; for, he is by nature of indestructible intelligence. Again, this \textit{ātman} came not from anything, \textit{i.e.}, from any other cause; nor did any other real thing proceed from this \textit{ātman}; therefore, this \textit{ātman} is unborn, eternal, everlasting, undecaying (for, whoso is not everlasting decays; but he is everlasting); therefore, ancient, \textit{i.e.}, new, even formerly; (for, that which undergoes a development of its parts, is then said to be new); for instance a pot, etc.; but the \textit{ātman} who is of a contrary nature is ancient, \textit{i.e.}, incapable of development; this being so, he is not slain or affected, even though the body is slain by swords, etc. Though in it, he is in it like the \textit{ākāsas}.

\begin{quote}
हन्ता चेतन्मन्यते हन्तु ५ हत्शेन्मन्यते हते ।
उभो तौ न विज्ञानीतो नाय ५ हस्ति न हन्ते ॥ १६ ॥
\end{quote}

The slayer who thinks of slaying this and the slain who thinks this slain, both these do not know. This slays not, nor is slain.

\textit{Com.}—Even the \textit{ātman} of such description, the slayer who sees the mere body as the \textit{ātman} thinks of slaying and he who thinks that his \textit{ātman} is slain,
both these do not know their own \textit{atman} ; for, he does not slay the \textit{atman}, being incapable of modification; nor is he slain being incapable of modification like the \textit{ākās}. Therefore, all \textit{samsāra}, the fruit of virtue and vice is only in the case of those who do not know the \textit{atman}, and not in the case of one who knows the \textit{Brahman}; for in his case, virtue and vice are inappropriate both from the authority of the \textit{srutis} and from the cogency of reasoning.

Subtler than the subtle, greater than the great, in the heart of each living being, the \textit{atman} reposes. One free from desire, with his mind and the senses composed, sees the glory of the \textit{atman} and becomes absolved from grief. \hfill (20)

\textit{Com.}—How then does one know the \textit{atman} is explained? Subtler than the subtle, \textit{i.e.}, subtler than grain, etc.; greater than the great, \textit{i.e.}, greater than things of great dimensions, such as the earth (whatever thing is in the world, that is known to exist only by virtue of the eternal \textit{atman}; divorced from the \textit{atman} it becomes a non-entity; therefore, this \textit{atman} alone is subtler than the subtle and greater than the great, because all names, forms and actions are only conditions imposed upon it). This \textit{atman} is seated, as the \textit{atman}, in the heart of every living creature, from \textit{Brahma} down to the worm. That \textit{atman} to whose-
realisation, hearing, thought and meditation are indicated as aids; one free from desire, i.e., one whose intelligence has been diverted from all external objects, either of this world or of the world to come (when he is so,—the mind and the senses which are called Dhātus,—because they supprt the body, become composed); sees, i.e., directly realises, in the form ‘I am he’, the glory of the ātman, devoid of increase or diminution due to Karma; and, therefore, he becomes absolved from grief.

**Sitting, he goes far; lying, he goes everywhere.**

Who else but me deserves to know the God, who is joyful and joyless.

(21) *Com.*—Otherwise, this ātman cannot be known by worldly men having desires, because sitting, i.e., not moving, he goes a great distance. Lying, he goes everywhere. Thus the ātman is both joyful and joyless. Thus he has properties mutually opposed; therefore it being impossible to know him, who else but me can know the ātman, who is joyful and joyless. It is only by persons like us of subtle intellect and learning that the ātman can be known. Being conditioned by conflicting attributes of fixity and movement, and of constancy and change, the ātman appears as if itself possessed conflicting attributes like Viṣvarūpa, a sum of various forms, or (more properly)
like Chintāmāni (a gem which appears according to the fancy of the seer). Therefore, Death indicates the difficulty of knowing the ātman by the statement ‘who else but me can know the ātman.’ The cessation of the activity of the senses is ‘lying;’ in the person lying, there is a cessation of the partial knowledge produced by the senses. In this state the ātman seems to go everywhere, because its knowledge then is of a general character, i.e., unqualified by conditions; but, though fixed in its own nature, when it has special or qualified knowledge it seems to go a great distance, because it is conditioned by the motion of the mind and the rest, but really he is here alone, i.e., in this body.

शरीरेण शारीरेश्चन्वस्पृश्चवस्थितं।
महामाये विसुमात्मानं मत्वा धीरो न शोचति॥ २२॥

The intelligent man knowing the ātman, bodiless, seated firmly in perishable bodies, great and all-pervading, does not grieve.

Com.—This text shows that by knowing him, grief also vanishes. ‘Bodiless,’ the ātman being like the ākās by its own nature; ‘bodies,’ bodies of the gods, the manes, men and the rest. ‘Perishable,’ devoid of firmness, not eternal; ‘firmly seated,’ eternal, i.e., not subject to modifications; ‘great,’ to avoid the doubt that the greatness may be relative, the text adds ‘all-pervading.’ The word ‘ātman’ is used to show that it is not distinct from one’s Self. The word
Atman is primarily used to denote the PratyagAtman, i.e., the Atman in the body. Having known the Atman of this description, i.e., having realised him in the form 'I am he,' the intelligent do not grieve. There is no occasion for such a knower of the Atman to grieve.

नायमात्मा प्रवचनेन लभ्यो न सेधया न बहुना श्रुतेन।
यथेवैष व्रूप्ते तेन लभ्यते सत्स्येष श्रात्मा व्रूप्ते तनू वर्तन ॥ २३ ॥

This Atman is not to be attained by a study of the Vedas, nor by intelligence, nor by much hearing, but the Atman can be attained, only by him who seeks to know it. To him, this Atman reveals its true nature. (23)

Com.—This text says that though this Atman is hard to know, still he can certainly be known well by proper means. This Atman is not attainable by the study of many Vedas, or by intelligence, i.e., a retentive memory of the import of books, or by any amount of mere learning. By what then can he be attained is explained. That Atman (self) whom the neophyte seeks, by the same self, i.e., by the seeker, can the Atman be known. The meaning is that, of one who seeks only the Atman, being free from desire, the Atman is attained by the Atman alone. How it is attained is explained. To the man who seeks the Atman, the Atman reveals its real form, i.e., its own true nature.
None who has not turned away from bad conduct, whose senses are not under control, whose mind is not collected, or whose mind is not at rest, can attain this \textit{atman} by knowledge.

Com.—Yet something more: who has not turned away from bad conduct, \textit{i.e.}, from sinful acts prohibited and not permitted by the \textit{srutis} and the \textit{smritis}, who has no quietude from the activity of the senses, whose mind is not concentrated, \textit{i.e.}, whose mind is deverted off and on; whose mind is not at rest, \textit{i.e.}, whose mind, though collected, is engaged in looking forward to the fruits of being so collected, cannot attain the \textit{atman} now treated of, but only by means of the knowledge of \textit{Brahman}; the meaning is that he alone who has turned away from bad conduct, who is free from the activity of the senses, whose mind is collected, and whose mind is at rest, even in respect of the fruits of its being so collected, taught by a preceptor, attains the \textit{atman} above described by knowing him.

Of whom, the \textit{Brahma} and the \textit{Kshatriya} classes are the food, and Death but pickles (to supplement it); how can one thus know where that \textit{atman} is. (25)
Com.—As for him who is not of this description, the śruti says: Of whom Brāhmins and Kṣhatriyas, though the stay of all virtue and the protectors of all, are the food; and Death, though destroyer of all, is only a pickle being insufficient as food. How can one of worldly intellect, devoid of helps above described, know where that ātman is, in this manner, as one who is furnished with the helps above described?

Here ends the Second Part.
The two, who enjoy the fruits of their good deeds, being lodged in the cavity of the seat of the supreme, the knowers of \textit{Brahman} call shadow and light, as also those who maintain five fires and have thrice propitiated the \textit{Nachikēta} fire.

\textit{Com.}—The connection of the present \textit{valli} is this. Knowledge and ignorance have already been described, as leading to many contrary results; but each of them has not been described, in its own nature, with its results. The imagining of the analogy of the chariot is for the purpose of determining them, as also for the easy understanding of the subject. Thus two \textit{ātmanas} are here described for the purpose of distinguishing between the attainer and the attained and the goer and the goal. Drinking, \textit{i.e.}, enjoying; truth, \textit{i.e.}, the fruits of the enjoyer, on the analogy of using the expression ‘the umbrella-carriers go’ when not all of them carry umbrellas. \textit{Sukritasya} means
of deeds done by themselves and is connected with the previous word 'fruits.' Lökē, means in this body. Guhâm pravishṭau, means lodged in intelligence. Paramê, superior in relation to the space of the ākās of the external body. Parârdhê, in the abode of Brahman, for, there, can Brahman be realised. The meaning is that they are lodged in the ākās within the cavity of the heart; again they are dissimilar like shadow and light, being within the pale of Samsāra and free from Samsāra, respectively. So do the knowers of Brahman tell; not those alone who do not perform Karma say so; but also householders maintaining five sacrificial fires, and others by whom the sacrificial Nachikēta fire has been thrice lit.

We are able to know the fire which is the bridge of those who perform sacrifices, and also the highest immortal Brahman, fearless, and the other shore for those, who wish to cross the ocean of Samsāra. (2)

Com.—The Nachikēta fire, which is, as it were, a bridge for persons performing sacrifices for the purpose of crossing grief, we can light up. Moreover, what is fearless, and what is the main support of the knowers of Brahman, who wish to go to the other shore of Samsāra, the immortal Brahman known as ātman, we can know. The meaning of the text is that
both the unmanifested and the manifested Brahman, the goal of the knowers of Brahman, and those who perform Karma are worthy to be known.

It is a description of these that has been given in the previous text.

श्रात्मानं रथिनं विद्वत् शारीरं रथमेव तु।
बुद्धि तु सारधि विद्वत् मनः प्रमाहेवः च॥ ३ ॥

Know the atman as the lord of the chariot, the body as only the chariot, know also intelligence as the driver; know the minds as the reins. (3)

Com.—Here a chariot is imagined for the atman, conditioned in Samsara, entitled to acquire knowledge and perform Karma for attaining emancipation and for travelling in Samsara, as a means to reach both. Know the atman, who is the enjoyer of the fruits of Karma and is in the bondage of Samsara, to be the lord of the chariot. Know the body to be verily the chariot, because like a chariot the body is drawn by the senses occupying the place of horses. Know also the intelligence to be the driver, furnished with the capacity for determination, because the body is mainly guided by the intelligence, as the chariot is mainly guided by the driver; for, everything done by the body is generally done by the intelligence. Know the mind with its characteristics of volition, doubt, etc., to be the reins; for, the senses, such as the ear, perform their functions when grasped by the mind as horses by the reins.
The senses, they say, are the horses; the objects which they perceive, the way; the ātman, the senses and the mind combined, the intelligent call the enjoyer. (4)

Com.—Those who are versed in the construction of chariots call the senses, such as the eye and the rest, horses, from the similitude of their drawing the body. Know the objects (such as form, etc.), of these senses, regarded as horses, to be the roads. The intelligent call the ātman combined with the body, the senses and the mind, the enjoyer, i.e., one in Samsāra; for, the pure ātman cannot be the enjoyer. Its enjoyment is only the product of its conditions such as intelligence, etc.; accordingly also, other srutis declare that the pure ātman is certainly not the enjoyer. ‘It seems to think and to move’; only if this is so, in working out the analogy of the chariot to be described, it will be appropriate to understand. ‘The Vishnu Pāda’ as the pure ātman but not otherwise; for, there can be no going beyond Samsāra in the case of the pure ātman.

But of him who is not possessed of discrimination, and whose mind is always uncontrolled, the senses are not controllable as vicious horses of a driver. (5)
Com.—This being so, of that driver known as Buddhi, who is not capable of discrimination as to what is to be done or omitted to be done, as the other driver in the guiding of his chariot has a mind like the reins of a chariot not well-grasped by the driver, i.e., uncontrolled by the intellect; of that incompetent driver, i.e., intellect, the senses which stand in the place of the horses become unruly and uncontrollable, as the vicious horses of the other driver.

But of him who knows and has a mind always controlled, the senses are always controllable as the good horses of the driver. (6)

Com.—But of him who is a driver, the contrary of one already explained, i.e., of the driver who knows and who has the mind always under restraint, the senses standing in the place of the horses can be let go or stopped, i.e., controlled like the good horses of the other driver.

But he, whose intellect has no discrimination and whose mind is not under control and who is always unclean, does not reach that goal and falls into Samsāra. (7)
Com.—Now the text mentions the results produced by the driver (intelligence) who is unknowing, as above stated; the lord of the chariot, who does not know and who has not the mind under control and who is, therefore, always unclean, does not attain that immortal great goal already described, by reason of having such a driver. It is not alone that he does not attain that, but he reaches Samsāra marked by births and deaths.

But he, who knows, who has his mind always under control and who is clean, reaches that goal from which he is not born again.

Com.—But the second, i.e., the lord of the chariot who has a discriminating intellect as his driver, i.e., the knowing man, having his mind under control and being, therefore, always clean, reaches that goal from which never falling, he is not born again in Samsāra.

But the man who has a discriminating intellect for the driver and a controlling mind for the reins, reaches the end of the road, i.e., that highest place of Vishnu.

Com.—What that goal is, is now explained; but the man who has discerning intelligence for the driver,
whose mind is under control, and who is clean, i.e., the knowing man reaches the end of the road of Sam-
sára, i.e., realises the Supreme; i.e., is absolved from all the ties of Samsára. The man of knowledge at-
tains 'the highest place of Vishnú, i.e., the nature of the all-pervading Brahman, the Paramátman known as Vásudeva (the Self-luminous).

Beyond the senses, are the rudiments of its objects; beyond these rudiments is the mind; beyond the mind is ātman known as Mahat (great). (10)

Com.—Now this subsequent portion is introduced for the purpose of showing that the goal to be reached should be understood to be the Pratyak (the internal) ātman, the subtlest proceeding from the gross senses in the ascending degree of subtlety. The senses are gross and those rudiments (Vishaya) from which these spring for their own illumination are subtler than the senses, their own effects, greater than these and the ātman of these, i.e., bound up with these; subtler than these rudiments and greater than these, being the ātman of these, is the mind. Here, by the word mind is denoted the rudiments of the Bháta (Bháta Súkshma) from which mind originates. Than the mind which is the origin of volition, deliberation and the rest, the intellect is subtler, greater, and more
possessed of the functions of seeing, hearing, etc., does not shine, as the \textit{ātman} of any being concealed by ignorance and delusion. Oh, how deep, unfathomable and marvellous this \textit{Māya}, that every living being, though really in its nature the \textit{Brahman}, does not, though instructed, grasp the truth ‘I am the \textit{Paramātman}’ and feels convinced, without any instruction that he is such a person’s son mistaking for the \textit{ātman} the combination of the body, and the senses, etc., which is not the \textit{ātman} and is only perceived by him, like the pot, etc.; indeed, the world wanders repeatedly deluded by the \textit{Māya} of the \textit{Brahman} alone; so the \textit{smriti} also says ‘Being concealed by \textit{Yogamāya}, I do not shine to all, etc.’ Are not these statements inconsistent? Knowing him, the intelligent do not grieve and ‘he does not shine.’ It is not so. It is said he does not shine, because he cannot be known by the unpurified intellect; but he is seen by the purified intellect. \textit{Agryaya}, like a point, \textit{i.e.}, concentrated, subtle, \textit{i.e.}, capable of perceiving subtle objects. By whom? By the subtle seers, \textit{i.e.}, by persons, who, by seeing the different degrees of subtlety as pointed out by the rudiments, are subtler than the senses, etc., are characteristically able to see the subtlest, \textit{i.e.}, by learned persons.

\textit{वच्चे}\textit{द्वारङ्गसी प्राज्ञसत्}\textit{चक्षुष्णान श्रात्मनि।}

\textit{श्रात्मनि महति नियष्ठेनचक्षुष्णान्त श्रात्मनि।} 13
Let the intelligent man sink speech into mind, sink that into intelligence and intelligence into the great atman and sink that into the peaceful atman. (13)

Com.—The text states the means of attaining that-Yatchët, draw into. Prâjnâh, one having discernment. What? Vâk, i.e., speech. The word ‘vâk,’ i.e., speech, is illustratively used to denote all the senses. Where? In the mind. The lengthening of the vowel in manast is a vedic license; and that mind, let him sink into gnâna, i.e., intellect bright by nature; ‘intellect’ is called atman here; for, it pervades the mind and the other senses; therefore, it is their Pratyagâtman, i.e., internal principle; let him sink the intellect into the atman; ‘great,’ i.e., first born Hiraṇyagarbha. The meaning is, let him make his intelligence as clear in its nature as the first born; let him sink that great atman also into the peaceful atman, i.e., into the primary atman whose nature does not admit of any conditions, which is unmodified, which is within all and which is the witness of all the modifications of the intellect.

वच्छिन्नत जाम्बत्र ग्राम्य वराश्रिबोधत।
धुरस्तः धारा लिखिता दुरस्त्यवा दुर्ग पथस्तर्कवयो बदुन्ति॥ १४ ॥

Arise, awake; having reached the great, learn; the edge of a razor is sharp and impassable; that path, the intelligent say, is hard to go by. (14)

Com.—Having thus merged into the purusha, the atman, all the three, i.e., name, form and karma which
are produced by false knowledge and are of the nature of action, agents and fruits, by a knowledge of the true nature of his ātman, as the water in the mirage, the serpent in the rope and the colour of the sky, disappear by seeing the true nature of the mirage, rope and the sky, one becomes free from anxiety and calm, his purpose accomplished. Therefore to know that, arise, Oh, living beings sleeping in beginningless ignorance, i.e., turn towards the acquisition of the knowledge of the ātman; and awake, i.e., put an end to the sleep of ignorance, horrible in form and the seed of all misery. How? Having approached excellent preceptors who know that, realise the ātman taught by them, the innermost and in all, thus ‘I am he.’ This is not to be neglected. Thus, the śruti, like a mother, says from compassion; because the object to be known can be realised only by very subtle intelligence. Why is it stated ‘by subtle intellect’? The edge of a razor is pointed, i.e., made sharp and impassable, i.e., passable with difficulty; as that cannot be walked over by the feet, similarly hard to attain, the intelligent say, is the road of the knowledge of truth. The meaning is that because the object to be known is very subtle, they say the road of knowledge leading to that is not easily attainable.
Which is soundless, touchless, formless, undecaying, so tasteless, eternal and scentless, beginningless, endless, beyond the Mahat, and constant, knowing that, man escapes from the mouth of Death. (13)

Com.—How the object to be known is very subtle is explained. This earth produced by sound, touch, form, taste and scent, and the object of all the senses, is gross; so is the body. Here, by the elimination one by one, of these gunās, i.e., attributes from earth and the rest, difference in respect of subtlety, greatness, purity and durability, has been found in the element, from water upwards to the ākāṣ. Therefore, the śruti shows that little need be said of the unsurpassable subtlety, etc., of that in which smell and the rest up to sound inclusive, mere modifications being gross, do not exist; which is soundless, touchless, formless, undecaying, so tasteless, eternal and scentless. Brahman thus explained is undecaying; for, what has sound, etc., decays.

But this having no sound, etc., does not decay or suffer diminution; therefore also, it is eternal; for what decays is ephemeral; but this does not decay. Therefore, it is eternal; and being eternal, it is beginningless; i.e., has no cause; what has a beginning, that being an effect, is not eternal and is absorbed into its cause as earth, etc. But this being the cause of all is not an effect and not being an effect, it is eternal. It has no cause into which it could be
absorbed; similarly endless, i.e., that which has no end or anything to be done by it. As the ephemeral nature of plantains, etc., is seen, by the fact of their yielding fruit and other results; not even thus, is it seen that Brahman, has an end; therefore also eternal. Beyond the mahat, distinct in nature from the principle known as mahat called intelligence, for it is the witness of all, eternal knowledge being its nature, and Brahman being the átman of all things. For, it has been already said 'This átman concealed in all living beings, etc.' Constant, i.e., changeless and eternal. Its eternal nature is not relative like that of the earth, etc. Having realised Brahman thus described as the átman, one releases the átman from the mouth of Death, i.e., from what is incidental to Death, i.e., from ignorance, desire and karma.

नान्तिकेतमुपाख्यानं मृत्युप्रोक्तं क सनातनं ।
उक्तवा शुत्वा च मेधाविः ब्रह्मालोके महीयते॥ १६॥

Hearing and repeating the old Nachikêta's story told by Death, the intelligent man attains glory in the world of Brahman. (16)

which is *Brahman*; attains glory] having become the *ātman*, is fit to be worshipped.

Whoever with zeal, causes to be recited before an assembly of *Brāhmīns* or at the time of *Srāddha* of the ancestors, this highest secret, that secures immortality, secures immortality. (17)

*Com.*—Whoever causes this text, this highest secret to be recited *verbatim* and with meaning, in an assembly of *Brāhmīns*, being himself clean, or causes it to be recited at the time of *Srāddha* to those who are there fed, that *Srāddha* is able to secure for him endless fruits. The repetition is for concluding the chapter.

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Here ends the first section and the third part.
The self-existent created the senses out-going: therefore, one sees outside and not the ātman within. Some intelligent man, with his senses turned away, (from their object), desirous of immortality, sees the ātman within.

Com.—It was stated that this ātman concealed in all living beings does not shine but is seen by the subtle intellect. What is the obstacle to the subtle intellect seeing the ātman, in the absence of which the ātman can be seen? This valli is begun for the purpose of showing why it is not seen; for it is only when the cause of the obstacle to the attainment of good is known, that it is possible to attempt to remove it and not otherwise. Parâńchi] which go out; khâni] the senses; the ear and the rest are indicated illustratively by this word khâni. These senses go outward to enlighten their objects, such as sound, etc., as they are of this nature; Paramēśvara has damned
them. Who is that? The self-existent, the lord of all, because he alone is always independent and never dependent on others. Therefore, the perceiver sees the external objects which are not the ātman, such as sound, etc., and not the ātman within. Though this is the nature of the world, some discerning man, like turning back the current of a river, sees the ātman within (pratyagātman) the ātman which is pratyak; it is to denote the pratyak (the inner spirit) that the word ātman is technically used in the world and not to denote any other; and even according to its etymology, it is that alone which the word ātman denotes; for, according to the smriti which declares the derivative meaning of the word ātman, what pervades, what absorbs, what enjoys objects here and what makes the continuous existence of this universe is, therefore, called the ātman. The word ‘aikshat’ meaning ‘saw’, here means ‘sees’; for the tense is not strictly observed in the Vēdās. How he sees is explained. With his eyes turned with all his senses, the eye, the ear and the rest diverted from all objects. Thus prepared, he sees pratyagātman; for it is not possible for the same man to be intent on external objects and go to see the pratyagātman. Why again the intelligent man with such great efforts and by restraining his senses from their natural activity sees the pratyagātman, is explained. Being desirous to secure immortality, i.e., eternal existence for his ātman.
The ignorant pursue external objects of desire; they get into the meshes of widespread death: but the intelligent, knowing sure immortality, do not covet the uncertain things here.

Com.—The natural tendency to see external objects which are not ātman is the cause of the obstacle, i.e., ignorance, to the realisation of the ātman. Being opposed to it, the desire of enjoyments pertaining to this world and to the next, external to self and held up by ignorance, is another obstacle. The realisation of the ātman being impeded by ignorance and desire, men with little intelligence pursue only external objects of desire. By that cause, they get into the meshes of widespread, i.e., omnipresent death, i.e., the combination of ignorance, desire and karma. Meshes] that which binds, consisting in the possession and deprivation of the body, the senses, etc. The meaning is that they fall into a continuous stream of manifold misery, such as birth, death, old age, sickness, etc.

This being so, the intelligent, knowing the certain immortality of concentration in the pratyagātman (the immortality of the Devās and the rest is uncertain; but this consisting in concentration in the pratyagātman is certain, because it does not increase or suffer diminution by karma); i.e., knowing this constant and unshakable immortality, the knowers of Brahman

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do not covet any, among the ephemeral objects here, *i.e.*, in *samsâra* full of misery, because these objects are opposed to the realisation of the *pratyagâtman*. The drift is that they rise above the desires of sons, wealth and worlds.

By which alone, one knows form, taste, smell, sounds, touch and the pleasures of the sexes; what remains here unknown to that. This verily is that. (3)

*Com.—* How is that to be known, other than the knowledge of which *Brâhmîns* do not crave anything. This is explained. By which, *i.e.*, the *âtman* whose nature is intelligence; all the world clearly knows form, taste, smell, sounds, touches and the pleasurable sensations due to the commingling of the sexes. It may here be objected that the experience of the world is not in the form ‘I know by the *âtman* distinct from the body, etc.’; but that all the world thinks in the form ‘I, the combination of the body, etc., Know.’ Not so; even the combination of the body, etc., not being distinguishable in its nature from sounds and the rest and being in the nature of a *knowable*, it is not reasonable to attribute the nature of *knower* to it; for if the combination of the body, etc., being no other than form, etc., could perceive other forms, etc., even external forms, etc., may perceive their own and
Who sees him seated within the five elements,—him who was born of Tapas (Brahman) who was born before the waters and who having entered the cavity of the heart, is therein seated. This verily is that. (6)

Com.—This shows that he who was pointed as the pratyagátman and I’svara is the átman of all. Yah] some seeker after emancipation. Púrvam] first. Tapa-sah] from the Brahman defined as knowledge, etc. Játam] created or produced, the first-born of Brahman, i.e., Hiranyagarbha. ‘Born before whom’ is explained. Adbhyaḥ púrvam] before the five elements, including water; not before water alone; ajāyata] was born. This first-born who having created the bodies of the Dévás, etc., entered the ákāś of the heart of every living thing and is there seated, perceiving sounds, etc., Bhútēbhīh means Bhūtāh or elements in the nature of cause and effect. Who sees him seated with them: who sees thus. See this alone, i.e., Brahman the subject of our present discussion.

या प्रायोन संभवत्वदितिस्ववतायी ।
गुहां प्रविष्य तिष्ठन्ति या भूतेमितव्यज्ञायत । पूतद्वैतव् ॥ ७ ॥

Who is born along with prāpa manifested as all Dévás, the eater, seated, having entered the heart, who was born with the elements. This verily is that.

(7)

Com.—Dévatāmayi] in the form of all the Dévatás. prāpena] as Hiranyagarbha; is born] from the highest
Brahman; aditi] so called, because she eats as it were sounds, etc.; her] who as before entered the heart and is there seated, the text describes her. Who was born along with bhūtās or living creatures.

The fire lodged in the arāṇis, as the foetus is well-borne by the pregnant woman fit to be worshipped every day by watchful offerers and other men. This verily is that.

Com.—Again, the sacrificial fire lodged in the upper arāṇi and the lower arāṇi, the eater of all offerings and the fire within the body; which are well-maintained by the ritviks and yāgins, respectively, as the foetus is well-maintained in the world by pregnant women, by means of food, drink, etc., not condemned. Moreover, fit to be worshipped, i.e., eulogised and adored every day by those who follow Karma and by those who follow yāga, in sacrifices and at heart; jāgrivadbhīh, who are by nature on the alert, i.e., watchful. Havishmadbhih, by those having offerings such as ghee, etc., and by those having contemplation and meditation. This verily is that—that Brahman now treated of.
Whence also the sun rises and where he sets, on that, all the Dēvās depend. None certainly passes beyond that. This verily is that. (9)

Com.—Moreover, that prāṇa from which the sun rises and that where alone the sun every day sets, that prāṇa. i.e., the Adhiṣṭhāva and the Adhyātma aspect of Ātman as the gods and speech, etc., as the senses enter into, while they last, as spokes in a wheel. Even he is certainly Brahman. That is this Brahman, the ātman of all. None certainly passes beyond that] none ceasing to be of the nature of that becomes other than that. This verily is that.

What indeed is here, is there; what there, that here again; from Death to Death he goes; who here sees, as if different. (10)

Com.—This is said in order that the doubt may not arise in anybody; that what exists in all from the Brahma down to the immovable and appears, being subject to particular conditions, as something other than Brahman and subject to sāṁsāra, he is different from the highest Brahman. What indeed is here subject to conditions of causes and effects and appears to the ignorant as possessing the attributes of sāṁsāra, he is indeed the Brahman there centred within the body, in his nature dense with eternal
knowledge and devoid of the attributes of all samsāra; again, what there is centred with self is itself here subject to conditions of name, form, cause and effect and is no other. This being so, he who here deluded by ignorance, which consists in seeing difference by the nature of the conditions sees in the Brahman which is one, a variety, thinking thus 'I am other than the highest Brahman and the highest Brahman is other than I', goes from death to death, i.e., is again born and dies; so, one should not see thus. The drift of the text is that one should see thus. 'I am indeed the Brahman, the one unalloyed intelligence, all-pervading, filling all space like the ākāś'.

मनसैवेदमास्मृत्वा नानास्ति किंचनात 
सूक्ष्मं गच्छति य इह नानेव परस्यति || २२ II

By mind alone could this be obtained, there is no difference here at all. He goes from death to death who sees as if there were difference here. (11)

Com.—Before attaining the knowledge of the oneness, by the mind purified by the śāstrās and by the preceptor, this unalloyed essence of the Brahman should be attained in the form 'There is the Brahman alone, nothing else exists.' When attained, ignorance, the cause of the perception of difference being removed, there is not even the slightest difference here, i.e., in the Brahman. But he who does not give up
As water pure poured into pure becomes the same only, so the ātman of the thinker who knows thus, becomes; Oh Gautama. (15)

Com.—But how becomes the ātman of a thinker who has acquired knowledge, whose perception of difference due to conditions has been destroyed, and who knows the ātman pure, dense with knowledge unalloyed, and one without a second, is explained. As water pure poured into pure becomes of the same quality, not otherwise, the ātman also of the thinker becomes the same, Oh Gautama. Therefore, leaving the perception of difference induced by bad logic and the erroneous notion of no-here-after, the perception of the one-ness of the ātman inculcated by the Vēdās, a better well-wisher than thousands of mothers and fathers should be anxiously respected by those whose pride has been quelled.

Here ends the Fourth Part.
The city of the unborn, whose knowledge is permanent, has eleven gates; thinking on him, one does not grieve and being freed, becomes free. This verily is that.

(1)

Com.—As Brahman is not easily knowable, this if commenced for the purpose of ascertaining the entity of the Brahman, again by another method. City] being like a city, this body is called a city, because we find in it the appendages of a city such as gatekeepers, their controllers, etc.; a city with all its appendages has been found to exist, for an owner independent of it and not mixed up with it; similarly, from its resemblance to a city, the body, a bundle of many appendages, must exist for an owner occupying the place of a king and not mixed up with it; and this city named body has eleven gates; seven in the head, and three lower down including the navel and one at the top of the head; whose this is,
of the unborn] of the ātman not subject to modifications such as birth, etc., occupying the place of the king and dissimilar in its properties to the city; avakra chētasah : whose chētaḥ, i.e., knowledge is not crooked and eternally existent like the splendour of the sun and uniform, i.e., of the Brahman occupying the place of the king; contemplating on that Paramésvara, highest Lord, the owner of the city; for the word anushthānam here means the contemplation of him leading to sound knowledge or realisation of him contemplating on him, as living equally in all things, one does not grieve, being freed from all desire; fearlessness being attained by knowing him, there being no occasion for grief, whence could he fear? Even here, he becomes freed from the ties of desire and karma induced by ignorance and being thus freed, he becomes free, i.e., does not enter a body again.

As mover, he dwells in heaven; as pervader, in inter-space; as fire, in the altar; as guest, in a house; he dwells in man, dwells in betters, dwells in truth and dwells in the ākāś. He is all that is born in water, all that is born of earth, all that is born of sacrifices and all that is born of mountain; true and great.
Com.—And he the ātman does not live in the city of one body alone; but he lives in all cities. How [hamsah] one who moves; [suchishat] dwelling in heaven as the sun. Vasuh, one who animates all; dwells in the inter-space, as wind; [hōtā] fire, according to the śruti 'fire indeed is hōtā;' Vēdishat] dwelling in Vēdi or earth, according to the śrutis ‘this Vēdi is the supreme nature of earth,’ etc. Atithih] somah. Durōpasat] dwelling in Durōpa, i.e., vessel; or a Brāhmin dwelling in the house (Durōpa) as a guest (atithih); nrishat] dwelling in men; Varasat] dwelling in betters, i.e., the Dēvās. Ritasat dwelling in rita, i.e., truth or sacrifice; Vyōmasat dwelling in Vyōma, i.e., ākāśa. Abjāhi] those born in water, in the form of conch, mother of pearl, whale, etc.; gojāh] those born of the earth in the form of corn, grain, etc.; ritajāh, those born in the form of appendages to sacrifice; adrijāh] those born of mountains in the form of rivers, etc.; though the ātman of all, he is ritam, i.e., of unchanging nature. Brihat, great, being the cause of all; even when the sun alone is described by the mantra, even then, from the fact that the sun is accepted as ātman in his nature, there is no conflict in this commentary. The meaning of the mantra is that the ātman of the universe is only one and all-pervading and there is no difference in the ātman.
He leads the \textit{prāpa} upwards and casts the \textit{apāna} downwards; the dwarf seated in the middle, all \textit{Dēvās} worship. \textit{Com.}—In realising the existence of the \textit{ātman} an evidence is offered.—Upwards] from the heart. \textit{Prāpa} the wind, whose function is connected with breath. \textit{Unnayati} leads upwards. Similarly casts the \textit{apāna} downwards. The word \textit{yah} (who), should be supplied to complete the sentence. Him seated in the middle, \textit{i.e.}, in the \textit{ākāś} of the lotus of the heart, with the light of knowledge clearly shining in the intellect and worthy of worship, all the \textit{Dēvās}, \textit{i.e.}, the senses, the eyes and the rest propitiate, by bringing in the perceptions of form, etc., as the subjects please the king, by offerings, \textit{i.e.}, they are uninterruptedly active on his account. The drift of the text is that there is another on whose behalf and by whom is directed all the activity of the winds and the senses.

\begin{verse}
श्रव्य विस्रवसमानस्य शरीरस्य देहिनः ।
देहादिसुप्रस्वमानस्य किमत्र परिशिष्यते । एतद्वैततः ॥ ४ ॥
\end{verse}

When this \textit{ātman} seated in the body escapes from the body what here remains? This verily is that. \textit{Com.}—Again, of this \textit{ātman} in the body, \textit{visrampamānasya} escaping. \textit{Dēhinah} embodied. The meaning of the word \textit{visrampamāna} is explained by the expression \textit{dēhāt vimuchyamānasya} (being free from...
the body) ; what here remains? nothing of the whole lot of prāṇa, etc., remains. Here] in the body; the ātman, on whose leaving the body, all this lot of effects and causes becomes in an instant enervated, destroyed and defunct, as in the case of the inhabitants of a city, when the lord of the city, is driven out of it, has been established to be some other than all this.

न प्राणेन नापानेन मयों जीवति कश्चन।
इतरेष्य तु जीवन्ति यस्मिनेवतातुपाश्रिती।॥ ५ ॥

Not by prāṇa, not by apāṇa, does any mortal live; but it is by some other on which these two depend that men live.

(5)

Com.—The theory may be urged 'that the body becomes destroyed only by the exit of prāṇa, apāṇa, etc., and not by the exit of the ātman distinct from these; for, man lives only by prāṇa and the rest'. This is not so; not by prāṇa, not by apāṇa, not by the eyes, etc., does a mortal having a body live. These acting jointly for the benefit of some other cannot be the source of life. The existence of houses, etc., composite in their nature, has not been seen in the world to be undirected by some other not connected with them, for whose benefit they exist; so also, it should be in the case of the combination of prāṇa and the rest. Therefore, it is by some other alone, dissimilar to the combination of prāṇa and the rest,
all these combined maintain their life. On which ātman, dissimilar to those combined, the really existent and the highest, these two prāṇa, and apāna combined with the eyes and the rest, depend and for the benefit of whom (not so combined) prāṇa, apāna and the rest perform their functions in combination, he is established to be other than they.

हन्त त इंद्र प्रवश्यामि गुर्वं ब्रह्म सनातनं।
यथा च मराश्च प्राप्त यात्मा भवति गौतम || ६ ||

To thee, Oh Gautama, I will explain the secret ancient Brahman and also how after death, the ātman becomes.

Com.—I will now explain to thee again this secret ancient Brahman by whose knowledge cessation of all samsāra results and not knowing which, how after death the ātman travels in samsāra. Listen, Oh Gautama.

योनिमन्ये प्रचण्डन्ते शरीरवचाय देहिनः।
स्थाश्चूमश्चेद्धसंयंति यथाकर्मे यथाभृतं || ७ ||

Some jīvas (dēhinah) go into wombs to be embodied; others pass into the immoveable, according to their karma and to their knowledge.

Com.—Into wombs, combined with semen virile. Some ignorant fools go to take a body. The meaning is that the jīvas having a body enter the womb. Others, yet inferior after death, become immoveable,
such as trees and the rest; 'according to their karma, means according to karma performed by them, i.e., by the form of karma performed by them, in this birth. Similarly also, 'according to their knowledge,' i.e., according to the nature of knowledge acquired by them. The meaning is that they take a body corresponding to them; for, another sruti says 'they are born according to their knowledge.'

This Purusha who wakes when all sleep, creating what was desired is certainly 'the pure,' that is Brahman and that is said to be immortal. All worlds are fastened on that; none passes beyond that. This verily is that.

Com.—What was pledged in 'I will explain the secret Brahman' is now explained. This Purusha who wakes, i.e., does not sleep, when all, i.e., when prāṇa and the rest are asleep, creating by ignorance whatever was desired, i.e., objects of perception, such as woman and the rest, is certainly pure; and that is the Brahman. There is no other secret Brahman. It is that alone which is said to be immortal, i.e., deathless in all the śāstrās. Moreover, the worlds, earth and the rest, all depend on the Brahman, that being the cause of all worlds. None passeth beyond that, etc., as already explained.
As fire, though one, having entered the world, takes a separate form in respect of every form, so does the internal ātman of all living things assume a form for every form and is outside all forms.

Com.—As the knowledge of the oneness of the ātman, though supported by authority and often reiterated, is not firmly grasped by the intellect of perverse-headed Brāhmaṇas, whose mind is shaken by the intellect (arguments) of many logicians, the sruti, being anxious to inculcate it, says again and again: as fire, though one, bright by nature, having entered the world (Bhūvanam meaning world, because all bhavanti, i.e., are born there) in respect of everything to be burnt assumes separate shapes; so, being one only, the internal ātman of all, having entered all bodies such as fire in logs, etc., being extremely subtle, assumes forms responsive and is also without them all, like the ākāśa, in his own unmodified nature.

As wind, though one, having entered the world, assumes forms responsive to every form, so the internal ātman of all living things, though one, assumes forms responsive to every form and is outside them all.

(9)
Com.—So, another illustration (is offered by ‘as wind though one’, etc.). The analogy is complete, as he enters all bodies as prāṇa and takes forms corresponding to every form.

As the sun, the eye of all the world, is not tainted with the stains in external objects seen by the eyes, so, the one internal ātman of all living things is not tainted with the world’s grief, being external to it.

Com.—Seeing that if one be the ātman of all, he may be regarded as subject to the grief of samsāra, this is said. As the sun benefiting the eye by its rays and manifesting even unclean things such as urine, ordure, etc., though being the eye of all, the world seeing them is not tainted with sins and other blemishes due to seeing unclean things, etc., and by stains caused by physical contact with unclean objects so the one internal ātman is not tainted with the misery of the world, being outside that; for, the world by ignorance superposed on the ātman, suffers misery arising from desire and karma. But that is not really in the ātman, just as, the serpent, silver, water and dirt superposed on the rope, mother-of-pearl, barren spot and the sky, respectively, do not really exist as blemishes in the rope, etc.; from the
superposition, by false notion, they are perceived as blemishes in the true objects connected (by the notion); the true objects are not tainted by such blemishes because they are external to the false notion so superposed. Thus the world having superposed on the ātman, the false notion of deed, agency and fruits like the notion of the serpent (on the rope), suffers the misery of birth, death, etc., due to that. But the ātman, though the ātman of all the world, is not tainted by the misery of the world arising from the superposition of a false notion. Why? being external. Because he is like the rope, etc., external to the false notion superposed on him.

एको वशी सर्वभूतान्तरालम् एकं रूपं बहुधा य: करोति।
तमात्मस्य येषुपर्ययति धीरास्तेषां मुखं शाश्वतं नेतरेषाम्।। १२ ||

Sole, controller, the internal ātman of all living things who makes his own form diverse to the intelligent who realizes him as seated in the self, eternal bliss is theirs, not others. (12)

Com.—Moreover, he, the lord of all, all-pervading, independent, is one (there is none other equal to him or greater than he); vasī under whose control all the universe is; because he is the internal ātman of all; for, he makes himself though one, of the nature of unalloyed pure knowledge, diverse by the differences of impure conditions of name, form, etc., by his mere existence, having unthinkable powers. Ātma-sthām]
clearly perceived in the form of knowledge, in the conditioned intellect, in the ākāśa of the heart, within the body; for, the body is not the supporter of the ātman, he' being formless as the ākāśa. He is like the face reflected in the mirror. To those discerning persons who perceive this lord, this ātman, all their external activities being checked in accordance with the teaching of the preceptor and the āgamas and realise him directly, to those who have become lords of all, belongs the eternal bliss, i.e., delight in self and not to the undiscerning others, whose intelligence is engrossed by external objects, though the bliss is their own ātman, which in the case of the latter is concealed by ignorance.

निक्षोऽनिश्चायां चेतनेष्ठे तनानामको बहुनां यो विद्वानिः कामान ।
तमात् ममयं वेदंतप्रयत्नं ष्ठीरारोप्तं शान्ति। शास्थ्यतीनेतरेवास् ॥ १३ ॥

Eternal among the ephemeral, conscious among the conscious, who, being one, dispenses desired objects to many, the intelligent who see him seated in their selves, to them, eternal peace, not to others.

(13)

Com.—Again, deathless among mortal things, conscious among the conscious, such as Brahima and other living beings. As the power of burning in water and the rest, which are not fire in themselves, is due to fire, so, the intelligence of others is due to the intelligence of the ātman ; again, he, omniscient
and lord over all, dispenses to those having desire, i.e., to those in *samsâra*, according to their respective *karma*, the fruits of *karma* and desired objects, according to his grace, himself one, to many, without effort. To such intelligent men as see him seated in their selves, eternal peace accrues, not to others, i.e., to those who do not see so.

They think of that as this—the indescribable highest bliss. How shall I know that, whether that which shines is seen clearly or not. (14)

*Com.*—That bliss of the knowledge of the *ätman* which is indescribable, highest and which, though beyond the speech and mind of men, under the sway of *Prakriti*, they, the *Brâhmins* freed from all desire, describe as this, i.e., as something directly perceived; how; i.e., by what process shall I know that bliss: i.e., realise it as thus perceivable by my intelligence, as the *sanyâsis* freed from desire, do? Is that which is luminous of itself an object clearly perceivable by our intelligence or not?

The sun does not shine there; nor do the moon and the stars, nor do these lightnings shine. How
could this fire? Him shining, all shine after. All this shines by his light.

Com.—The reply here is that it shines and is perceived as shining. The sun, though the enlightener of all, does not shine in the Brahman, being his ātman, i.e., the sun does not illumine the Brahman. Similarly, the moon and the stars do not; nor do these lightnings illumine. How could this fire, perceivable by us? Why say much? All these, the sun and the rest who shine, shine only after him, the lord of all; as water, firebrand, etc., from their contact with fire, burn after the burning fire and not by their own inherent virtue. It is by his light only, that all this, the sun and the rest shine. This being so, that Brahman alone shines and shines variously. From the various kinds of light possessed by its effects, the self-luminosity of the Brahman is inferred. It is not possible for one to impart to another luminosity, which one does not possess, because pots, etc., are found incapable of illumining other objects and the sun and the rest, luminous in their nature, are found capable of that.

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Here ends the Fifth Part.
Root up and branches down is this ancient *asvattha* tree, that (its source) is pure. That is *Brahman* and that alone is called immortal. On that, do all worlds depend and none passes beyond that. This verily is that.

(1)

*Com.*—As in the world, the ascertainment of the root of a tree is made by ascertaining the nature of the *tula* (panicle of the flower), this sixth *valli* (part) is begun with the object of ascertaining the nature of the *Brahman*, the source (of the *samsâra* tree,) by ascertaining the nature of the effect, the tree of *samsâra*. Root up, having its root up, *i.e.*, ‘that highest place of *Vishnu*’ is its root, this tree of *samsâra*, extending from the *avyakta* to the immoveable, has its root up, *i.e.*, in Brahman. It is *vriksha* (tree), so called, because it is felled; this tree consisting in manifold miseries of birth, decay, death and grief, etc., changing its nature every moment, like jugglery,
waters of the mirage, a city formed by the clouds in the sky, etc.; because like these perceived only to vanish ultimately, non-existent like a tree, sapless like the stem of the plantain tree, the subject of several doubtful alternatives in the intellects of many hundreds of sceptics, not ascertained to be what it really is by seekers after truth, receiving its sap from its source, i.e., the highest Brahman ascertained by Vēdānta, growing from the seed of ignorance, desire, karma and ayaktam, having for its sprout hiraya-garbha—the combination of the power of knowledge and activity of the lower Brahman, having for its skandha (trunk), the various subtle bodies of all living things, possessed of the pride of stature from the sprinkling of the waters of desire, having for its tender buds the objects of intelligence and the senses, having for its leaves the śrutis, the smritis, logic, learning and instruction, filled with the lovely flowers of sacrifice, gift, penance and many other deeds, having various tastes such as the experience of joy and sorrow, having endless fruits on which living beings subsist, with its roots well grown, i.e., (tendencies of the mind) entwined and fastened firm by the sprinkling of the waters of desire for the fruits, with the nests built by birds, i.e., all living beings from Brahma downwards in the seven worlds beginning with that called satya, reverberating with the tumultuous noise arising from dancing, singing,
instrumental music, joking, clapping on the shoulders, laughing, pulling, crying, exclaiming 'leave me,' 'leave me,' etc., induced by mirth and grief, produced by the happiness and misery of living beings and felled by the unresisted sword of the realisation of the Paramātman proved by the Vēdatā, this tree of Samsāra, always shaking by its nature to the wind of desire and karma, like the āsvattha tree, having its branches, i.e., heaven, hell, the world of beasts and prētās, etc., downwards, existing from time immemorial, because having no beginning. That which is the root of this tree of Samsāra is indeed pure, bright, i.e., resplendent, the intelligence of Ātman; that indeed is Brahman, being greater than all; that indeed is described as immortal in nature, being true; any other than that is a mere matter of speech, modification, name and falsehood and therefore subject to death. On that, i.e., on the Brahman absolutely true, do all the worlds, false like the city of clouds in the sky, waters of the mirage and jugglery (māya) and perceived as non-existent by the knowledge of the absolute truth, depend during their birth, stay and absorption. None, i.e., no modification passes beyond that, i.e., Brahman, as the thing made, such as pot, etc., does not pass beyond the mud, etc. This verily is that.
All this universe evolved (from prāṇa) moves while prāṇa is; a mighty terror, the thunderbolt uplifted; those who know this become immortal. (2)

Com.—If it be said that Brahman, the source of the world, by knowledge of which men are said to become immortal, does not exist and that all this has come out of nothing, it is not sound; all this universe, the highest Brahman existing, moves; and having come out of that alone, acts regularly. This Brahman, the cause of the origin, etc., of the universe is mahatbhaya, i.e., great and terrible. It is like the thunderbolt uplifted; as, at the sight of the master with the thunderbolt raised in his hand, the servants regularly keep his commands, so this world, with its lords and with the sun, moon, planets, constellation and stars, etc., regularly and without a moment's respite obeys the law. This is the drift. Those who know this, this highest Brahman, the witness of all the modifications of one's mind, become immortal.

भयाद्यापिश्लपति भयाचत्सपति सूर्यः।
भयःदिन्द्रश्व वायुवश मृत्युर्वचति पद्मः॥ ३ ॥

From fear of him, fire burns; from fear, the sun shines; from fear, Indra and Wind; and Death, the fifth, speeds. (3)

Com.—How the world lives from fear, of him, is explained. The fire burns from fear of him, the lord of all; the sun shines from fear; from fear, Indra
and Wind; and Death, the fifth, runs; for, if Brahman did not exist as controller of the competent protectors of the world, like one with the thunderbolt uplifted in his hand, their well-regulated activity, as that of the servants trembling from fear of the master would not be possible.

If here he is able to know before the falling of the body, then in the worlds of created things, he becomes embodied.

Com.—If he is able to know and knows even during life, this Brahman, the cause of fear, before the falling of the body, then he becomes freed from the bond of Samsāra. If he is not able to know, then, i. e., from want of that knowledge, he becomes able to take, i. e., he takes a body in earth and other worlds, where those who are fit to be created, are created. Therefore, before the falling of the body, attempt should be made to realise the ātman; for the realisation of the ātman even here will be clearly horrible as that of a face reflected in a mirror; not in other worlds except the Brahmaloka; and that is hard to reach.
As in a mirror, so within one's self; as in dreams, so in the world of the manes; as indistinctly seen in water, so in the world of the Gandharvas; as of light and shade, so in the world of Brahma. (5)

Com.—How is explained. As one in the world sees his own image reflected in a mirror very distinctly, so the realisation of the ātman in one's intelligence, when spotless like a mirror, becomes clear. As in dreams, the perception is indistinct and produced, i.e., (obscured) by the reminiscences of the waking state, so indistinct is the realisation of the ātman in the world of the manes, being engrossed in the enjoyment of the fruits of karma. As the image of one's self reflected in water is seen indistinctly, with the various parts not defined, so is the realisation of the ātman in the world of the Gandharvas certainly indistinct. Thus, it is inferred from the authority of the sāstrās, even in other worlds. It is only in one, the Brahmaloka, that it is very distinct, as that of light and shadow and that (Brahmaloka) is hard to attain requiring as means, a combination of very special karma and knowledge, i.e., (worship). The drift, therefore, is that one should attempt to realise the ātman even while here (in this world).

इन्द्रियायां पूर्वभावसुद्द्वास्तमयः च यत् ।
पूर्वगुत्यचमनानां मस्व धीरो न शोचंति ॥ ६ ॥
The intelligent man knowing that the senses separately produced are distinct (from the ātman) and also their rising and setting, does not grieve. (6)

Com.—How is he to be known and what avails it to know him are explained. Of the senses, such as the ear, etc., separately originating from their causes, the ākāśa, etc., for perceiving their respective objects, knowing their distinctness, i.e., dissimilarity of their nature to the nature of the ātman extremely pure, untainted, and all intelligence; and also the rising and setting, i.e., the creation and absorption of the senses, to depend on the waking and sleeping states and that the ātman has neither beginning nor end, the intelligent man does not grieve. The eternally identical nature of the ātman never changing, there can be no cause of grief. So also another śruti says 'The knower of the ātman crosses grief.'

इन्द्रियेः प्रां मनो मनस्: सत्वमुत्सम् ।
सत्वाद्विधि महानास्मा महोऽव्याख्यातमसम् ॥ ७ ॥

Beyond the senses is the mind; higher than the mind is the intellect; above the intellect is the great ātman; higher than the mahat is Avyaktam. (7)

Com.—As the senses have been stated to be distinct from the ātman, he cannot be externally perceived; because he is the internal principle of all. How it is so, is explained. Beyond the senses, is the mind, etc., As arthās (rudiments) here are of the same
class with the senses, they are included in the word *Indriya*. The rest as previously explained. The word *satva* here denotes ‘intellect.’

Beyond the *Avyaktam* is *Purusha*, all-pervading and devoid of *linga* (indicative mark), whom knowing the mortal is freed and attains immortality. (8)

*Com.*—Beyond the *Avyaktam* is *Purusha* all-pervading, being the cause of all *ākāśa*, etc., which is all-pervading. Devoid of *linga*] that by which anything is reached (known) is *linga* such as intellect, etc. That does not exist in him; so he is devoid of *linga*. The meaning in effect is devoid of all the attributes of *samsāra*. Him knowing, both from the preceptor and the *śāstras*, the mortal, even during life, is freed from the knots of the heart, such as ignorance, etc., and even when the body falls, attains immortality. This clause is connected with the previous one thus. He is the *Purusha* beyond the *Avyaktam*, etc.

None sees him with the eye. By the intellect controlling the mind, and by constant meditation is he revealed. Whoso knows that becomes immortal. (9)
Not by speech, not by mind, not by the eye, can he be attained; except in his case who says 'He is,' how can that be known.

Com.—If the Brahman could be perceived by the operation of the intellect, etc., it can be specifically apprehended as this or that. When the intellect, etc., cease to act, Brahman which is not cognised, in the absence of the cause of cognition, does certainly not exist; for, it is only when anything is perceived by the instruments of cognition, it is reputed in the world to exist; and the contrary is said to be non-existing; and, therefore, yôga is useless; or, the Brahman not being known should be known as non-existing. If it is thus urged, it is thus replied 'true not by speech, not by mind, not by the eye, not by other senses, could he be known; still, though devoid of any attributes, being known as the origin of the universe, he certainly exists; for, that into which effects are absorbed must certainly exist; for, here also, this effect traced back in the ascending series of subtlety leads only to the conviction of something as existent (in the last resort).’ The intellect, even in the ultimate analysis of all the objects of perception, is still pregnant with a belief in the existence of something; for, the intellect is our authority in the comprehending of the real nature of existence and non-existence. If the universe had no existing cause, then the effect (the world) being inseparably connected
with non-existence would be apprehended as non-existing. But this is not so; it is perceived as existing only as pot, etc., made of earth, is perceived in combination with earth. Therefore, the cause of the world, the ātman, must be known as existing. Wherefore? In any other than him who believes in existence, follows the drift of the agāmās and is possessed of faith, i.e., in one who argues that there is no ātman, the source of the universe, and that all this effect not connected with any cause is absorbed into non-existence and who thus sees perversely, how can that Brahman be truly known? The meaning is it cannot at all be known.

He should be known to exist and also as he really is. Of these two, to him who knows him to exist, his real nature becomes revealed. (13)

Com.—Therefore, having abandoned the theory of those who argue for non-existence, the ātman should be known as existing, as productive of effects and conditioned by intelligence. But when the ātman is devoid of that and subject to no modification (an effect has no existence independent of the cause); as the śruti says 'a modification is a mere matter of speech and name; that it is mud is alone true,' then, is the true nature of the ātman unconditioned, devoid
of indicative marks, and incapable of being thought of, as existent or non-existent. In that nature also, 'the ātman should be known' follows. Of these two] of the conditioned and the unconditioned, i.e., known as existence and its true nature; the genitive case has the force of Nirdhāraṇa, i.e., determining; of the ātman previously known as merely existent] of the ātman known by the belief in its existence produced by its limitations, i.e., its perceived effects. Afterwards, the real nature of the ātman subject to no condition, different from both the known and the unknown, i.e., the manifested universe and the prakṛiti, one without a second, and indicated by the śrutis 'not this, not that, etc.,' 'not gross, not subtle, not short', 'in the invisible, bodiless, supportless, etc.,' faces him who had previously realised it as existent.

When all desires clinging to the heart of one fall off, then the mortal becomes immortal and here attains Brahman.

Com.—When of the person thus seeing the truth, all desires, which were clinging to the intellect of the knower before he attained the knowledge, fall off from want of anything else to be desired (for intellect and not the ātman is the seat of desires, and also from another śruti which says desire, volition, etc.), then
the mortal (he was so before he attained the knowledge), subsequently to the acquisition of knowledge, becomes immortal, death consisting in ignorance, desire and karma being destroyed, and becomes Brahman even here (there being no necessity of going, death resulting in a going having been destroyed) like fire extinguished, all bondage being destroyed.

When here all the knots of the heart are sundered, then the mortal becomes immortal. Thus, much, the instruction.

Com.—When again, the up-rooting of all desires takes place is explained. When all the ties of the heart of one, while yet alive, i.e., all the modifications of the intellect due to ignorance which are in the nature of fast-bound knots are destroyed; when the ties of the heart, i.e., such as the beliefs ‘I am this body,’ ‘this is my wealth,’ ‘I am happy or miserable,’ etc., are destroyed by the rise of the contrary belief in the identity of the Brahman and the ātman, in the form ‘I am certainly Brahman not subject to Samsāra’ the desires which originate in those ties are destroyed to their very root; then the mortal becomes immortal. Thus much alone—the doubt that there is more should not be raised—is the instruction.
Of all the *Vedāntas* should be supplied to complete the sentence.

A hundred and one are the nerves of the heart. Of them, one has gone out piercing the head; going up through it, one attains immortality; others at the time of death lead different ways. (16)

Com.—It has been stated that there is no going; for, the knower who has attained the knowledge that the *ātman* is the all-pervading *Brahman* devoid of all attributes and who has untied all the knots due to ignorance, &c., and who has become *Brahman* even while alive; because, says the *śruti* 'he attains *Brahman* here' and also says another *śruti* 'his *prāṇās* do not go out.' 'Being *Brahman*, he attains *Brahman*; but, for those who attain *Brahmarya* by the knowledge of the lower *Brahman* and by other kinds of worship and for those of an opposite kind who whirl in *samsāra* this special way is pointed out, with a view to eulogise the fruits of the knowledge of the higher *Brahman* now treated of; moreover, the knowledge of the *agni* has been made the subject of a question and a reply and this *mantra* is begun also for the purpose of stating the process by which the fruit of that knowledge is attained. Here, nerves, one hundred in number, and one other named *sushumna*
branch out from the heart of man. Among them, the one named sushumna has gone out piercing the head. At the moment of death, one should control the ātman in the heart and make it join that nerve, nādi; going up by that nerve, one goes through the orb of the sun and attains relative immortality; according to the smṛiti permanency till the absorption of the elements is spoken of as immortality; or, he attains absolute immortality along with Brahma, in due course of time, having enjoyed incomparable pleasures in the Brahmaloka. At the time of death, the other nerves travel diverse ways, i.e., they become the cause of one, being born again in samsāra alone.

The Purusha of the size of a thumb, the internal ātman, is always seated in the heart of all living creatures; one should draw him out from one’s own body boldly, as stalk from grass; one should know him as pure and immortal; one should know him as pure and immortal.

Com.—Now the sruti says this, for the purpose of concluding the drift of all the vallis. The Purusha of the size of a thumb, the internal ātman, as previously explained, is seated in the heart of all men. One should draw him out, i.e., separate him from one’s own body; ‘like what’ is explained. As the stalk
within the grass, from the grass boldly with self-composure. Him, so drawn out from the body, one should know as Brahman previously described, pure, immortal and mere intelligence. The repetition and the use of the particle ‘iti’ are to show that the Upanishad ends here.

Nachiketas then having acquired this knowledge imparted by Death and also all the instruction about yoga, attained Brahman, having become free from taint and death; so does another also, who thus knows the nature of the atman. (18)

Com.—This conclusion of the story intended to eulogise knowledge is now stated. Nachiketas having obtained from Death by the granting of boons, the knowledge of the Brahman imparted as above said and also all the instruction about yoga with its fruits, attained Brahman, i.e., became immortal. How? Being already freed from vice and virtue and from desire and ignorance. Not merely Nachiketas alone but even another who like Nachiketas, knows the atman and realizes its true nature unconditioned and within all, and not its form which is not within all. Who knows the nature of the atman, as thus stated, such knower also; ‘being untainted becomes deathless, by attaining Brahman’ should be supplied to complete the sentence.
Let Him protect us both; let us exert together; may what we study be well studied; may we not hate.

Om! Peace! Peace! Peace!

Com.—This śánti (expiatory prayer) is stated here for the purpose of removing all faults incurred by the disciple and preceptor, in the course of receiving and imparting knowledge respectively, and caused by dereliction of rules due to oversight or excitement. Let him protect us both by illuminating the nature of knowledge. Who? He alone, the Lord of all, revealed by the Upanishads. Again, let him protect us both by revealing the fruits of such knowledge. Let us together acquire the strength produced by knowledge. Moreover, may what is studied by us, who are bright, be well studied! Or may what is studied, i.e., acquired by study, by us, be very potent! May we, disciple and preceptor, never hate each other, owing to blame incurred by us, by improper recital or instruction due to oversight! The repetition three times of 'Peace,' as Peace! Peace! Peace!' is for averting all evil. The word Om is to show that the Upanishad ends here.

Here ends the Kathopanishad.
OM TAT SAT.
ADORATION TO THE BRAHMAN.

Om, Oh Gods, may we, with our ears, hear what is auspicious; Oh ye! fit to be worshipped, may we, with our eyes, see what is auspicious; may we enjoy the life allotted to us by the gods, offering our praise with our bodies strong of limb.

Om peace! peace! peace!

OM ADORATION TO THE PARAMATMAN.

Sukēśa, son of Bhāradvāja, and Satyakāma, son of Sibi, and Gārgya, a son of the son of the sun, and
Kausalya, son of Aśvala, and Bhārgava of Vidarbha, and Kabandha, son of Kātya,—all these intent on Brahman and centred in Brahman, seeking the highest Brahman, approached the revered Pippalāda, samit (sacrificial fuel) in hand, thinking that he would explain all to them.

Com.—Om, adoration to the Paramātman. This Brāhmaṇa is begun for the purpose of explaining at length the drift that has been expressed by the mantras. The story of the sage questioning and the sage replying is for the purpose of eulogising knowledge. Thus it praises knowledge, by saying that it should be acquired by men who have been observing Brahmaccharya and residing in the house of the preceptor for a year, and who have performed tapas, and that it should be imparted by preceptors but little short of omniscient, like Pippalāda, etc., and not by anybody whosoever; and by the indication of such means as Brahmaccharya their observance is directed; Sukaṣa by name and son of Bhāradvāja; Saibyaḥ, son of Śibi; Satyakāma by name; Sauryāyani] the son of Sūrya (sun) is Saurya and his son is Sauryāyani. This form (with a long vowel ending) is vedic license; Gārgya, one born of the family of Gārga; Kausalya by name. Aśvalāyana, the son of Aśvala; Bhārgava, one born of the family of Bhrigu; strictly the gṛetrāpatyam of Bhrigu (vide, Pāṇini); Vaidarbhi, born in Vidarbha; Kabandha by name; Kātyāyana, son of Kātya;
his great-grandfather being alive, the suffix denoting *uva pratyayam* is used (*vide*, *Pāṇini*). All these intent on *Brahman*, i.e., believing in the *Apara Brahman* as supreme and devoted to its practice seeking after the highest *Brahman*, i.e., wishing to attempt, as they could, to attain that eternal knowable, approached the worshipful preceptor *Pippalāda*, with loads of *samit* in their hands, for the purpose of knowing that, thinking that he would explain all to them.

That seer said to them; as yet, live another year in *tapas*, *Brahmacharya* and faith; then ask us questions as you please and if we know, we shall, indeed, explain all to you.

*Com.*—The seer said to them, who had thus approached him, though you have already performed *tapas* by controlling your senses, still again, live another year here especially careful about *Brahmacharya* and faith and well intent on serving your preceptor; then, as you please, *i.e.*, without restraining your desire, ask questions, every one of you, on subjects on which you may wish to know. If we know what is asked about (the word ‘*if*’ is intended to show that the preceptor was not conceited, not that there was any doubt as to his knowledge, as is apparent from his
answering the questions), we shall explain to you all you ask about.

Then Kabandhi, having approached Kātyāyana asked: worthy master, whence are these creatures born?

Com.—Then, i.e., after a year, Kabandhi having approached Kātyāyana asked ‘Oh, worthy master, whence do these creatures, Brāhmīns and the rest, arise?’ This question is intended to elicit what results are attained and what path is gone through, by combining Aparavidya and Karma.

To him he said: ‘The lord of creatures, wishing for creatures, thought: and having thought out his thought created a pair—food and eater—thinking they would produce creatures for him variously.’

Com.—To him who thus interrogated, he replied for solving the doubt. Wishing to create creatures out of himself, the lord of creatures, the ātman of all thinking to create the universe, acting according to the word filled with the thought, being Hiranyagarbha born at the beginning of this Kalpa and being the
lord of all created beings and things immoveable and moveable, revolved in his mind the knowledge acquired in the previous birth, the drift of which is revealed by the śrutis. Having thus brooded over the knowledge, imparted by the śrutis produced a pair, a couple—necessary for creation,—the moon, i.e., food and prāṇa, fire (sun), i.e., the eater. Thinking that agni (sun) and the moon, i.e., (the eater and the food) respectively would create diverse creatures, he created the sun and the moon, in the order beginning with anda (globe).

आदित्यो है वै प्रायो रविरेव चन्द्रमा रविवर्ग एतत्सर्व यन्मूर्तं
ञामूर्तं च तस्सन्मूर्तिरेव रथि: ॥ ५ ॥

The sun is life, indeed, and the moon, the food; all this having form and formless is food; so form is certainly food. (5)

Com.—Here the sun is prāṇa, the eater, the fire; the moon is the food, the moon is, indeed, food. This pair, the eater and the food really one, different aspects of the lord of creatures. The distinction is really one of secondary and primary. How? all this gross and subtle, is, indeed, in one aspect food, both having form and formless, the eater and the food. Therefore, when a dinner is made, i.e., what has form and what has not; (the former) is food being eaten by what is formless.
Now the sun rising enters the east. By that, he bathes, in his rays, all *prāṇa* in the east. When he lights up the south, the west, the north, the *nadir*, the zenith, the inter-space and all, by that, he bathes in his rays, all *prāṇa*.

*Com.*—Similarly, though formless the *prāṇa*, *i.e.*, the eater, is all, and food also is *prāṇa*; how? Now the sun rising, *i.e.*, becoming perceivable by the eyes of living beings, lights up the east with his light; by thus pervading all with his light makes all the lives in the east one with his own self, all living beings being pervaded by his all-pervading rays of light; similarly also, when he lights the south, the west, the north, the *nadir*, the zenith, the inter-space, the cardinal points and those between them, he bathes all lives in all those directions in his all-pervading light.

This is he, the totality of all living beings, assuming every form, life and fire, (who) rises (every day). This is told by the *Rik*.

*Com.*—This is he, the eater, life, the *ātman* of all, assuming all forms, being the *ātman* of the universe,
prāṇa and fire. This is the eater, who rises every day making all cardinal points his own. This, now explained, has also been told by the mantra also.

विश्रुण हरिण्य जातबद्धं परायणं ज्योतिरेकं तपन्तम्।
सह्स्तरिम: शातथा वत्तेयान: प्राण: प्रजानायुद्धवेषं सूर्यः॥

Having all forms, shining, omniscient, the highest stay, sole-light, heat-giver, having a thousand rays, existing in a hundred forms, life of all creation, this sun rises.

Com.—Viśvarūpam, having all forms; Hariṇam, shining; jātavēdasam, omniscient; the highest stay] to whom all lives cling; sole-light] the eye, as it were of all living beings, having no second. Taṇantam, giving heat. This sun, their own ātman, the knowers of Brahman, the seers have known. Who is it that they have known? Having a thousand rays, having many rays; existing in a hundred forms, i.e., existing in many forms in different living beings. This sun, the life of all creation, rises.

संवतसः वै प्रजापतिस्तस्यायने दृष्टिः चोचरं च। तथे है वै तविद्य-पूर्तेन कृतमित्युपासते। ते चान्द्रमसेव लोकमभिजयते। त पुनः पुनरावर्तेन तस्मादेति ऋषयः प्रजाकामा दृष्टिः प्रतिपश्यते। ॥पुष्य ह वै रथयेः पिन्त्यायः॥ ॥

The year is the lord of the creation; of it, two paths, the southern and the northern. Those who follow the path of karma alone, by the performance of sacrificial and pious acts, win only the world of
the moon; they certainly return again; therefore, these sages desirous of offspring take the southern route. This is the food reached by the way of the manes.

Com.—How the pair—the moon, having form, the food and the prāṇa, the formless, the eater, the sun, could create all creatures is explained. This pair alone is time, the year is the lord of creatures, because the year is accomplished by the pair which together are the lord of creatures; the year being a combination of titthīs, days and nights accomplished by the moon and the sun, is said to be of the nature of the pair, food and eater being no other than they. How is that? Of the year the lord of creatures, are two paths, the southern and the northern. These are the two well-known paths, each extending over six months, by which the sun goes south and north, distributing worlds among those who perform karma alone and those who combine karma with worship. The second tādu, i.e., the tādu in 'tadupāsate' is an adverbial adjunct. Those among the Brāhmins and the rest who follow only what is done, as Ishtam (sacrifices) and pārtam (pious acts) and not what is not made, i.e., nothing eternal, attain the world of the moon, i.e., the world of food, a portion of the lord of creatures, who is both food and eater, the worlds of the moon being in the nature of one made, i.e., not eternal. They, after consumption there of what has been done, return,
i.e., enter this world or something worse, as is said. As these devotees, i.e., the house-holders, the seers of heaven, desirous of offspring achieve as the fruit by the sacrificial and pious acts, the moon, i.e., the lord of creatures in the form of food; therefore, they attain what was performed by them, i.e., the food, i.e., the moon to which the southern route leads. This is the food, the moon, to which the route of the manes leads.

Now, by the northern route, by tapas, Brahmacarya, faith and knowledge seeking after the atman, they gain the sun. This is the stay of all lives, this is immortal, this is fearless, the highest goal; they do not return from thence. This is the obstacle. About that, is this (following) verse. (10)

Com.—By the northern route, they reach the sun, a part of the lord of creation, the prāṇa, the eater. By what? by tapas, i.e., by control over the senses, more particularly by Brahmacarya, by faith and by knowledge regarding the self of the lord of creation, i.e., worship of Prajāpati; seeking after the self, i.e., the prāṇa, the sun, the stay of the universe, i.e., realising the sun in the form ‘I am he,’ they gain, i.e., reach the sun. This is certainly the common abode of all
lives, their support; this is immortal, i.e., indestructible and, therefore, fearless, not full of fear of increase or diminution like the moon. This is the highest goal of those who resort to mere worship and of those who combine *karma* and worship. They do not return from hence, as followers of mere *karma* do: Hence, this is, the obstacle of the ignorant; for, the ignorant obstructed by the sun do not attain the year, i.e., the sun, i.e., the *prāṇa*. He, the year, in the nature of time, is an obstacle to the ignorant. About that, is the following verse.

Having five feet, the father of all, having twelve forms, they say he is seated in a place higher than *Dyulōka*, full of water. These others say that the world is lodged in him, all knowing, ever moving with seven wheels and six spokes. (11)

Com.—Having five feet] the five seasons are, as it were, the feet of the sun which is no other than the year. With these seasons as ‘feet,’ the year moves. This analogy makes but one of the *hēmanta* and the *śisira* seasons. Father] he is called father because he is the creator of all. Having twelve forms] the twelve months are the forms, i.e., limbs or component parts of the year. In a place higher than *Dyulōka* (sky), i.e., in the third heaven. *Purīṣṭiṣām*,
full of water. They say] those who know Time say. The same, some others who know Time say, is omniscient; and that the world is fixed to the wheel of Time, ever on the move, in the form of seven horses and having six seasons. They say that all the universe is fixed there as spokes in a wheel. Whether having five feet and twelve limbs, or whether possessed of seven wheels and six spokes, in any view, the year, of the nature of Time, the lord of creation, in the form of the sun and the moon, is the cause of the universe.

The month is the lord of creation; its dark half is, indeed, the food; the light half, the āṭhāna (eater). Therefore, the seers perform sacrifices in the light half; the others, in the other, i.e., the dark half. (12)

Com.—The lord of creation, i.e., the year, in which this universe inheres, ends in its component part, the month. The month, indeed, the lord of creation above described, is also in the nature of a pair; of the lord of creation, i.e., the month, one portion, i.e., the dark half, is food, i.e., the moon. The other part, i.e., the light half, is the sun, the eater, the fire. Because, they see everything as āṭhāna, marked by the light half; therefore, these seers who see the āṭhāna, though performing sacrifices in the dark half,
perform them, only in the light half, as they do not see the dark half, as distinct from prāṇa (the light half). But others see not the prāṇa and only see the unseeing dark half. Those others perform sacrifices, only in the dark half, though they do them in the light half.

The day and night is, indeed, the lord of creation. Of that, the day is the prāṇa and the night, indeed, is the food. Those who combine with Rati (sexual intercourse) by day, spill prāṇa. That they combine with Rati by night is Brahmacharyam indeed. (13)

Com.—And that lord of creation, i.e., the month, culminates in his component parts, the day and night as before explained. Of him, the day is, indeed, prāṇa; the eater, the fire; the night, indeed, is food, as before explained. Those spill their prāṇa, i.e., the day, that is, waste it by separating it from the selves. Who? Those ignorant men, who by day have carnal intercourse with woman, who is the cause of sexual pleasures. This being so, the prohibition that it should not be done is a rule laid down by the way. If they have intercourse by night, in season, that is Brahmacharyam indeed. That being praiseworthy,
the mandate that one should approach his wife during *rita*, in season, is also, by the way, enjoined. What is relevant here is this, *i.e.*, the lord of creation in the form of day and night becomes such as corn, grain, etc.

Food indeed, is the lord of creation; from that, indeed is the semen virile; from that are all these creatures produced.

*Com.*—Thus modified in this order, food is the lord of creation. How? From that is semen virile, the seed in man, the cause of creation. From that, sprinkled in woman, these creatures, such as men, etc., are produced. What was asked for, from whence are creatures produced, has thus been determined, *i.e.*, that these creatures are produced by couples, beginning with the sun and the moon and ending with the day and the night, through food, blood and semen virile.

Thus, those who follow the vow of the lord of creation produce couples. To them alone, is this *Brahmaloka*, in whom *tapas*, *brahmacharyam* and truth abide.
THE PRASNOPANISHAD.

Com.—Thus, this being so. Of those householders (Vai and Ha are two particles, remembrances of well-known things), who obey the vow of Prajāpati (lord of creation), i.e., who approach their wives in due season, their visible fruits (in this world) is this. What? They produce a couple, i.e., son and daughter. The invisible fruits (pertaining to the future world) are also to them alone, performing sacrificial and pious acts and making gifts. This Brahma-loka, i.e., the world of the moon, to which the route of the manes leads, is to those in whom tapas, i.e., the vow of a snātaka, etc., Brahmacharyam, i.e., abstinence from sexual intercourse except in season, and truth, i.e., abstinence from falsehood abide always without any deviation.

(16) Com.—But to whom is that state of lower Brahman marked by the sun, reached by the northern route, untainted, i.e., pure, not tainted like the Brahma-loka of the moon, subject to increase and diminution, is explained. They in whom fraud does not exist, as necessarily it does in householders, resulting in many conflicting modes of conduct; those for whom falsehood is not unavoidable, as it is in the case of

तेषामसौ विरजो ब्रह्मलोको न येषु जिन्हमन्नृतं न माया चैति || १६ इ॥

To them, is that Brahma-loka devoid of taint; in them there is no deceit, falsehood or dissimulation.
householders on account of play, mirth, etc.; similarly, those in whom there is no dissimulation as in householders. Dissimulation consists in disclosing one's self in one manner and acting otherwise. It is of the nature of duplicity in behaviour. To those men duly fitted, i.e., the Brahmachārin, the hermit and the sanyāsin in whom, from absence of cause, these faults, such as duplicity, etc., do not exist, is this untainted Brahmalōka, according to the means they employ. Thus, this is the goal of those who combine karma with knowledge (worship). The Brahmalōka previously explained and marked by the moon is for those who perform mere karma.

Thus ends the First Praśna.
SECOND PRASNA.

Next Bhârgava of Vidarbha questioned him, 'Oh Bhagavan! How many Dêvâs support the creature? Which of them enlighten that? Who again is of all of them, the greatest.' (1)

Com.—It has been said that prâṇa is the eater, the lord of creation. This question is begun for the purpose of determining how he is such lord and eater in this body. Next Bhârgava of Vidarbha questioned him, Oh Bhagavan! how many Dêvâs (senses) mainly support the creature, i.e., the body? Which, among the senses divided into intellectual and active, manifest their glory outside. Who again of these is the greatest, i.e., the most important of these which are in the nature of cause and effect.
To him he said, "This Īvra is the ākāśa, wind, fire, water, earth, speech, mind, eye and ear. They revealing their glory say, 'we hold together and support this body.'

Com.—To him, who thus questioned, he replied: 'This Dēva is the ākāśa, wind, fire, water, earth, i.e., these five great elements, Bhūtas, the constituent elements of the body and speech, mind, eye, ear and the rest, i.e., the senses of acting and the senses of intellect; these Dēvās of the nature of effects and instruments, manifesting their glory and competing for pre-eminence, say this body, this bundle of causes and effects, we hold together, as pillars do the vault, from going to pieces and chiefly support. The thought of each is that the body—the bundle—is supported by it alone.'

Prāṇa, the greatest, said to them, 'Do not cherish this foolish vanity. I alone, having divided myself five-fold, hold this body together and support it.' They did not believe.

Com.—Prāṇa, pre-eminent, said to them who were thus vain, 'do not from want of discernment cherish this vanity; for, I alone hold together and support this body, having divided myself into five distinct conditions such as prāṇa, etc.'; and when he said he
supported it, they did not believe in him and thought how it could be thus.

He from indignation seemed to ascend from the body, and when he ascended, all the others immediately ascended too; and when he was quiet they were quiet too, just as bees fly up when their king flies up and settle down when he settles down; so, mind, speech, eye, ear and the rest being pleased, praise Prāṇa.

Com.—And he, Prāṇa, observing their want of faith, seemed to ascend from the body of himself from indignation. What followed when he seemed to ascend is made apparent by an illustration. Immediately after he ascended, all the other prāṇas, i.e., the eye and the rest began ascending and when he, Prāṇa, became inactive, i.e., did not ascend, all became quiet, i.e., settled down; just as in the world, the bees ascend after their king ascends and settle down when he settles down. As in the illustration, so here. Speech, mind, the eye, ear, etc., leaving their disbelief and knowing the glory or greatness of Prāṇa, grow delighted and praise Prāṇa.
As fire, this burns; this, sun; this, cloud; this, Indra; this, wind; this, earth; moon, Dēva and what has form, what is formless and what is immortal nectar.

Com.—How? This Prāṇa being fire, burns or flames; so this being sun, shines; so this being cloud, rains. Again this being Indra, protects the creatures and destroys, Asuras and Rākshasas. This is wind in its different forms, āvaha, pravāha, etc. Again this is Dēva, earth (supporter of all) and moon (nourisher of all). This is all that has form and all that is formless. This is also amrita which is the stay of all Dēvās. In short,

As spokes in the nave of a wheel, so all is centred in Prāṇa. Riks, Yajur, Sāmams, sacrifices, Kshatriyas and Brāhmins.

Com.—As spokes in the nave of a wheel, all from śraddhā (faith) down to name is centred in Prāṇa, while they endure; so also Rik, Yajur and Sāma Vedās, the three kinds of mantras, and what is accomplished by them, i.e., the sacrifice, the Kshatriyas, protectors of all and the Brāhmins competent to perform sacrifices and other karma. Prāṇa is all this.
As lord of creatures, you move in the womb and yourself are afterwards born. These creatures bring offerings, Oh Prâna, to you who are sitting with the prânas.

Com.—Again, being yourself the lord of creatures, you move in the womb and are born, being another embodiment of the father and the mother. That you are both father and mother is already established by your being the lord of creatures. The meaning is you Prâna, though one, are the atman of all, in the guise of the forms of all bodies and souls. For you, Oh Prâna, these creatures, men and the rest, bring offerings through the apertures of the eyes, etc. As you are within all bodies along with the Prânas, i.e., the eyes and other senses, it is but proper they should bring you offerings. As you are the eater, all the rest is, indeed, food for you.

You are the best carrier to the celestials, the first oblation to the manes. You are the true active principle of the senses (prânas) which form the sap of the body.

Com.—Moreover, you are the best of the carriers of oblations to the Dèvâs such as Indra. The food
given to the manes in the Nandi śrāddha is prior even to that offered to the chief of the Dēvās. You alone are the carrier of that to the manes. Besides, of the senses such as the eye, etc., (prānas) which are called atharva, and in whose absence the limbs are dried up, you are the active principle aiding in the support, etc., of the body.

Oh Prāṇa, you are Indra, you are Rudra by valour; you are the protector; you move in the sky and you are the Sun, the lord of all luminaries. (9)

Com.—Again, Oh Prāṇa, you are Indra, i.e., Paramēśvara (Lord of all). By valour, you are Rudra, destroyer of the world and you are the protector of the world, while it endures, by your mild aspect; you always move in the inter-space. By rising and setting, you are, indeed, the sun, the lord of all orbs of light.

When you rain, all round; then Oh Prāṇa, these, your creatures, sit delighted thinking there will be food at their desire. (10)

Com.—When you in the form of clouds, rain all round; then, having obtained food, these creatures
put forth activity. Or, Oh Prāṇa, these, your creatures, being yourself and nourished by your food, become delighted with the mere sight of the rain you pour, thinking there will be food at their desire.

वात्स्लयं प्रायौङ्गृकक्षयपिरस्ता विभक्ष्य सत्पति:।
वयमाच्छयः दाताः पिता द्वं मातरिश्वन्:॥ ११ ॥

Oh Prāṇa, you are unpurified, you are the fire called E'karshi, eater, lord of all the existing universe; we are the givers of oblations, Oh Mātariśvan! you are our father.

Com.—Again, being first born and there being none other to purify you, you are unpurified. The meaning is you are, by nature itself, pure. Oh Prāṇa, you are the eater of all oblations being E'karshi, i.e., fire well-known among the followers of the Atharva Veda, by the name of E'karshi. You alone are the lord of all the universe which exists. Or, the word 'satpatih' may be interpreted as 'good lord.' But we are the givers of oblations to be eaten by you. You are, Oh Mātariśvan! our father; or, you are the father of Mātariśvan, i.e., wind. Therefore, it is established that you are the father of all the universe.

या ते तंतूवाचि प्रविष्टिता या श्रोते या च चढ़वि।
या च मनसि सन्तति शिवां तां कुरु मोक्षमि:॥ १२ ॥

What form of yours is lodged in speech, what in the ear, what in the eye, and what in the mind continuous, make that propitious air do not ascend from the body.
Com.—In short, what form of yours, lodged in speech moves the mouth of the speaker, what in the ear, what in the eye, and what united with the mind acts as volition, etc., make that passive, i.e., quiet. Do not make that unquiet, by ascending from the body.

प्रायश्चित्तं वशे सर्वं त्रिदिववेयम्यत्सत्तिन्तम।

मातृव पुत्रात्रतस्म श्रीश्र प्रज्ञां च विभेहि न हृति॥ १३ ॥

All this is within the control of Prāṇa, as also what is in the third heaven. Protect us like a mother. Give us affluence and knowledge.

Com.—In short, everything of enjoyment in this world, is under the control of Prāṇa; as also of all that which exists in the third heaven for the enjoyment of the Dēvās, etc., Prāṇa alone is the lord or protector. Therefore, protect, as a mother does her sons. As all splendour pertaining to a Brāhmin and Kshatriya are due to you, give us that affluence and knowledge originating in you. It has been thus determined that Prāṇa whose greatness or glory, as being all, has thus been disclosed by the eulogy of the prāṇas; such as speech and the rest is the lord of the creation, the eater.

Here ends the Second Praṇa.
Then, Kausalya, son of Asvala questioned him.

* Ehagavan whence is this Prana born? How does he come into this body? How does he stay dividing himself? By what does he ascend from the body? How does he support all external and how all within the body?

Com.—Then, Kausalya, son of Asvala questioned him. Though Prana's glory has been thus realized by the pranas, which had ascertained its real nature, it may still be that it is an effect, being a combination (samhata). Therefore, I ask, Oh Bhagavan! whence, i.e., from what cause, Prana, thus determined, is produced and when produced, by what form of activity does he enter the body? The meaning is, what is the cause of his taking a body and when he has entered the body, how does he, dividing himself, stay? By what form of activity does he ascend from the body? How does he support what is external to the
body, i.e., *adhi bhūta* and *adhi d āvīda*, i.e., the totality of elements and powers; and how, what is within the body.

तस्मै स होवाचालार्न्युक्तः सब्जिष्ठो स सीति तस्माचेतहः ब्रजिमि॥ २॥

To him he replied, 'you ask questions about transcending things. I will answer thee, because you are a greater knower of *Brahman*.'

*Com.—* Thus questioned, the preceptor, said to him, *Prāṇa* himself, being difficult to know, is fit for intricate questioning. You question about the origin, etc., even of him. Therefore, you ask questions about transcending things. As you are eminently, a knower of *Brahman*, I am delighted and shall tell you what you ask about. Listen.

श्रात्मन एप प्रायो जायते। यथेष्व पुरुषेऽ च्छायेतस्मिन्नेतद्रातं मनोधिकृतेतात्यसिन्ज्वरैरः॥ ३॥

This *Prāṇa* is born of the *ātman*. As this shadow in the man, so is this in the *ātman*. By the act of the mind, this comes into this body.

*Com.—* This *Prāṇa* spoken of is born of the *ātman*, i.e., of the highest *purusha*, undecaying and true. As regards the how of it, the following illustration (is offered). As in this world, when the figure of the man consisting of the head, hands, etc., is the cause, his shadow is produced as the effect; so in
this Brahman the true purusha, is this principle named Prāṇa analogous to the shadow and falls in its nature recognized as the shadow in the body. It comes into this body by the act of the mind, i.e., through the karma, arising from volition, wish, etc., of the mind; for, it will be said later on 'By virtue, virtuous world, etc.' Another sruti also says, 'Intent on that fruit he reaches it with his karma.'

As the sovereign alone commands the officers, (under him) 'stay in these villages and those,' so this Prāṇa posts other prāṇas separately (at their respective posts).

Com.—Just as in the world, the sovereign alone posts officers under him to different villages; how? 'Look to these villages and those.' So, as pointed out in the illustration, the chief Prāṇa commands other prāṇas such as the eye, etc., and his own different manifestations to their respective posts.

The apāna stays in the two lower apertures. Prāṇa stays in the eye, ear, speech and nose. In the middle is samāna. He distributes the food supplied equally; so, these seven flames arise.
Com.—Of its division now; the \( \text{apāna} \), an aspect of the chief \( \text{prāṇa} \), stays in the two lower apertures expelling urine and faeces, etc.; so in the eye and the ear and going out from the mouth and the nose, \( \text{prāṇa} \), occupying himself the place of the sovereign, stays. In the middle, i.e., between \( \text{prāṇa} \) and \( \text{apāna} \), i.e., in the navel, \( \text{samāṇa} \) (so called, because he distributes food and drink \( \text{samān} \), i.e., equally). As this distributes equally, the food and drink thrown into the fire of the body, these seven flames go out from the fire in the stomach fed by food and drink, and reaching the region of the heart through the apertures in the head. The drift is that the objects of seeing, hearing, etc., are enlightened through the \( \text{prāṇa} \).

This \( \text{ātmāna} \) is in the heart. Here, there are a hundred and one nerves. Every one of these has a hundred branches; again, every one of these has seventy-two thousand sub-branches. In these, \( \text{vyāṇa} \) moves.

Com.—In the heart, i.e., in the \( \text{ākāśa} \) of the heart, enclosed within a lump of flesh of the form of a lotus, is this \( \text{ātmāna} \), i.e., the subtle body connected with the \( \text{ātmāna} \). Here, i.e., in the heart, are the
chief nerves, a hundred and one in number. Every one of these chief nerves has a hundred branches. Every one of these branches has seventy-two thousand sub-branches. In these nerves, moves vyāna (so called, because he is all-pervading). Vyāna stays pervading the whole body through the going out from the heart everywhere within the body, as rays from the sun, especially in the joints, shoulders and vital parts. Growing active in the interim between the activities of the prāṇa and the apāṇa, it is able to perform deeds requiring great strength.

Now by one nerve, udāna ascending, conducts to virtuous worlds by virtue, to sinful worlds by sin and to the world of men by virtue and sin combined. (7)

Com.—By one of these hundred and one nerves, i.e., by that nerve named sushumna which goes up, udāna moving in all portions, from the foot to the head, conducts one to virtuous worlds, such as the abode of the Dēvās by virtuous deeds enjoined by the śāstrās; by sinful deeds contrary to virtue, to sinful worlds, such as birth among horizontal creatures, i.e., beasts. By both equally combined, i.e., virtue and sin, to the world of men. ‘Conducts’ should be supplied.
The sun, indeed, is the external prāṇa. He rises favouring the prāṇa in the eye. So the goddess of the earth attracts the apāna downwards. The ākāśa between is samāna. The wind is vyāna. (8)

Com.—The sun is the well-known outward Prāṇa among the Dēvās. He rises and by his light favours this prāṇa, lodged in the eye of the body, i.e., helps it with luminosity in the perception of forms. Similarly the well-known goddess presiding over earth, attracts or controls the activity of the apāna in the purusha and favours its action by pulling downwards; for, otherwise, this body, owing to its weight, may fall down, or being unimpeded, may fly up. The air in the ākāśa, in the middle, i.e., between the earth and heaven (by the word ākāśa, the wind in it is denoted, as those in a cot are denoted by the word cot) is samāna, i.e., favours samāna, samāna resembling it, in the fact of being enclosed within the ākāśa in the middle. The external wind, vīyu, generally because it resembles vyāna in pervading, favours vyāna. This is the drift.
The external fire tejas verily is uddâna. Therefore, the fire being extinguished, one again enters another body with the senses clinging to the mind.  

Com.—The general fire tejas, well-known and external, is the uddâna in the body. The meaning is, that by its light, it favours the wind known as uddâna as ‘uddâna,’ fire in its nature, favoured by the external fire, causes the ascent from the body. Therefore, when a man’s natural fire is extinguished, then one should know that his life is spent, i.e., that he is dying; he enters another body. How? along with the senses such as speech, etc., clinging to the mind.

Of what thought, by that he attains prâna, the prâna combined with uddâna along with the átman, conducts to the world thought of.

Com.—Of what thought he is at the time of death, by that thought, i.e., volition, he attains along with the senses, the prâna, i.e., he puts forth the activity of the chief Prâna. The meaning is that at the time of death, the activity of the senses having declined, he lives putting forth the activity of the chief Prâna alone. Then his relations around say ‘he breathes and lives’; and that prâna manifesting the activity of uddâna (tejas); with the átman] with the owner, i.e., the enjoyer. The prâna manifesting the activity
of the *udāna* alone, leads the enjoyer to worlds (bodies) thought of, according to the influence of virtuous and sinful *karma*.

> य एवं विद्वान्यायं वेदः । न हास्य प्रजा हीयतेस्मृतो भवति नामेष्य श्लोकः ॥ ११ ॥

The learned man who knows *Prāṇa* thus—of his offspring there is break and he becomes immortal; there is the following verse.

*Com.*—Of the learned man who knows *Prāṇa* thus *i.e.* with these attributes already described, about his birth, etc., the following fruits, both here and here-after, are pointed out. The offspring, *i.e.*, the son, the grandson, etc., of this knower, do not suffer break in continuity, and when the body falls having become one with *Prāṇa*, he becomes immortal (in a relative sense). The following verse (*śloka*) briefly explains this purport.

> उत्तरतिमायां श्याम विसुतं चैव पञ्चवः। ग्रध्यासम सैव प्राक्षः विज्ञायामृतमर्गते विज्ञायामृतमर्गते हति ॥ १२ ॥

Knowing the birth, the coming, the staying, and the five-fold sovereignty of *Prāṇa* and its stay in the body, one attains immortality; one attains immortality.

*Com.*—Birth] from the *Paramātman*. Coming] coming into this body, by the activity of the mind.
Staying] in the lower apertures, and other places. Five-fold sovereignty] the posting, as by a sovereign, of the different aspects of Prāṇa, in five forms. Its external manifestation] as the sun, &c. Within the body] as eye, &c. Knowing Prāṇa thus one attains immortality (relative).

Here ends the Third Prasna.
Next Sauryâyâni Gârgya questioned him 'Oh Bhagavan! What in the man sleep? What wake in him? Which is the Dêvâ who sees dreams? Whose is this bliss? In which of them again are all of them fixed?' (1)

Com.—Next Sauryâyâni Gârgya questioned him: Having thus exhausted by these three questions, all about Samsâra, the subject of Âpara (lower) Vidyâ subject to modification, partaking of the nature of causes and effects and of ephemeral existence, the next three questions are asked in order that the Brahman, not partaking of the nature of causes and effects devoid of prâpa, not perceivable by the mind, beyond the shot of the senses, bliss in its nature, free from misery, not subject to modification, undecaying, true, knowable by Para Vidyâ (higher knowledge), known as purusha, without and within all and unborn, may
be known. Now, it was stated in the second Mundaka, that everything known to exist, proceeded from the undecaying Brahman, as sparks from the flaming fire, and that everything is absorbed into Brahman. What are all those existences which diverge from the Brahman? How again, thus existing in divergence are absorbed into it (Brahman) alone? What again are the characteristics of that Brahman? Now, in order to explain, these questions are imagined to be raised: 'Oh Bhagavan, in this man, having head, hands, etc., what senses sleep, i.e., cease to perform their functions? What again in this man wake, i.e., do not sleep, i.e., perform their functions? Of these distinguishable as effects and instruments, which Deva sees dreams? Dream is seeing within the body, as if he were awake, by one who has turned away from waking consciousness. The drift is whether, that is accomplished by any Deva, in the nature of an effect, or any in the nature of an instrument. And who enjoys the bliss (arising when the activity of the waking and the dreaming state ceases) clear, i.e., free from the stain of contact with the objects of the senses, consisting in the absence of all trouble (distraction) and unobstructed? Then, where are all these, their waking and dreaming activities having ceased, centred? i.e., where do these blend indistinguishably, like juice in honey and like rivers entering the ocean. It is but reasonable that these turned away from their own
activities, like the scythe and other instruments, which have ceased to do their work, should separately rest, each in its own place. Whence does the supposition then arise, that the senses of man in sleep become all blended in one. The supposition of the questioner is certainly reasonable. As all the senses together, during waking, act on behalf of some lord and are dependent (on him), therefore their coalition in one is reasonable even in sleep, because of their dependence and acting together. Therefore, this question is certainly consistent with the supposition. Here the question ‘in which are all these centred?’ is asked by the questioner who wishes to know him, in whom all this bundle of effects and instruments is absorbed during sleep and Pralaya.

तत्सै स हो वाच। यथा गार्ग्ये मरीच्योक्तस्यास्तं गच्छतः सर्वं पुरविष्टिष्टजोममेडल एकाभवन्ति। ततः पुनः पुनःद्वयतः प्रचरन्येवं हृ वै तस्वच्छ परे ते देवे मनस्येकीभवन्ति। तेन तत्स्यं पुरुषो न श्रयोति न पश्यति न जिज्ञसति न रसयते न स्नातयेते नामिवद्ब्दते नाहुसे नानन्दयते न विसुष्टि नेवायते स्वप्नितिष्यद्वेषते॥ २ ॥

To him, he said: ‘Just as, O Gārgya, the rays of the setting sun all become one in this orb of light and go out again when he rises again, so all of these become one in the highest Devā, i.e., the mind; then, therefore, the man hears not, sees not, smells not, tastes not, feels not, speaks not, takes not, delights not, abandons not, moves not; they say ‘he sleeps.’
Com.—To him, the preceptor said: ‘O Gārgyār, hear what you ask for; just as the rays of the sun disappearing become all one in the orb of light, i.e., become one and indistinguishable, and when the same sun rises again and again become dispersed; as in this illustration, so all that crowd of objects and senses become one in the highest Devā (having light) i.e., mind (as the eye and other senses are under the control of the mind, mind is said to be the highest sense), during sleep and become indistinguishable, like the rays in the orb of light, and when he wakes go out of the mind to perform their own functions, as the rays from the orb of light. As during sleep, the ear and other senses capable of knowing sound, etc., become, as it were, one in the mind, their activity as senses having ceased, therefore, during sleep this man called Devadatta, etc., hears not, sees not, smells not, tastes not, feels not, speaks not, takes not, delights not, adandons not, moves not; men of worldly understanding say ‘he sleeps.’

The fires of prāṇa alone wake in this city. This apāna is the gārhapatya fire. Vyāna is the anvāhāryapachana fire. The prāṇa is the āhavaniya fire, as it is taken from the gārhapatya fire. (3)
Com.—When the senses, the ear and the rest, are gone to sleep in this city, i.e., in this body of nine apertures, the five winds, prāṇa and the rest, called fires, being like fire, keep watch. This is their similitude with fires. This apāna is the gārhapatya fire. How is explained; just as, at the time of performing the agnihotra, another fire named āhavanīya is obtained from the gārhapatya, so from the apāna during sleep, prāṇa, as it were, the āhavanīya fire is obtained. But Vyāna, emerging from the southern cavity of the heart is called the anvāhāryapachāna, or the southern fire, from its connection with the south.

(The priest) is he, samāna, since he distributes equally the oblations which are inspiration and expiration. The mind is the sacrificer; the udāna is the fruit of sacrifice; he leads the sacrificer every day to Brahman.

Com.—Here also, there is the priest officiating at the agnihotra. Because, he distributes inspiration and expiration (which are, as it were, the agnihotra oblations which are always double) for the support of the body; he is the officiating priest, as the carrier of the oblations, though already said to occupy the position of the fire (also). Who is this? He is samāna; therefore, even the sleep of the knower is
the giving of oblation in agnihótra. The drift, therefore, is that the knower should not be regarded as one performing no karma; for, it is said in the Vájasanéyakópanishad 'even of him sleeping, all the Bhátas always perform sacrifices.' Here, having thrown the external senses and objects as oblations into the wakeful Práṇá-fires and wishing to reach the Brahman, as one who would wish to reach heaven, the fruit of the performance of agnihótra, the mind, as sacrificer, wakes. Being known like the sacrificer, as the most important of the effects and instruments, and having set out towards Brahman, as sacrificer to heaven, the mind is made the sacrificer. The fruit of the sacrifice is udâna; because, the realization of the fruits of sacrifice is due to udâna. How? The udâna causing the mind, the sacrificer, to cease his own activity, conducts him every day during sleep to the undecaying Brahman, as to heaven. Therefore, udâna occupies the place of the fruits of sacrifices.

In this state, this Dèvá (mind) undergoes a variety of changes, sees again what it has seen, hears again whatever was heard, experiences again what it had experienced in different lands, and directions. What
was seen and not seen, heard and not heard, experienced and not experienced, existent and non-existent, it sees; being all, it sees. (5)

Com.—Thus, of the knower, from the time of the cessation of the activity of the ear to the time of his waking from sleep, till then he enjoys all the fruits of a sacrifice and not misery, as in the case of the ignorant. Thus, being a knower, is eulogised. For, it is not, alone, in the case of the knower, that the ear, etc., cease from activity, or the Prāṇa-fires keep watch, or the mind being free in the waking and dreaming conditions merges in the condition of sleep every day. It is well known that all living creatures pass through the waking, dreaming and sleeping conditions by turns. Therefore, this context must be regarded as praising the state of a knower (and not as laying down any rules). As regards the question, which of the dēvās sees, dreams, he replies: "When the ear, etc., cease activity" and prāṇa and other airs keep watch for the support of the body before reaching the condition of sleep, during this interim, this dēvā (mind) with the ear and other senses absorbed in it, like rays of the sun sees in dreams his own greatness, i.e., assumes diverse forms in the nature of subject and object. It may be urged that the mind is only the instrument of the enjoyer, i.e., the Ātman is enjoying the various forms and that it cannot be said to enjoy independently; for, it is the Ātman that is independent.
This is no fault; for, the independence of the \textit{Atman} is due to its conditioning mind; for, the \textit{Atman} does not really in its own nature dream or wake. It has been said in the \textit{Vijasaneyakopanishad} that its waking and dreaming are caused by its condition, mind. Combined with mind and becoming a dream, it seems to think and to move, etc. Therefore, the statement that the mind is independent in enjoying diverse forms is only logical. Some say that the self-luminosity of the \textit{Atman} will be marred during dreams owing to its combination with the condition, mind. That is not so. This false notion of theirs is caused by their ignorance of the drift of the \textit{srutis}; because even all the talk that the \textit{Atman} is self-luminous, which endures only till emancipation, is produced by conditions such as mind and is within the pale of ignorance. Where there is something like another, then one sees something distinct from himself; of him there is no connexion with what is visible according to the \textit{sruti} 'but where all becomes the \textit{Atman} alone, there who could be seen by whom, etc.?.' Therefore, this doubt arises only in those who know only the lower \textit{Brahman} and not in those who know the one \textit{Atman}. It may be urged that, if this be so, then the distinction in 'here, \textit{i.e.}, in dreams, this \textit{Purusha} is self-luminous' will become meaningless. It is here replied that what is stated is very little. The self-luminosity of the \textit{Atman}, enclosed in the cavity of the
heart, according to the text 'he who sleeps in the ākāśa, within the cavity of the heart, will be marred in a greater degree. If it be urged that though this is really a fault, still that half the burden, i.e., half the obstacle will be removed in the matter of the self-luminosity of the Ātman by assuming the absence of mind during dreams. This is not sound; for, even on that supposition, from the śruti, 'he sleeps in the nerve called, Purūtati,' the notion of removing half the hindrance, in the matter of self-luminosity of the Ātman, is certainly false; because, even in sleep, the Ātman rests in the nerve called 'Pūrūtati.' How then is it said, 'here, this Purusha is self-luminous.' If it be said that as that śruti is found in another branch of the Vedās, it is not in point here, that is unsound; for, it is admitted that the purport of the śrutis must be identical; and one Ātman being the subject of all Vedāntās is desired to be taught and to be known. Therefore, it is right that the appropriate-ness of the assertion that the Ātman is self-luminous in dreams should be explained. Because, śrutis serve to reveal the real truth. If this be so, hear the purport of the śruti, abandoning all conceit. Not by all who think themselves learned, could the drift of the śrutis be known, even in a hundred years, by mere conceit. Just as the self-luminosity of the Ātman is not affected in sleep, because it is possible to represent him as distinguished from the ākāś of the heart,
and the puritati nerve where he sleeps, because he is not connected with them; so, the self-luminosity of the Atman, as distinct from the visible reminiscences of the observer, who is different from all effects and instruments and who sees, on account of ignorance, as separate objects, the reminiscences, which, as the result of karma, are left in the mind full of tendencies due to ignorance, desire and karma, cannot be marred even by the proudest logician. Therefore, it is properly said that when all the senses are absorbed in the mind and when the mind is not absorbed, the Atman, as manomaya, sees dreams. How it realizes a diversity of experiences is explained. Whatever has been seen, such as friend, son, etc., the mind influenced by unconscious impressions thinks from ignorance that it sees the son, the friend, etc., produced from such impressions. Similarly, it seems to hear what has been heard, owing to such impressions; and from ignorance, it seems to experience what it has experienced in different lands and directions. Similarly, what was seen in this birth and what was not seen, i.e., what was seen in previous births; for, there can be no unconscious impressions of what was never seen; similarly, what was heard and not heard, and what was experienced in this birth by the mind alone, and what was not experienced, i.e., what was not experienced by mind alone in previous births; what is existent such as real water and what is
non-existent such as waters of the mirage; in short, sees all said and not said; being all, i.e., being conditioned by all the unconscious impressions of the mind, sees all. Thus, the mind, being in itself all the senses, sees dreams.

When it is overpowered with light, then this mind sees no dreams; thus then, the bliss arises in this body.

Com.—When the Dévā, i.e., the mind, becomes overpowered, i.e., has all the outlets of these impressions closed by the light (lodged in the nerve) known as Pitta and pertaining to the sun, then the rays, i.e., the tendencies of the mind, become absorbed into the heart along with the senses. When the mind, like fire in a log of wood, pervades the whole body in its form, as general knowledge (as opposed to a special modification) then he sleeps. All that time, this Dévā named mind, does not see dreams, the door of vision being closed by light. Then, in this body, this bliss arises, which is knowledge unimpeded, pervading all body without distinction and clear.

Just as, good youth! birds go towards the tree intended for their abode, so, all this goes to the supreme Atman.
Com.—Then at this time, all the effects and instruments depending on ignorance, desire and *karma* become quiet. When they are quieted, the entity of the *Atman*, misunderstood on account of its conditions, becomes one without a second, free from trouble and calm. To indicate this condition by the entering into the *Atman* of the earth and other objects, produced by ignorance, the *Sruti* offers an illustration. This is the illustration. In the same manner, good-looking youth! that birds go to the tree intended for their abode; so, as in the illustration, all that will be said hereafter becomes absorbed into the supreme and undecaying *Atman*.

Earth and its subtle form, water and its subtle form, fire and its subtle form, air and its subtle form, *ākāśa* and its subtle form, sight and its objects, taste and its objects, touch and its objects, speech and object, hands and what is to be handled, the organ of generation and what is to be enjoyed, the organ of excretion and what must be excreted, the feet and
what is to be trodden on by them, mind and what must be thought, the intellect and what must be determined, egotism and its object, Chitta and its object, light and its object, and Prāṇa and what must be supported by it.

Com.—What is that all? The earth gross, having five attributes and its cause, the rudiment of earth, i.e., the subtle form of smell, so water and the subtle form of water, fire and its subtle form, air and its subtle form, akāsa and its subtle form, i.e., all gross and subtle Bhūtās; similarly, the sense of sight and its objects, ear and its objects, nose and its objects, the palate and its objects, touch and its objects, speech and what must be said, hands and what must be handled, the organ of generation and what must be enjoyed, the organ of excretion and what must be excreted, feet and what must be reached; thus, all the intellectual and active senses have been mentioned. The mind already stated and its objects, the intellect consisting in determination and its objects, ahāṅkāra, i.e., the mind characterised by egotism and its objects, Chīṭtam, i.e., the intelligent mind and its objects. [Tejas] The skin apart from the sense of touch, having light. Vidyātayitavyam] the objects enlightened by it. Prāṇa, what is called the sūtra, and what is strung on it, i.e., all the bundle of effects and instruments combined for the benefit of some other entity, having name, form, etc.
This is the seer, toucher, hearer, smeller, taster, the thinker, the knower, the doer, the intelligent entity, *Purusha*. He becomes merged in the supreme, undecaying *Âtman*. (9)

**Com.—** Then, the self which has entered here, like the sun in the water, etc., with the attributes of enjoyer and doer; this is the seer, toucher, hearer, smeller, taster, thinker, knower, doer, the intelligent self (*Vigñâna* means the intellect being the instrument by which things are known). Here, it means, he who knows, *i.e.*, the knower. *Vigñânatma*, of the nature of knower. The meaning is that he is a knower by his nature. *Purusha*, because full of, *i.e.*, subject to the conditions above described, *i.e.*, the nature of effects and instruments. And he enters into the supreme undecaying *Âtman*, the supporter of the universe, as the reflected image of the sun, etc., in water enters into the sun, etc.

The supreme, undecaying one, he surely attains. Who knows that, shadowless, bodiless, devoid of attributes, pure and undecaying. Who knows that,
good-looking youth! becomes omniscient and becomes all. There is this verse. (10)

Com.—The fruits of one who realises the oneness of the ātman are stated. He surely attains the supreme, undecaying ātman, hereafter described. He who being freed from all desires, knows that, shadowless, i.e., free from Tamas or ignorance, bodiless, i.e., devoid of body subject to conditions of name, form, etc., alohilam, i.e., devoid of all guṇas (attributes) such as Rajas; because thus, therefore, pure; undecaying, because devoid of all attributes the eternal known as purusha having no Prāṇa, not perceivable by the mind, bliss in its nature and free from all misery, existing without and within all, unborn. Who renounces everything, good-looking youth! there can be nothing which is not known by him. Owing to ignorance he was not omniscient before; subsequently, by the removal of ignorance, by knowledge, he becomes all. The following verse briefly conveys the drift stated.

Who knows, good-looking youth! the undecaying ātman in whom the knowing self with all the devās, the Prāpas, and the five elements are centred. He, the omniscient, enters, indeed, into all. (11)
Who knows good-looking youth! the undecaying Atman, into which the knowing self with all the Devás, such as fire and the rest, the Prânas, i.e., the eye and the rest and the Bhútás, such as the earth, etc., enter; he being omniscient enters, indeed, into all.

Here ends the Fourth Prâśna.
THE PRAŚNÓPANISHAD.

FIFTH PRAŚNA.

Then, Satyakåma, son of Sibi, questioned him:

"Oh Bhagavan! what world does he, who among mortals meditates on ‘Om’ till death, win by that?"

To him he replied.

Com.—Satyakåma, son of Sibi, questioned him. Now the Pраšna is begun for the purpose of enjoining the worship of the syllable ‘Om,’ as a means to the attainment of the Para (higher) and Apara (lower) Brahman, Oh Bhagavan. Who among mortals, like a wonder, until death meditates upon the syllable ‘Om,’ (the word meditation is the continuous contemplation as Ātman of the letter ‘Om’ regarded as Brahman by courtesy, by one whose senses are turned away from external objects and whose mind is composed, the course of such meditation not being vitiated by other or dissimilar states of consciousness and being ready like the flame of a lamp in an airless place). Who thus maintains a vow for life and
combines in him truth, abstinence from sexual pleasures, abstinence from cruelty, absence of acceptance, renunciation, sanyásam, cleanliness, cheerfulness, absence of fraud and many other kinds of forbearance and religious observance. What world, for there are many worlds to be won by worship and karma, does he attain by thus meditating on ‘Om.’ To him who had thus questioned, he, Pippalāda replied.

एतेऽः सत्यकाम परं चापरं च ब्रह्म यद्योकारः ।
तस्मादिद्विहानेनेवैवायतनेनैकतर्मन्वेति॥ २ ॥

The syllable ‘Om’ is verily the higher and lower Brahman. Therefore, the knower, by this means, surely reaches either of them. (2)

Com.—This Brahman—the higher Brahman, true, undecaying, known as Purusha, and the lower Brahman known as Prāṇa, the first-born—is, indeed, the syllable ‘Om’; for, the syllable ‘Om’ is its Pratika, i.e., substitute. The higher Brahman, not capable of being indicated by words, etc., and devoid of all distinguishing attributes, is, therefore, being beyond the reach of the senses, incapable of being comprehended by the mere mind. But to those worshippers who contemplate on the syllable ‘Om’ as upon the image of Vishnu, etc., and regard it as a substitute for Brahman, the Para Brahman is understood to reveal itself, from the authority of the śāstrās; so too
the lower Brahman. Therefore, it is by courtesy, that Brahman, the higher and the lower, is said to be the syllable ‘Om.’ Therefore, he who knows thus, attains either the higher or the lower Brahman, by this very means to the attainment of the ātman, i.e., by the meditation on ‘Om.’ For the syllable ‘Om’ is the nearest stay of Brahman.

If he meditate on one mātra (measure) of it, he, by that enlightened, soon comes to earth. The riks conduct him to the world of men. He, there combined with tapas, Brahmacharya and faith, experiences greatness.

Com.—Though he may not know the division of all the mātras (measures) of the syllable ‘Om’, still he surely reaches the excellent goal by virtue of the meditation on the syllable ‘Om’. One who depends entirely on the syllable ‘Om’ does not, by the defect of a partial knowledge of it, attain evil, as one, who has fallen from both karma and knowledge. Even if he constantly meditates on ‘Om’ knowing it only as one mātra, he enlightened by that meditation of ‘Om,’ with only one mātra, soon reaches the earth. What? The world of men; for, many are the births possible in this earth. Of these, the riks
take the worshipper only to the world of men. The first only mātra of the letter ‘Om’ meditated on is the Rig Veda. By that, in his birth as man, he becomes pre-eminent among the twice-born and combining tapas, Brahmacharya and faith experiences greatness, i.e., does not become an unbeliever, acting according to pleasure. One who has fallen from yōga never attains a bad goal.

Note.—By the meditation of ‘Om,’ as one mātra, some mean the meditation on the letter ‘A’ alone of the syllable. Others again, take it to mean the contemplation on the whole syllable ‘Om,’ but pre-eminence being given only to one mātra.

But if he meditates on its second mātra only, he becomes one with mind. He is conducted into intermediate space—the world of the moon—by yajus. Having enjoyed greatness there, he returns again. (4)

Com.—Now again, if he meditates on the syllable ‘Om,’ by its second mātra, he becomes one with the moon, of the nature of dreams, in the form of Yajur Veda, worthy of meditation. Thus become immortal] is taken by the yajus representing the second mātra to the lunar world, the support of antariksha, intermediate space, and representing the second mātra. The meaning is that he is taken by the yajus-
to be born in the lunar world. Having there, in the lunar world, enjoyed greatness returns again to the world of men.

But if he meditates on the supreme Purusha by this very letter 'Om,' of three mātras, he becomes united with the bright sun. Just as the snake puts off its skin, even so he is freed from sin. He is conducted by sāma to the world of Brahma. He sees the supreme Purusha beyond this, dense with life and lodged in the heart of all. There are the two following verses.

Com.—But he who meditates upon the supreme Purusha within the sun, by this pratīka, i.e., substitute, i.e., by the syllable 'Om' with the knowledge that it is of three mātras, by such meditation becomes united with the sun. According to the context, the syllable 'Om' must be taken to be a help, being a Pratīka or substitute, from the declaration of its identity with the Brahman, higher and lower, according to the śrutī. Otherwise, the accusative case of 'Om' used in many places, will be objectionable. Though by the use of the third case, the syllable 'Om' may be understood as a kārana, i.e., instrument, still agreeably to
the context, it must be read as if in the accusative case, the meaning then being, 'let one meditate upon the syllable of three mātras as the supreme Purusha.' According to the maxim ‘you may abandon one for the benefit of a whole family’ the instrumental case should be here given up for the accusative case used in previous passages. By such meditation, he becomes united with the bright sun. Then, even if he dies while meditating, he does not return from the solar world as from the lunar, but is for ever united with the sun. Just as the snake puts off its skin and becomes new again, its skin having been peeled off, so—as in this illustration—this man being freed from the impurity of sin, analogous to the skin, is conducted up, by the sāmans representing the third mātra, to the world of Brahma, i.e., Hiranyagarbha called Satya. He, Hiranyagarbha is the Ātman of all the jīvas travelling in samsāra; for, he is the internal Ātman of all living beings in the subtle form; and in him the subtle Ātman are all the jīvas strung together. So he is jīvaghana (dense with lives). The knower of the syllable ‘Om’ of the three mātras sees the Purusha called Paramātman beyond this Hiranyagarbha and sees him by meditation as lodged in all bodies. The following two verses make the drift stated clear.

तिस्रो मात्रा मृत्युमयः प्रयुक्तः अन्योन्यसंक्षा त्र्यनविप्रयुक्तः ।
किमयस्य भागायत्तंत्रमध्यमातु सम्यक्प्रयुक्ताः न कस्म्पते ॥ ६ ॥
When the three mātrās, each of which leads to death by itself, are joined one to another in close union and used in well-performed actions, external, internal and intermediate, the knower does not shake.

Com.—The mātrās of the syllable ‘Om’ three in number, i.e., a, u, and m are subject to death; that is, are not beyond the pale of death; but when used in meditating on the ātman in combination, the syllable ‘Om,’ with the three mātrās, being used at the time of contemplation by the worshipper, in respect of every one of the three aspects of Brahman. Contemplated, i.e., the Vaisvānara or Visva representing the waking condition, the Hiraṇyagarbha or Taijasa representing the dreaming condition and the Īśvara or Prāgna representing the sleeping condition, the person meditating who knows this division of the mātrās of ‘Om’ does not shake. One who knows this, cannot possibly be shaken; because, the Purushas representing the waking, dreaming and sleeping states, with their respective places, are seen as one, with the letter ‘Om’ of three mātrās; such a knower having become the Ātman of all and one with ‘Om’ from whence could he move and where?

By riks this world, by yajus the antariksha and by sāman that which the seers know (the Brahmaloka);
by the very aid of the letter 'Om,' the knower reaches these and also that which is quiet, undecaying, deathless, fearless and supreme. (7)

Com.—The second verse is intended to state the whole drift briefly. By riks this world where men live, by yajus, the antariksha, i.e., the world presided over by the moon. By sāma that which the knowers alone and not the ignorant know as the third world, i.e., the world of Brahma. This threefold world, pertaining to the lower Brahman the knower reaches by the help of the syllable 'Om.' That, i.e., the highest Brahman, undecaying, true, called Purusha, quiet, i.e., devoid of all the characteristics of the universe, such as waking, dreaming, sleeping, etc., therefore undecaying, i.e., free from old age or decay, deathless, fearless, because devoid of decay and modification and supreme, i.e., unsurpassable because fearless, even that, by the syllable 'Om,' a help to that attainment, the knower reaches. The word iti is used to show that the sentence ends.

Here ends the Fifth Praśna.
Then Sukéśa, son of Bháradvája questioned him: "Oh Bhagavan, Hiraṇyagurba of Kósala, son of a king, approached me and asked me this question 'Oh Bháradvája, knowest thou the Purusha of sixteen kalás (parts) ?' I replied to the lad 'I know this not, if I knew him, how should I not tell thee? He who utters a falsehood is certainly dried up, root and all; therefore, I dare not utter falsehood.' He got into the chariot and went away in silence. That I ask you. Where is that Purusha?" (1)

Com.—Then Sukéśa, son of Bháradvája questioned him: "It has been stated that all the universe in the nature of effects and causes, together with the knowing self, enters into the supreme, undecaying self,
during sleep. It will be clear by necessary implication that the whole universe enters into that undecaying ātmān alone, even in pralaya and that it is produced from thence. For, the absorption of an effect into what is not its cause is inappropriate. It has also been said that this Prāṇa is born of the ātmān. The settled meaning of all the Upanishads is that the highest consummation results from the knowledge of that which is the cause of the universe. It has also been subsequently said 'he, all-knowing, becomes all.' It should be stated where then that undecaying, true ātmān, known as Purusha, is to be known; for that purpose, this question is asked." The recital of the anecdote is for the purpose of stimulating those, who wish for emancipation, to special activity, in attaining knowledge by proclaiming the difficulty of attaining it. "Oh Bhagavan! the son of a king, warrior by caste, born in Kosala, and named Hiraṇyagārβha approached me and asked me the following questions: 'Oh Bhāradvāja, do you know the Purusha of sixteen kalās, that is the Purusha in whom, the kalās, i.e., parts as it were, sixteen in number, are superposed by ignorance.' I told the prince who questioned me 'I know not him of whom you ask.' I told him the reason of my ignorance as he did not believe that I was ignorant, though I had thus replied. 'If at all I knew the Purusha, whom you ask about, how should I not tell it to you,
a supplicant, eminently possessing the qualities of a true disciple? ’ Seeing again that he did not appear to believe, I said to make him believe, ‘he who making his ātman what it is not, speaks what is not true, is dried up, root and all, i.e., is destroyed both in this world and in the next. As I know this, I dare not, like an ignorant man, speak an untruth.’ The prince thus made to believe, silently touched with shame, got into the chariot and went back the way he came. The refore, it is established that knowledge should be imparted by the knower to one who has approached him duly and is worthy of it (knowledge); and that falsehood should not be uttered under any circumstances. I ask you about that Purusha who is in my heart, as a knowable, i.e., (being unknown) like a shaft. Where is this Purusha who should be known?”

तसै स होवाच। हैवान्तःशारीरें सोम्य स पुरुषो यथिश्रेष्ठः। पोढ़शक्कवः प्रभवन्तीति॥ २ ॥

To him he replied: ‘even here, within the body, good-looking youth! is that Purusha of whom these sixteen kalās are born.

Com. —To him he replied: ‘even here, within the body, i.e., in the ākāśa of the lotus of the heart, O good-looking youth! is that Purusha to be sought for not in other places; of whom these sixteen kalās, to be hereafter named, Prāṇa and the rest are born. By
ignorance, the *Purusha* though devoid of parts, is seen as one having parts, by virtue of the sixteen *kalās* which are its conditions. In order that the *Purusha* may be seen as unconditioned, by means of knowledge and by the elimination of the *kalās*, which are conditions super-imposed upon him, it is said that the *kalās*, *prāpa*, etc., have their origin in him. As it is not possible, except by superposition to speak of the unconditioned, the one and the pure entity as attainable, etc., the origin, the support, and the destruction of *kalās*, subject of ignorance, are super-imposed upon it. It is always seen that the *kalās*, which are observed to arise, exist and disappear, are not different from intelligence. It is why some ignorant persons maintain that intelligence is every moment born and destroyed in the form of pot, etc., as the ghee by its contact with fire. Some others hold that when it is controlled, everything is void as it were. Some others think that the knowledge of pots, etc., is an ephemeral property which rises and disappears in the eternal knower who is the Ātman. The materialists hold that intelligence is an attribute of matter; the true theory is that the Ātman is intelligence itself, knowing no diminution or decay, and shines in assumed conditions of name and form; for, the *sūtris* say "Brahman is existence, knowledge and infinity"; "Brahman is knowledge; Brahman is knowledge and bliss." He is dense with knowledge,
&c. While the objects change their form, the intelligence which cognises them in their various changes, does not change, as it cognises every change in the objects. It cannot be said that there exists an object but it cannot be known. It is like saying that there is no eye, although the form is apprehended. Knowledge may exist, where there is no object to be known; but the object never exists without knowledge; for, knowledge if it does not exist, with reference to any particular knowable, exists in regard to other knowables; but where there is no knowledge, there can be no knowable. As there is neither knowledge nor knowable in sleep, it may be contended that even knowledge disappears where there are no knowable objects. This cannot be. As the function of knowledge, like that of light, is to illumine the knowable, it cannot be inferred that there is no knowledge in sleep, as there is no knowable to be illumined by it, as the absence of light cannot be argued from the absence of objects which it could illumine; for, the non-existence of sight cannot be argued by the Vaināśikas from the fact that no form is seen in the midst of darkness. It may be urged that the Vaināśika postulates the absence of knowledge in the absence of the knowable. But the Vaināśika must reply by what process he could argue out the absence of that knowledge, by which he was able to posit the absence of all knowables. The absence of the
knowable, being itself a fact to be known, it cannot be known in the absence of knowledge. It may be argued that as knowledge is not distinct from the knowable, there can be no knowledge where there is no knowable. This cannot hold, as it is admitted, that abhâva (non-existence) is as much a knowable. The Vainâsikas concede that abhâva (non-existence) is permanent and knowable. If, therefore, knowledge is not distinct from the knowable, knowledge will be made permanent. As the non-existence (abhâva) of knowables is ex hypothesi of the nature of knowledge, the term 'non-existence' is only a misnomer, not a reality; as also the transient nature of knowledge.

There is no harm done to knowledge which is permanent by its being verbally described as non-existence, i.e., abhâva. If it be said that though non-existence, i.e., abhâva is knowable, it is distinct from knowledge; then, it comes to this, that absence of knowledge does not follow from absence of all knowables. It may be urged that the knowable is distinct from knowledge, but that knowledge is not distinct from knowable. But this statement is merely one of words. If the identity of the knowable and knowledge is conceded, it is mere word to say that the knowable is distinct from knowledge, and that knowledge is not distinct from knowable, as is the statement that vahni (fire) is distinct from agni (fire), though agni is not distinct from vahni. If knowledge is distinct from the knowable,
the statement is inappropriate, that where there is no knowable, there is no knowledge. Nor can it be said that where there is no knowable there is no knowledge, as it is not perceived; for, they concede that in sleep knowledge exists. It is well-known that Vaināśikas admit the existence of knowledge even in sleep. But the existence of a knowable is also admitted. If it be said that in that case, knowledge is knowable by itself, we say 'no'; for, the distinction between knowledge and knowable exists then. As the knowledge which perceives the non-existence of all things is distinct from the non-existence of the things themselves, the distinction between knowledge and knowable is inevitable even then; and a hundred Vaināśikas cannot get over this objection and make knowledge itself a knowable, as surely as they cannot revive a dead man. It may be objected that, according to our theory, one knowledge has to be known by another and so on without limit. We answer 'no': for, all things can be classified as 'knowledge' and 'knowable,' and those that are not Vaināśikas concede only a two-fold classification of 'knowledge' and 'knowable,' and do not admit a third knowledge, which perceives the other knowledge. It may be contended, if knowledge could not know itself, there can be no omniscience. We answer, 'let that blame attach to the Vaināśikas themselves.' We gain nothing by refuting that objection. Not
only this, their theory is vitiated by the absence of finality; for, according to them knowledge is knowable by another knowledge. If knowledge, therefore, cannot know itself, then the objection of the absence of finality to their theory is irrefutable. If it be urged that this fault is observable alike in our theory also, we say 'no'; for, according to us knowledge is one. Knowledge which is one in all places, times and men, is reflected and seen diverse, in diverse conditions of name and form, as the sun, etc., is seen when reflected in water, etc. Therefore, the above-named objection has no force; and so, the following is here stated. Nor could it be contended that from the śruti here, that the Purusha is limited within our body, like an apple in a pit; because the Purusha is the cause of Prāṇa and other kalās. For, the Purusha limited by the body alone cannot be understood to be the cause of kalās, such as Prāṇa, Sraddhā, etc.; for, the body itself is produced by kalās. This body produced by kalās which have their origin in Purusha cannot contain within it, as an apple within the pit, the Puruska who is the cause of its cause. It may be urged that on the analogy of the seed and tree, this is quite possible. As the tree of which the seed is the cause, yields fruits containing within them, the seed, the cause of their cause, (for instance, the mango fruit), it may be urged that similarly the body may contain within it the Purusha which is the cause of
its cause. This cannot be for a two-fold reason, i.e., difference and divisibility. In the illustration, the seeds contained in the fruits are different from those which produced the tree. In the case to which the analogy is sought to be applied, the same Purusha who is the cause of the cause of the body is said, by the śrutis, to be contained within the body. Again, as the seed and the tree are composed of parts, the relation of the container and the contained may there obtain. But here, the Purusha is one and indivisible; and the kalās and the body are both composed of parts. From this, it follows that the body cannot contain even the ākāśa. How can it then contain the Purusha, the cause of the ākāśa? Therefore, the analogy is false.

It may be urged: 'Let go the analogy, we have the text.' We answer that texts cannot make and unmake things. The office of the texts is not to metamorphose existing things, but only to make existing things clear. So, the passage, which says that the Purusha is within the body, must be construed, just in the same way as the passage which says that the ākāśa is within the globe. Besides, the statement that the Purusha is within the body, is intended to serve as a help to his realization; for, in our experience the Purusha is realized as if within the body, by the process of seeing, hearing, thinking, knowing, etc. Therefore, it is said, that Purusha is within the body. Even a
fool will not allow himself to say, even in his mind, that the Purusha who is the cause of the ākāśa is really within the body, as the apple is within the pit. Much less would the authoritative śruti say so.

He thought, 'what going out, shall I go out; or, what staying shall I stay?' (3)

Com.—The kalās were stated to have their origin in Purusha in order that the Purusha may be distinctly described. In what order these kalās come out of their origin was stated for another purpose. That the creation was preceded by intelligence is shown by this statement, i.e., the Purusha of sixteen kalās, asked for by Bhāradvāja 'saw,' i.e., 'thought.' The fruit and order of creation are thus explained. On what agent going out of my body I myself will be going out. On what staying in the body, I myself shall stay. Herein, it is objected, that the Ātman is not the creator, and that Pradhāna or Prakriti is the creator. Prakriti, therefore, converts itself into mahat and other forms, for the benefit of the Purusha. It does not stand to reason to say that the Purusha created the universe by his thought of himself; while there is the Prakriti, the state of equilibrium of the three Guṇas, satva, etc., competent according to recognised authorities, to create the world; or, while there
are the atoms, acting agreeably to the divine will; because, the Ātman being one, has not the necessary materials to create the universe, and further, to attribute creation to the Ātman, is to make the Ātman the author of evils to himself. For, no intelligent being, it is well-known, will do anything to his own trouble. Therefore, the assertion he saw, (thought), etc., is meant to dignify the unintelligent creator Prakriti into an intelligent entity, seeing how the Prakriti in view to benefit the Purusha acts in an established order, as if possessed of intelligence. The Purusha is said to create, just as a king is said to do things, when the king's factotum does all. This contention has no force. It is equally appropriate to view the Ātman as the creator of the universe, as to look upon him as the enjoyer. As, according to the Sānkhya, the Ātman which is mere intelligence and not liable to any change can, be the enjoyer, so according to the follower of the Vedās, he can be also the author of creation preceded by thought; for, there is the authority of the sruti on the point. It is urged that, if the Ātman is transformed into a diligent entity, it must be subject to the faults of transiency, impurity and diversity; but where there is a mere change in the intelligence of the Ātman, as during enjoyment, without a change of entity, there can be no fault. It is also urged that in the case of the followers of the Vedās who attribute to the Ātman the function of the
creation of the universe, they make the \Atman\ transient and subject to such other faults, by attributing to him a change of entities. This objection is not sound; for, it is admitted that the \Atman\ has two aspects, one unconditioned and the other assuming distinguishing conditions of name and form imposed upon it by ignorance (avidyā). The aspect of the \Atman\ well-known to be the result of the conditions of name and form, due to ignorance, is admitted, only because it is talked about in the sāstras which deal with the so-called bondage and the emancipation of the \ātman. But the entity, in its real nature, is unconditioned, one without a second, incomprehensible to the intellect of all logicians, fearless and pure. It cannot, therefore, be the creator or enjoyer, nor could there be actions, agent or fruit, with reference to it. For, everything is identical with the \Atman. But the Śāṅkhyaś who found that creation, act, agent and fruits were all super-imposed upon the Purusha, by ignorance (avidyā) recoiled from their position, because of their non-allegiance to the sāstras, and postulated that the Purusha is really the enjoyer. They postulated also the existence of Prakriti, as an entity really distinct from the Purusha and have been overcome by the reasonings of other logicians; similarly, have other logicians been overcome by the Śāṅkhyaś. Thus engaged in supporting conflicting theories and fighting each other like creatures, striving
to get at the same piece of flesh, they have all of them been continually drawn away from the truth finding the authorities against each other. In order that those desirous of emancipation may disregard all their theories and strive with zeal to realize the true drift of the Védánta, i.e., universal identity, we point out the flaws in the theory of the logicians but we do not do it in the spirit of a logician. It has been accordingly observed 'having left the causes of all disputes to other disputants, the knower of the Védás, with his intelligence well protected by them, reposes in happiness.' Again, there is no difference in the nature of the changes required to make the Purusha the creator and the enjoyer respectively. What is that kind or change which would support the theory that the Purusha could be said to be only the enjoyer but not the creator and the Pradhána to be only the creator and not the enjoyer. It was said that the intelligent Ātman changes in itself and enjoys but is not converted to anything distinct from itself; whereas Prakriti is converted into different entities and thus acquires the characters of diversity, impurity and dullness, but not so Purusha. To this we answer that this is really no distinction, being purely verbal. If it be urged that the Ātman, which is purely intelligent, undergoes a change when the time of enjoyment comes and that when the enjoyment is over, it gives
up the change becoming purely intelligent again, it may be said similarly that Prakriti is changed into forms, like mahat, withdraws itself from them, and becomes Prakriti again, and the distinction in respect of the changes undergone by Purusha, and Pradhāna is, therefore, verbal. If it be urged that even during the time of enjoyment, the Purusha is purely intelligent as before it, then it is plain that the enjoyment attributed to the Purusha is not real. If it be urged that the intelligent Purusha undergoes real change during enjoyment and enjoys by means of that change, this enjoyment may be attributed to Pradhāna as well, seeing that it also undergoes change during enjoyment. If it be urged that the change in the intelligence of Purusha alone is enjoyment, we see no reason why fire, etc., which possess special attributes such as heat, etc., are not said to enjoy. Nor could it be said that Pradhāna and Purusha enjoy simultaneously; for, it would be then inappropriate to hold that Pradhāna is working for another. It is well-known that of two enjoyers, one cannot be dependent upon the other as chief, in the same way that two lights cannot be, in enlightening each other.

If it be said that the reflection of the intelligence of the Purusha in the mind, which is essentially sātvic in its nature and has the attribute of enjoyment, is what is meant by the capacity to enjoy, of the Purusha which is really not subject to any modification,
we say 'no'; for, if such capacity does not affect the *Purusha*, the making him the enjoyer is meaningless. If the misery of enjoyment does not attach to the *Purusha*, he being always devoid of changes, to remove what, is the *śāstra* leading to emancipation made? If it be said that the *śāstra* is made to remove the evil, merely superposed by ignorance, on the *Purusha*, then the theory that *Purusha* is really the enjoyer alone, not creator, that *Pradhāna* is the creator alone, not enjoyer; that there is a real and distinct entity other than the *Purusha* should not be respected by those wishing for emancipation, as it is unsupported by *āgamas*, superfluous and unreasonable. If it be urged that even if there were but one entity, *i.e.*, the *Ātman*, the compiling of the *śāstra* is superfluous, we say 'no.' There is no such defect. The alternative doubt, whether the compilation of the *śāstras* is superfluous or otherwise, can arise only if there be those who compose the *śāstras* and those who seek its fruits. If the *Ātman* were one, there can be no composer of the *śāstras*, etc., different from that. In their absence, this alternative question is itself inappropriate. When the oneness of the *Ātman* is admitted, the use of the *śāstras* is also admitted by you. When that is admitted, the *śruti* points out the inappropriateness of the alternative supposition. 'But, where to him all becomes surely *Ātman*, there who could see what and by whom, etc.' The appropriateness
of compiling the śāstra is also pointed out, when dealing from the standpoint of ignorance, without the knowledge of the real existing entity. Thus at length, in the Vājasaneyaka 'where he sees as if quality exists, etc.' In this Atharvamantrōpanishad also, a division of the śāstra is made at the very beginning, as that relating to Parā (higher) Vidyā and to Apara (lower) Vidyā. Therefore, there is no scope for the army of the arguments of logicians entering into this domain of oneness of the Ātman well-guarded by the hand of the royal authority of Vedānta. By this, it must be understood that the fault of 'want of materials' in creating, pointed out in the Brahman by others, has been refuted, as the Brahman appears possessed of a diversity of many powers and means, due to conditions of name and form produced by ignorance; as also the objection that the ātman brings misery on itself, etc. As for the illustration that the king is by courtesy called the doer, when the king's factotum is the real doer, that is not here in point. For, then, the primary import of the authoritative śruti 'he saw, etc.' will be affected. Where the primary meaning of a word cannot be possibly accepted, there alone is a secondary meaning allowed. But here to say that a non-intelligent thing puts forth well-regulated activity in the cause of Purusha taking note of persons emancipated and bound, of doer, deed, place, time and causes and for the purposes of securing such results as
bondage, emancipation, etc., does not stand to reason. But on the view already stated that the omniscient lord is the creator, this stands to reason.

He created Prāṇa; from Prāṇa faith, ākāśa, air, fire, water, earth, senses, mind and food; and from food, strength, contemplation, mantrās, karma and worlds; and in worlds name also.

Com.—By the Purusha, i.e., Īśvara alone, is Prāṇa the chief functionary created. How? He, the Purusha by seeing, i.e., contemplating as explained, created Prāṇa called Hiranyagarbha, the support of the active instruments of all living beings and the internal Ātman of all. From Prāṇa, he created faith, which is the stimulus for all living beings, to perform good karma. Then he created the great Bhūtās which help to the enjoyment of the fruits of karma in here and which are causes in themselves; the ākāśa having the attribute of sound; air having two attributes, its own—touch—and that of its cause; so, fire having three attributes, its own—form—and the two previous—sound and touch; so, water having four attributes, its own peculiar one—taste—and the three previously named; so, earth having five attributes, its own—smell—combined with the previous four; so the senses formed by these, 'Bhūtās (rudiments) ten
in number, of two classes—intelligent and active; the
mind, lord of these, situate within and characterised
by doubt and volition. Having thus created for living
beings the effects and causes, he created for their sup-
port food consisting of grain, corn, etc.; from the
food eaten, efficiency—strength—a help towards the
performance of all \textit{karma}; and for the living beings
having such strength, and being led astray from
virtue, \textit{tapas} contemplation—a help to the purifica-
tion of the mind. \textit{Mantras}, for those whose internal
and external senses have been purified by \textit{tapas}, the
\textit{Riks, Yajus, Såma, Atharva} and \textit{Angirasa mantrås},
helps to \textit{karma} from them \textit{karma} consisting in \textit{agni-
hôtra}, etc.; from them, worlds, fruits of \textit{karma}; and
of living beings therein created, names, such as
\textit{Dëvadatta, Yagnadatta}, etc.; thus all these \textit{kalås} created
with the aid of the seed, \textit{i.e.}, the faults of ignorance,
etc., in living beings, as the vision of the double
moon, gnats, fly, etc., created by the pressure of the
finger on the eyes, and as the vision of all objects
created in dreams, are again absorbed into \textit{Him}
alone, having dropped all distinctions of name and
form.
Just as these rivers flowing towards the sea, their goal, having reached the sea, disappear, their name and form are destroyed and all is called sea; so of him, that sees the Purusha around, the sixteen kalás whose goal is the Purnsha, having reached Purusha, disappear; their name and form are destroyed and all is called, Purusha alone. He becomes devoid of parts and immortal. There is this verse. (5)

Com.—How is that illustrated? Just as in this world, these rivers flowing, whose goal is the sea, having reached the sea, suffer a disappearance of their name and form, and when they so disappear their name and form as the Ganges, the Jumna, etc., disappear, and in the absence of all distinction is called ‘the sea,’ and expanse of water; as in this illustration, so of the seer who sees around the Purusha already described treated of here and who has become the self (the active agent ‘seer’ is here used, as the sun is said to be the giver of light everywhere, although his form is light itself) the sixteen kalás, Prāṇa and the rest already described, whose goal is Purusha, as the sea is of the rivers, having reached Purusha, i.e., being absorbed into Purusha, disappear; accordingly, their name and form, i.e., their name as Prāṇa, etc., and their distinct nature are destroyed. The entity that survives understroyed when name and form are destroyed is called Purusha by the knowers of Brahman. He who knows thus, being instructed
by the preceptor, how the kalās are absorbed, becomes devoid of kalās, when the kalās produced by ignorance, desire, and karma have been absorbed by knowledge, and becomes immortal, the kalās produced by ignorance, the cause of death, having been destroyed. To convey that drift is the following verse.

चरा इच श्रमाभी कला यस्नन्द्र प्रतिविहिताः।
तं चेठं पुरुषं चेत्त
बण भो गुर्युः परिवर्यः हृति।(6)

Know that knowable Purusha in whom the kalās are centred like spokes in the nave of a wheel. So, death, may not harm you.

Com.—As the spokes of a wheel are centred in the nave of the wheel, and depend on it, so the kalās, Prāpa, etc., are centred in the Purusha during their creation, support and destruction. Know that Purusha the Ātman of all kalās, worthy to be known (Purusha, because he is all-pervading, or because he stays in the heart); so, O disciples! death may not harm you. If the Purusha be not known, you will certainly become miserable, subject to the grief caused by death. The drift is that it may not so befall them.

तान्त्र होवचैतात्तके वाहसेत्यदेव चेत्त
नात्त परमस्तीति।(7)
ते तमस्वयंतस्वं हि न: पिता योहस्ताकमबिद्यायः
परं पारं तारसिति। नमः परमभविम्यो नमः
परमश्रयव्यः।(7)

He said to them, 'Thus much alone I know, this supreme Brahman; there is nothing beyond this.'
They worshipping him, said: 'you are our father who helps us to cross to the other shore of ignorance; adoration to the great sages; adoration to the great sages.'

Com.—Having thus instructed them, Pippalāda said to them: "Thus far, I know the supreme Brahman worthy to be known. There is nothing beyond this, more excellent or worthy to be known. This he said to remove any doubt in the minds of disciples, that there was yet something not known and to produce a belief in their minds that their object had been accomplished. Then, what did the disciples instructed by the preceptor, their purpose accomplished and finding no return for knowledge received, do for their preceptor is explained. They worshipped him by throwing handfuls of flowers at his feet and by prostrating before him. What they said is stated: 'You are our father; because, you are the creator, by giving us knowledge of the Brahman—body, eternal, undecaying, deathless and fearless as it were—because you alone have helped us to cross by means of the boat of knowledge to the other shore (supreme emancipation characterised by the absence of return to samsāra) of the ocean of ignorance consisting in perverse knowledge and infested by such evils as birth, old age, death, sickness, misery, etc.; your being our father is more appropriate than others.'

Even that other father who creates the mere physical
body is still to be worshipped most of all, in the world. What need be said of him who confers thorough immuity from fear?" This is the drift. Adoration to the great sages who transmitted the knowledge of Brahman. Adoration to the great sages. The repetition indicates regard.

Om. Oh Gods! may we with our ears, hear what is auspicious; Oh ye! fit to be worshipped may we, with our eyes, see what is auspicious; may we enjoy the life allotted to us by the Gods, offering our praise with our bodies strong of limb.

Om Peace! Peace!! Peace!!!

Om Tat Sat.

Harih Om.

Here ends the Sixth Praśna.

Here ends the Praśnopanishad.