

One who is without the active will beholds Him, and becomes freed from sorrow—

When through the grace of the Creator he beholds the greatness of the Self.

22. Him who is the bodiless among bodies,
Stable among the unstable,
The great, all-pervading Self—
On recognizing Him, the wise man sorrows not.
23. This Self is not to be obtained by instruction,
Nor by intellect, nor by much learning.
He is to be obtained only by the one whom he chooses;
To such a one that Self reveals his own person.
24. Not he who has not ceased from bad conduct,
Not he who is not tranquil, not he who is not composed,
Not he who is not of peaceful mind
Can obtain Him by intelligence (*prajñā*).
25. He for whom the priesthood and the nobility
Both are as food,
And death is as a sauce—
Who really knows where He is? (ii.18-20, 22-5)

The universal and the individual self

3. Know thou the self (*ātman*) as riding in a chariot,
The body as the chariot.
Know thou the intellect (*buddhi*) as the chariot-driver,
And the mind as the reins.
4. The senses, they say, are the horses;
The objects of sense, what they range over.
The self combined with senses and mind
Wise men call "the enjoyer."
7. He, however, who has not understanding,
Who is unmindful and ever impure,
Reaches not the goal,
But goes on to transmigration [rebirth].
8. He, however, who has understanding,
Who is mindful and ever pure,
Reaches the goal
From which he is born no more...
10. Higher than the senses are the objects of sense.
Higher than the objects of sense is the mind;

And higher than the mind is the intellect (*buddhi*).
Higher than the intellect is the Great Self (*Ātman*).

11. Higher than the Great is the Unmanifest (*avyakta*).
Higher than the Unmanifest is the Person.
Higher than the Person there is nothing at all.
That is the goal. That is the highest course.
12. Though He is hidden in all things,
That Self shines not forth.
But He is seen by subtle seers
With superior, subtle intellect.
13. An intelligent man should suppress his speech and his mind.
The latter he should suppress in the Understanding-Self (*jñāna ātman*).
The understanding he should suppress in the Great Self.
That he should suppress in the Tranquil Self...
14. Arise ye! Awake ye!
Obtain your boons and understand them!
A sharpened edge of a razor, hard to traverse,
A difficult path is this—poets declare!
15. What is soundless, touchless, formless, imperishable,
Likewise tasteless, constant, odorless,
Without beginning, without end, higher than the great, stable—
By discerning That, one is liberated from the mouth of death. (iii.3-4, 7-8, 10-15)

The immortal Self not to be sought by outward knowledge

1. The Self-existent pierced the openings [of the senses] outward;
Therefore one looks outward, not within himself.
A certain wise man, while seeking immortality,
Introspectively beheld the Self face to face.
2. The childish go after outward pleasures;
They walk into the net of widespread death.
But the wise, knowing immortality,
Seek not the stable among things which are unstable here.
3. That by which [one discerns] form, taste, smell,
Sound, and mutual touches—
It is with That indeed that one discerns.
What is there left over here!
This, verily, is That!

When he has been comprehended by the thought "He is"
His real nature manifests itself.

14. When are liberated all
The desires that lodge in one's heart,
Then a mortal becomes immortal!
Therein he reaches *Brahman*!
15. When are cut all
The knots of the heart here on earth,
Then a mortal becomes immortal!
—Thus far is the instruction.

(vi.1-3, 6, 9-15)

4. PRAŚNA UPANIṢAD

As the name indicates, this work has its origin in the *questions* (six in all) which philosophers ask of the sage Pippalāda. His answers evolve in the end quite a systematic philosophy on creation, human personality, and the metaphysical principle in man. This indicates that the Upaniṣad must have been a late work.

Questioners seek the highest Brahman from a teacher

4. To him [a questioner] then he [Pippalāda, a seer,] said: "The Lord of Creation (Prajāpati), verily, was desirous of creatures (offspring, *prajā*). He performed austerity. Having performed [austerity], he produces a pair, matter (*rayi*, fem.) and life (*prāṇa*, masc.), thinking "These two will make creatures for me in manifold ways."

5. The sun, verily, is life; matter, indeed, is the moon. Matter, verily, is everything here, both what is formed and what is formless. . . .
(i.4, 5)

The Supreme Self, the ultimate basis of the manifold world and of the individual

7. As birds resort to a tree for a resting-place, even so, O friend, it is to the supreme Self (*Ātman*) that everything here resorts:—

8. Earth and the elements of earth, water and the elements of water, heat and the elements of heat, wind and the elements of wind, space and the elements of space, sight and what can be seen, hearing and what can be heard, smell and what can be smelled, taste and what can be tasted, the skin and what can be touched, speech and what can be spoken, the hands and what can be taken,

¹ The following is a noteworthy Sāṅkhya enumeration.—Hume.

the organ of generation and what can be enjoyed, the anus and what can be excreted, the feet and what can be walked, mind (*manas*) and what can be perceived, intellect (*buddhi*) and what can be conceived, egoism (*ahamkāra*) and what can be connected with "me," thought (*citta*) and what can be thought, brilliance and what can be illumined, life-breath and what can be supported.

9. Truly, this seer, toucher, hearer, smeller, taster, thinker, conceiver, doer, the conscious self (*viññānātman*), the person—his resort is in the supreme imperishable Self (*Ātman*).
(iv.7-9)

5. MUṆḌAKA UPANIṢAD

This is the most poetical of the Upaniṣads. The philosophy expressed is mostly eclectic, and, generally speaking, the subject-matter is that which is common to all the Upaniṣads. Worthy of special mention, however, is the theory of two kinds of knowledge, a higher (*parā*) and a lower (*aparā*).

The name means "shaven," and presumably was given to this Upaniṣad because it emphasizes the life of *sannyāsa* (austerity) as contrasted with the life of sacrifice and work. The *sannyāsīn* is shaved of ignorance and of concern for work or religious practices.

Two kinds of knowledge

4. [Aṅgiras said:] "There are two knowledges to be known—as indeed the knowers of *Brahman* are wont to say: a higher (*parā*) and also a lower (*aparā*).

5. Of these, the lower is the *Rg Veda*, the *Yajur Veda*, the *Sāma Veda*, the *Atharva Veda*.

Now, the higher is that whereby that (Imperishable) is apprehended. . . .

6. That which is invisible, ungraspable, without family, without caste—

Without sight or hearing is It, without hand or foot,
Eternal, all-pervading, omnipresent, exceedingly subtle;
That is the Imperishable, which the wise perceive as the source of beings.

7. As a spider emits and draws in [its thread],
As herbs arise on the earth,
As the hairs of the head and body from a living person,
So from the Imperishable arises everything here. (i.i.4-7)

- Neglect not study of the Vedas.
- ✓ Having brought an acceptable gift to the teacher, cut not off the line of progeny.
- One should not be negligent of truth.
- One should not be negligent of virtue.
- One should not be negligent of welfare.
- One should not be negligent of prosperity.
- One should not be negligent of study and teaching.
2. One should not be negligent of duties to the gods and to the fathers.
- Be one to whom a mother is as a god.
- Be one to whom a father is as a god.
- ✓ Be one to whom a teacher is as a god.
- Be one to whom a guest is as a god.
- Those acts which are irreproachable should be practised, and no others.
- Those things which among us are good deeds should be revered by you, [3] and no others.
- Whatever *brāhmins* there are who are superior to us, should be comforted [or refreshed] by you with a seat. [Revised tr.]
- One should give with faith.
- One should not give without faith.
- One should give with plenty.
- One should give with modesty.
- One should give with fear.
- One should give with sympathy.
- Now, if you should have doubt concerning an act, or doubt concerning conduct, [4] if there should be there *brāhmins* competent to judge, apt, devoted, not harsh, lovers of virtue—as they may behave themselves in such a case, so should you behave yourself in such a case.
- Now, with regard to [people] spoken against, if there should be there *brāhmins* competent to judge, apt, devoted, not harsh, lovers of virtue—as they may behave themselves with regard to such, so should you behave yourself with regard to such.
- This is the teaching. This is the admonition. This is the mystic doctrine of the Veda (*veda-upaniṣad*). This is the instruction. Thus should one worship. Thus, indeed, should one worship.
- (1.xi.1-4)

The all-comprehensive Brahman of the world and of the individual; knowledge thereof (is) the supreme success

Om! He who knows *Brahman*, attains the highest!

As to that this [verse] has been declared:—

He who knows *Brahman* as the real, as knowledge (*jñāna*), as the infinite,¹

Set down in the secret place [of the heart] and in the highest heaven,

He obtains all desires,

Together with the intelligent (*vipaścit*) *Brahman*.

The progressive identification of the person

From this Self (*Ātman*), verily, space arose; from space, wind; from wind, fire; from fire, water; from water, the earth; from the earth, herbs; from herbs, food; from food, semen; from semen, the person.

This, verily, is the person that consists of the essence of food. This, indeed, is his head; this, the right side; this, the left side; this, the body (*ātman*); this, the lower part, the foundation... (ii.1)

From food, verily, creatures are produced,
 Whatsoever [creatures] dwell on the earth.
 Moreover by food, in truth, they live.
 Moreover into it also they finally pass.
 For truly, food is the chief of beings;
 Therefore it is called a panacea.²
 Verily, they obtain all food
 Who worship *Brahman* as food.
 For truly, food is the chief of beings;
 Therefore it is called a panacea.
 From food created things are born.
 By food, when born, do they grow up.
 It both is eaten and eats things.
 Because of that it is called food.

Verily, other than and within that one that consists of the essence of food is the self that consists of breath. By that this is filled. This, verily, has the form of a person... (ii.2)

¹ Deussen proposes to emend *ānanda*, "bliss," in order to have the customary threefold definition of *Brahman* as *sat-cit-ānanda*, "being, intelligence, and bliss," and in order to introduce the great culminating thought of the chapter. —Hume.

² *Sarvaśadhān*, literally, "consisting of all sorts of herbs."

The gods do breathe along with breath,
As also men and beasts.
For truly, breath is the life of beings
Therefore it is called the Life-of-all...

Verily, other than and within that one that consists of breath is a self that consists of mind. By that this is filled. This, verily, has the form of a person. (II.3)

Wherefrom words turn back,
Together with the mind, not having attained—
The bliss of *Brahman* he who knows,
Fears not at any time at all.

Verily, other than and within that one that consists of mind is a self that consists of understanding. By that this is filled. This, verily, has the form of a person. (II.4)

Understanding directs the sacrifice;
And deeds also it directs.
'Tis understanding that all the gods
Do worship as *Brahman*, as chief...

Verily, other than and within that one that consists of understanding is a self that consists of bliss. By that this is filled. That one, verily, has the form of a person. According to that one's personal form is this one with the form of a person. Pleasure is its head; delight, the right side; great delight, the left side; bliss, the body (*ātman*); *Brahman* the lower part, the foundation.... (II.5)

...He desired: "Would that I were many! Let me procreate myself!" He performed austerity. Having performed austerity he created this whole world, whatever there is here. Having created it, into it, indeed, he entered. Having entered it, he became both the actual [here] and the yon, both the defined and the undefined, both the based and the non-based, both the conscious (*vijñāna*) and the unconscious, both the real and the false. As the real, he became whatever there is here. That is what they call the real.... (II.6)

The gradation of blisses up to the bliss of Brahman

This is a consideration of bliss,—

Let there be a youth, a good youth, well read, very quick, very firm, very strong. Let this whole earth be full of wealth for him. That is one human bliss.

A hundred human blisses are one bliss of the human Gandharvas

[higher beings]—also of a man who is versed in the scriptures and who is not smitten with desire.

A hundred blisses of the human Gandharvas are one bliss of the divine Gandharvas—also of a man who is versed in the scriptures and who is not smitten with desire.

A hundred blisses of the divine Gandharvas are one bliss of the fathers in their long-enduring world—also of a man who is versed in the scriptures and who is not smitten with desire.

A hundred blisses of the fathers in their long-enduring world are one bliss of the gods who are born so by birth—also of a man who is versed in the scriptures and who is not smitten with desire.

A hundred blisses of the gods who are born so by birth are one bliss of the gods who are gods by work, who go to the gods by work—also of a man who is versed in the scriptures and who is not smitten with desire.

A hundred blisses of the gods who are gods by work are one bliss of the gods—also of a man who is versed in the scriptures and who is not smitten with desire.

A hundred blisses of the gods are one bliss of Indra—also of a man who is versed in the scriptures and who is not smitten with desire.

A hundred blisses of Indra are one bliss of Bṛhaspati—also of a man who is versed in the scriptures and who is not smitten with desire.

A hundred blisses of Bṛhaspati are one bliss of Prajāpati—also of a man who is versed in the scriptures and who is not smitten with desire.

A hundred blisses of Prajāpati are one bliss of Brahmā—also of a man who is versed in the scriptures and who is not smitten with desire.

Both he who is here in a person and he who is yonder in the sun—he is one.

He who knows this, on departing from this world, proceeds on to that self which consists of food, proceeds on to that self which consists of breath, proceeds on to that self which consists of mind, proceeds on to that self which consists of understanding, proceeds on to that self which consists of bliss.... (II.8)

Such a one, verily, the thought does not torment: "Why have I not done the good? Why have I done the evil?" He who knows this, delivers himself from these two [thoughts]. For truly, from both of these he delivers himself—he who knows this!

Such is the mystic doctrine (*upaniṣad*)!

1. Then he said to Uddālaka Āruṇi: "Gautama! Whom do you reverence as the *Ātman*?"

"The earth indeed, sir, O King," said he.

"The Universal *Ātman* is, verily, that support, which you reverence as the *Ātman*...."

2. "... That, however, is only the feet of the *Ātman*," said he....
(v.xviii.1-2)

1. Then he said to them: "Verily, indeed, you here eat food, knowing this Universal *Ātman* as if something separate. He however, who reverences this Universal *Ātman* that is of the measure of the span—thus [yet], is to be measured by thinking of oneself—he eats food in all worlds, in all beings, in all selves."
(v.xviii.1)

Being as the source of all

1. "In the beginning, my dear, this world was just Being (*sat*), one only, without a second. To be sure, some people say: 'In the beginning this world was just Non-being (*a-sat*), one only, without a second; from that Non-being Being was produced.'"

2. "But verily, my dear, whence could this be?" said he. "How from Non-being could Being be produced? On the contrary, my dear, in the beginning this world was just Being, one only, without a second."

3. "It bethought itself: 'Would that I were many! Let me procreate myself!'"...
(vi.ii.1-3)

In sleep one reaches Being

1. Then Uddālaka Āruṇi said to Svetaketu, his son: "... When a person here sleeps, as it is called, then, my dear, he has reached Being, he has gone to his own...."
(vi.viii.1)

1. "Now, when one is sound asleep; composed, serene, and knows no dream—that is the Self (*Ātman*)," said he. "That is the immortal, the fearless. That is Brahman...."
(viii.xi.1)

The unitary World-Self, the immanent reality of all things and of man

1. "As the bees, my dear, prepare honey by collecting the essences of different trees and reducing the essence to a unity, [2] as they are not able to discriminate 'I am the essence of this tree,' 'I am the essence of that tree'—even so, indeed, my dear, all creatures here, though they reach Being, know not 'We have reached Being.'"

3. "Whatever they are in this world, whether tiger, or lion, or wolf, or boar, or worm, or fly, or gnat, or mosquito, that they become."

4. "That which is the finest essence—this whole world has that as its self. That is Reality. That is *Ātman*. That art thou [*Tat tvam asi*], Svetaketu...."
(vi.ix.1-4)

1. "These rivers, my dear, flow, the eastern toward the east, the western toward the west. They go just from the ocean to the ocean. They become the ocean itself. As there they know not 'I am this one,' 'I am that one'—[2] even so, indeed, my dear, all creatures here, though they have come forth from Being, know not 'We have come forth from Being.' Whatever they are in this world, whether tiger, or lion, or wolf, or boar, or worm, or fly, or gnat, or mosquito, that they become."

3. "That which is the finest essence—this whole world has that as its self. That is Reality. That is *Ātman*. That art thou, Svetaketu...."
(vi.x.1-3)

1. "Bring hither a fig from there."

"Here it is, sir."

"Divide it."

"It is divided, Sir."

"What do you see there?"

"These rather fine seeds, Sir."

"Of these, please, divide one."

"It is divided, Sir."

"What do you see there?"

"Nothing at all, Sir."

2. Then he said to him: "Verily, my dear, that finest essence which you do not perceive—verily, my dear, from that finest essence this great Nyagrodha (sacred fig) tree thus arises."

3. Believe me, my dear," said he, "that which is the finest essence—this whole world has that as its self. That is Reality. That is *Ātman*. That art thou, Svetaketu...."
(vi.xii.1-3)

1. "Place this salt in the water. In the morning come unto me."
Then he did so.

Then he said to him: "That salt you placed in the water last evening—please bring it hither."

Then he grasped for it, but did not find it, as it was completely dissolved.

1. "Where one sees nothing else, hears nothing else, understands nothing else—that is a plenum. But where one sees something else—that is the small. Verily, the plenum is the same as the immortal; but the small is the same as the mortal." (VII.XXIV.1)

1. That [plenum], indeed, is below. It is above. It is to the west. It is to the east. It is to the south. It is to the north. It, indeed, is this whole world.

↳ "I [the ego], indeed, am below. I am above. I am to the west. I am to the east. I am to the south. I am to the north. I, indeed, am this whole world.

↳ 2. "... The Self (*Ātman*), indeed, is below. The Self is above. The Self is to the west. The Self is to the east. The Self is to the south. The Self is to the north. The Self, indeed, is this whole world.

"Verily, he who sees this, who thinks this, who understands this, who has pleasure in the Self, who has delight in the Self, who has intercourse with the Self, who has bliss in the Self—he is autonomous; he has unlimited freedom in all worlds. But they who know otherwise than this are heteronomous; they have perishable worlds; in all worlds they have no freedom." (VII.XXV.1-2)

1. Verily, for him who sees this, who thinks this, who understands this, vital breath arises from the Self (*Ātman*); hope, from the Self; memory, from the Self; space, from the Self; heat, from the Self; water, from the Self, appearance and disappearance, from the Self; food, from the Self; strength, from the Self; understanding, from the Self; meditation, from the Self; thought, from the Self; conception, from the Self; mind, from the Self; speech, from the Self; name, from the Self; sacred sayings, from the Self; sacred works, from the Self; indeed this whole world, from the Self. (VII.XXVI.1)

The progressive instruction of Indra by Prajāpati concerning the real Self

1. "The Self, which is free from evil, ageless, deathless, sorrowless, hungerless, thirstless, whose desire is the Real, whose conception is the Real—He should be searched out, Him one should desire to understand. He obtains all worlds and all desires who has found out and who understands that Self."—Thus spake Prajāpati.

2. Then both the gods and the devils heard it. Then they said: "Come! Let us search out that Self, the Self by searching out whom one obtains all worlds and all desires!"

Then Indra from among the gods went forth unto him, and Virocana from among the devils. Then, without communicating with each other, the two came into the presence of Prajāpati, fuel in hand [in token of discipleship].

3. Then for thirty-two years the two lived the chaste life of a student of sacred knowledge (*brahmacarya*).

Then Prajāpati said to the two: "Desiring what have you been living?"

Then the two said: "The Self, which is free from evil, ageless, deathless, sorrowless, hungerless, thirstless, whose desire is the Real, whose conception is the Real—He should be searched out, Him one should desire to understand. He obtains all worlds and all desires who has found out and who understands that Self.—Such do people declare to be your words, sir. We have been living desiring Him."

4. Then Prajāpati said to the two: "That Person who is seen in the eye—He is the Self of whom I spoke. That is the immortal, the fearless. That is *Brahman*."

"But this one, sir, who is observed in water and in a mirror—which one is he?"

"The same one, indeed, is observed in all these," said he.

(VIII.VII.1-4)

1. "Look at yourself in a pan of water. Anything that you do not understand of the Self, tell me."

Then the two looked in a pan of water.

Then Prajāpati said to the two: "What do you see?"

Then the two said: "We see everything here, sir, a Self corresponding exactly, even to the hair and fingernails!"

2. Then Prajāpati said to the two: "Make yourselves well-ornamented, well-dressed, adorned, and look in a pan of water."

Then the two made themselves well-ornamented, well-dressed, adorned, and looked in a pan of water.

Then Prajāpati said to the two: "What do you see?"

3. Then the two said: "Just as we ourselves are here, sir, well-ornamented, well-dressed, adorned—so there, sir, well-ornamented, well-dressed, adorned."

"That is the Self," said he. "That is the immortal, the fearless. That is *Brahman*."

Then with tranquil heart the two went forth.

4. Then Prajāpati glanced after them, and said: "They go without having comprehended, without having found the Self. Whosoever

"On what then, pray, are the worlds of the Gandharvas woven, warp and woof?"

"On the worlds of the sun, O Gārgi."

"On what then, pray, are the worlds of the sun woven, warp and woof?"

"On the worlds of the moon, O Gārgi."

"On what then, pray, are the worlds of the moon woven, warp and woof?"

"On the worlds of the stars, O Gārgi."

"On what then, pray, are the worlds of the stars woven, warp and woof?"

"On the worlds of the gods, O Gārgi."

"On what then, pray, are the worlds of the gods woven, warp and woof?"

"On the worlds of Indra, O Gārgi."

"On what then, pray, are the worlds of Indra woven, warp and woof?"

"On the worlds of Prajāpati, O Gārgi."

"On what then, pray, are the worlds of Prajāpati woven, warp and woof?"

"On the worlds of Brahman, O Gārgi."

"On what then, pray, are the worlds of Brahman woven, warp and woof?"

Yājñavalkya said: "Gārgi, do not question too much, lest your head fall off. In truth, you are questioning too much about a divinity about which further questions cannot be asked. Gārgi, do not over-question." (III.vi)

The immortal universal Self, the Inner Controller

15. [Yājñavalkya said:] "He who, dwelling in all things, yet is other than all things, whom all things do not know, whose body all things are, who controls all things from within—He is your Self, the Inner Controller, the Immortal. . . ."

23. "He is the unseen Seer, the unheard Hearer, the unthought Thinker, the ununderstood Understander. Other than He there is no seer. Other than He there is no hearer. Other than He there is no thinker. Other than He there is no understander. He is your Self, the Inner Controller, the Immortal." (III.vii.15, 23)

The ultimate warp of the world—the unqualified Imperishable

6. She [Gārgī Vācāknvī] said: "That, O Yājñavalkya, which is above the sky, that which is beneath the earth, that which is between these two, sky and earth, that which people call the past and the present and the future—across what is that woven, warp and woof?"

7. He said: ". . . across space alone is that woven, warp and woof." "Across what then, pray, is space woven, warp and woof?"

8. He said: "That, O Gārgi, *brāhmins* call the Imperishable. It is not coarse, not fine, not short, not long, not glowing [like fire], not adhesive [like water], without shadow and without darkness, without air and without space, without stickiness, (intangible), odorless, tasteless, without eye, without ear, without voice, without wind, without energy, without breath, without mouth, (without personal or family name, unaging, undying, without fear, immortal, stainless, not uncovered, not covered), without measure, without inside and without outside. . . ."

11. "Verily, O Gārgi, that Imperishable is the unseen Seer, the unheard Hearer, the unthought Thinker, the ununderstood Understander. Other than It there is naught that sees . . . hears . . . thinks . . . understands. Across this Imperishable, O Gārgi, is space woven, warp and woof." (III.viii.6-8, 11)

Regressus of the numerous gods to the unitary Brahman

1. Then Vidagdha Śākalya questioned him. "How many gods are there, Yājñavalkya?"

He answered in accord with the following *Nivid* (invocatory formula): "As many as are mentioned in the *Nivid* of the "Hymn to All the Gods," namely, three hundred and three, and three thousand and three [= 3306]."

"Yes," said he, "but just how many gods are there, Yājñavalkya?"

"Thirty-three."

"Yes," said he, "but just how many gods are there, Yājñavalkya?"

"Six."

"Yes," said he, "but just how many gods are there, Yājñavalkya?"

"Three."

"Yes," said he, "but just how many gods are there, Yājñavalkya?"

"Two."

"Yes," said he, "but just how many gods are there, Yājñavalkya?"

"One and a half."

"Yes," said he, "but just how many gods are there, Yājñavalkya?"

"One...."

9. ... "Which is the one god?"

"Breath," said he. "They call him *Brahman*, the *Yon*."

(iii.ix.1, 9)

The self as the light of man, and its various states

2. "Yājñavalkya, what light does a person here have?"...

6. "... The self (*ātman*), indeed, is his light," said he, "for with the self, indeed, as his light one sits, moves around, does his work, and returns."

7. "Which is the self?"...

"The person here who among the senses is made of knowledge, who is the light in the heart. He, remaining the same, goes along both worlds, appearing to think, appearing to move about, for upon becoming asleep he transcends this world and the forms of death.

8. "Verily, this person, by being born and obtaining a body, is joined with evils. When he departs, on dying, he leaves evils behind.

9. "Verily, there are just two conditions of this person: the condition of being in this world and the condition of being in the other world. There is an intermediate third condition, namely, that of being in sleep. By standing in this intermediate condition one sees both those conditions, namely, being in this world and being in the other world. Now whatever the approach is to the condition of being in the other world, by making that approach one sees the evils [of this world] and the joys [of yonder world].

"When one goes to sleep, he takes along the material of this all-containing world, himself tears it apart, himself builds it up, and dreams by his own brightness, by his own light. Then this person becomes self-illuminated.

10. "There are no chariots there, no spans, no roads. But he projects from himself chariots, spans, roads. There are no blisses there, no pleasures, no delights. But he projects from himself blisses, pleasures, delights. There are no tanks there, no lotus-pools, no streams. But he projects from himself tanks, lotus-pools, streams. For he is a creator.

30. "Verily, while he does not there know, he is verily knowing, though he does not know (what is [usually] to be known); for there is no cessation of the knowing of a knower, because of his imperishability [as a knower]. It is not, however, a second thing, other than himself and separate, which he may know.

31. "Verily, where there seems to be another, there the one might see ... smell ... taste ... speak to ... hear ... think of ... touch ... know the other.

32. "An ocean, a seer alone without duality, becomes he whose world is *Brahman*, O King!"—thus Yājñavalkya instructed him. "This is a man's highest path. This is his highest achievement. This is his highest world. This is his highest bliss. On a part of just this bliss other creatures have their living." (iv.iii.2, 6-10, 30-2)

The self of the unreleased, and of the released, after death

5. Verily, this self is *Brahman*, made of knowledge, of mind, of breath, of seeing, of hearing, of earth, of water, of wind, of space, of energy and of non-energy, of desire and of non-desire, of anger and of non-anger, of virtuousness and of non-virtuousness. It is made of everything. This is what is meant by the saying "made of this, made of that."

According as one acts, according as one conducts himself, so does he become. The doer of good becomes good. The doer of evil becomes evil. One becomes virtuous by virtuous action, bad by bad action.

But people say: "A person is made [not of acts, but] of desires only." [In reply to this I say:] As is his desire, such is his resolve; as is his resolve, such the action he performs; what action he performs, that he procures for himself.

6. On this point there is this verse:

Where one's mind is attached—the inner self
Goes thereto with action, being attached to it alone.
Obtaining the end of his action,
Whatever he does in this world,
He comes again from that world
To this world of action.

—So the man who desires.

Now the man who does not desire.—He who is without desire, who is freed from desire, whose desire is satisfied, whose desire is the Self—his breaths do not depart. Being very *Brahman*, he goes to *Brāhman*.

12. If a person knew the Self (*Ātman*).
With the thought "I am he!"
With what desire, for love of what
Would he cling unto the body?

13. He who has found and has awakened to the Self
That has entered this conglomerate abode—
He is the maker of everything, for he is the creator of all;
The world is his: indeed, he is the world itself.
19. By the mind alone is It [the ancient, primeval *Brahman*] to be perceived.
There is on earth no diversity.
He gets death after death,
Who perceives here seeming diversity.
20. As a unity only is It to be looked upon—
This indemonstrable, enduring Being,
Spotless, beyond space,
The unborn Self, great, enduring.
21. By knowing Him only, a wise
brāhmin should get for himself intelligence;
He should not meditate upon many words,
For that is a weariness of speech.
22. Verily, he is the great, unborn Self, who is this [person] consisting of knowledge among the senses. In the space within the heart lies the ruler of all, the lord of all, the king of all. He does not become greater by good action nor inferior by bad action. He is the lord of all, the overlord of beings, the protector of beings. He is the separating dam for keeping these worlds apart.
Such a one the *brāhmins* desire to know by repetition of the Vedas, by sacrifices, by offerings, by penance, by fasting. On knowing him, in truth, one becomes an ascetic. Desiring him only as their home, mendicants wander forth.... (iv.iv.5-6, 12-13, 19-22)

The universal Self

15. For where there is a duality, as it were, there one sees another; there one smells another; there one tastes another; there one speaks to another; there one hears another; there one thinks of another; there one touches another; there one understands another. But where everything has become just one's own self, then whereby and whom would one see? ... smell? ... taste? ... speak [to]? ... hear? ... think [of]? ... touch? ... understand? whereby would one understand him by means of whom one understands this All?

That Self (*Ātman*) is not this, it is not that [this] (*neti, neti*). It is

unseizable, for it cannot be seized; indestructible, for it cannot be destroyed; unattached, for it does not attach itself; is unbound, does not tremble, is not injured.... (iv.v.15)

The three cardinal virtues

... This same thing does the divine voice here, thunder, repeat: *Da! Da! Da!* that is, restrain yourselves, give, be compassionate. One should practise this same triad: self-restraint, giving, compassion. (v.ii.3)

11. ŚVETĀŚVATARA UPANIṢAD

This is one of the later Upaniṣads. In it some of the ideas of the Sāṅkhya and Yoga philosophies—both of which are dualistic systems—and of Advaita (non-dualism) find clear expression. The Upaniṣad does not expound any single doctrine or philosophy in particular, but it gives an eloquent exposition of the best thought of the times. The emphasis, however, is in the direction of theism rather than on the Absolutism stressed in most of the Upaniṣads.

The Upaniṣad gets its name from the name or title of the sage who is said to have taught it to his disciples.

Conjectures concerning the First Cause

- ... What is the cause: *Brahman*? Whence are we born? Whereby do we live? And on what are we established? Overruled by whom, in pains and pleasures, Do we live our various conditions, O ye theologians?
- Time, or inherent nature, or necessity, or chance, Or the elements, or a [female] womb, or a [male] person are to be considered [as the cause];
Not a combination of these, because of the existence of the self (*ātman*).
The self certainly is impotent over the cause of pleasure and pain.
- Those who followed after meditation and abstraction (*yoga*) Saw the self-power of God (*deva*) hidden in his own qualities.
He is the One who rules over all these causes,
From "time" to "the self."
- In this which vitalizes all things, which appears in all things, the Great—
In this Brahmā-wheel the self flutters about,
Thinking that itself and the Actuator are different.
When favored by Him, it attains immortality. (I.1-3, 6)