

BHAVAN'S BOOK UNIVERSITY

PEARLS OF WISDOM

By
D. B. SARMA

WITH A FOREWORD
By

Dr. S. Radhakrishnan,
President of India.

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BHARATIYA VIDYA BHAVAN
CHHATRAPATI, BOMBAY

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

— Rigveda, 1-89-i

BHAVAN'S BOOK UNIVERSITY

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By

D. S. SARMA

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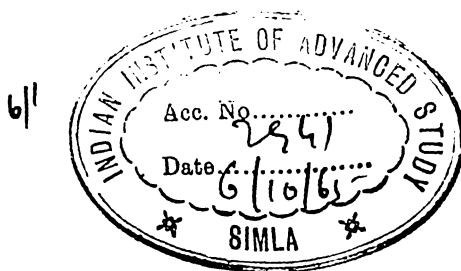
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CHAUPATTY, BOMBAY

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GENERAL EDITOR'S PREFACE

THE Bharatiya Vidya Bhavan — that Institute of Indian Culture in Bombay — needed a Book University, a series of books which, if read, would serve the purpose of providing higher education. Particular emphasis, however, was to be put on such literature as revealed the deeper impulsions of India. As a first step, it was decided to bring out in English 100 books, 50 of which were to be taken in hand almost at once. Each book was to contain from 200 to 250 pages and was to be priced at Rs. 2/-.

It is our intention to publish the books we select, not only in English, but also in the following Indian languages: Hindi, Bengali, Gujarati, Marathi, Tamil, Telugu, Kannada and Malayalam.

This scheme, involving the publication of 900 volumes, requires ample funds and an all-India organisation. The Bhavan is exerting its utmost to supply them.

The objectives for which the Bhavan stands are the reintegration of the Indian culture in the light of modern knowledge and to suit our present-day needs and the resuscitation of its fundamental values in their pristine vigour.

Let me make our goal more explicit:

We seek the dignity of man, which necessarily implies the creation of social conditions which would allow him freedom to evolve along the lines of his own temperament and capacities; we seek the harmony of individual efforts and social relations, not in any makeshift way, but within the frame-work of the Moral Order; we seek the creative art of life, by the alchemy of which human limitations are

progressively transmuted, so that man may become the instrument of God, and is able to see Him in all and all in Him.

The world, we feel, is too much with us. Nothing would uplift or inspire us so much as the beatuy and aspiration which such books can teach.

In this series, therefore, the literature of India, ancient and modern, will be published in a form easily accessible to all. Books in other literatures of the world, if they illustrate the principles we stand for, will also be included.

This common pool of literature, it is hoped, will enable the reader, eastern or western, to understand and appreciate currents of world thought, as also the movements of the mind in India, which, though they flow through different linguistic channels, have a common urge and aspiration.

Fittingly, the Book University's first venture is the *Mahabharata* summarised by one of the greatest living Indians, C. Rajagopalachari; the second work is on a section of it, the *Gita* by H. V. Divatia, an eminent jurist and a student of philosophy. Centuries ago, it was proclaimed of the *Mahabharata*: "What is not in it, is nowhere." After twenty-five centuries, we can use the same words about it. He who knows it not, knows not the heights and depths of the soul; he misses the trials and tragedy, and the beauty and grandeur of life.

The *Mahabharata* is not a mere epic; it is a romance, telling the tale of heroic men and women and of some who were divine; it is a whole literature in itself, containing a code of life, a philosophy of social and ethical relations, and speculative thought on human problems that is hard to rival; but, above all, it has for its core the *Gita*, which is.

as the world is beginning to find out, the noblest of scriptures and the grandest of sagas in which the climax is reached in the wondrous Apocalypse in the Eleventh Canto.

Through such books alone the harmonies underlying true culture, I am convinced, will one day reconcile the disorders of modern life.

I thank all those who have helped to make this new branch of the Bhavan's activity successful.

1, QUEEN VICTORIA ROAD,

NEW DELHI

3rd October 1951

K. M. MUNSHI

FOR E W O R D

Professor Sarma has devoted a life time of thought and reflection on the fundamental problems of religious philosophy. He has given in this book a very lucid and readable account of the main problems which concern thinking people, based on the teachings of our classics — the *Upanishads* and the *Bhagavad Gita*. The illuminating comments are related to the selected texts.

Each individual will have to attain integration with the Supreme, fellow-men and himself. *Yajna*, *dana* and *tapas* are the means by which this integration is effected. By *tapas* we cleanse and purify our nature and reach integrity of person. By *dana* we establish friendly relations with our fellow beings. By *yajna* we attain communion with the Supreme. No man's life is complete if he fails to secure this unity with God, his fellow-men and himself.

Divorce between our thought and practice is brought out in many passages. Professor Sarma refers to the great sayings — *mahavakyani* taken from the four *Vedas* — *prajnanam brahma*, *aham brahmasmi*, *tat tvam asi*, *ayamatma brahma*. All these emphasize the spiritual character of the human being. But this principle is not exemplified in our daily life and social practice. Institutions and forms with which we have lived for centuries are difficult to give up easily, but this has to be done if we are to make our inward life and outward practice conform to each other.

The quintessence of wisdom of our ancient seers is not unscientific or irrational but is the distilled experience of our great sages. This book — the “Pearls of Wisdom” — has a message not only to our people but also to others. It is my earnest hope that this book, written under great disabilities by its distinguished author, will be read widely.

RASHTRAPATI BHAVAN,

NEW DELHI 4.

S. RADHAKRISHNAN

September 3, 1962.

P R E F A C E

This book is designed as a companion volume to my editions of the Upanishads and the Bhagavad Gita. When I was preparing my Anthology of the Upanishads for the press my friend Swami Ranganathananda of the Ramakrishna Centre at Delhi suggested to me that instead of giving the Upanishadic texts more or less continuously in their traditional order I might arrange them according to the subjects they deal with and that such an arrangement would be of greater help to teachers and students of religion. This meant, for instance, that all the verses bearing on rebirth or meditation or self-realisation, in whatever Upanishad they occurred, had to be grouped together. It was then too late for me to alter my plan. I have now acted on the Swami's suggestion and selected passages according to their subject-matter not only from the Upanishads but also from the Bhagavad Gita and arranged them in the form of separate chapters. I have also provided a brief introduction to each chapter and a general introduction to the whole collection and added some notes at the end on the selected passages.

I regret to say that this book had to be brought out under rather difficult conditions. Soon after I selected the necessary passages and noted down their references my eyesight, which had already been feeble, gave way almost completely and I could not read or write anything. But I did not like to give up this work after all the time I had spent on it. So I had to request others to arrange the passages according to my instructions and also take down the introductions as I dictated them sentence by sentence. This was

a very slow and painful process, and the result, I am afraid, is not very satisfactory. But that was the best I could do under the circumstances. Moreover, what is important here is not my writing but the Pearls of Divine Wisdom gathered from the Holy Writ, and these form the major portion of the book.

I am profoundly thankful to all my friends who so kindly helped me at every stage and enabled me to bring out this book at last in spite of all my disabilities. I am particularly thankful to my old friend and colleague, Sri D. Lakshminarasimhan, for carefully going through the MSS. and not only dotting the i's and crossing the t's but also making many valuable suggestions and patiently reading out the whole thing to me and also for having kindly read the proofs.

In giving the extracts from the Gita I have used my own translations of the scripture with the approval of the publishers — the M. L. J. Press, Mylapore, Madras. Similarly, in giving the extracts from the Upanishads I have used my own translation contained in the *Upanishads — An Anthology*, published by the Bharatiya Vidya Bhavan.

Hyderabad.

April, 5, 1962.

D. S. SARMA

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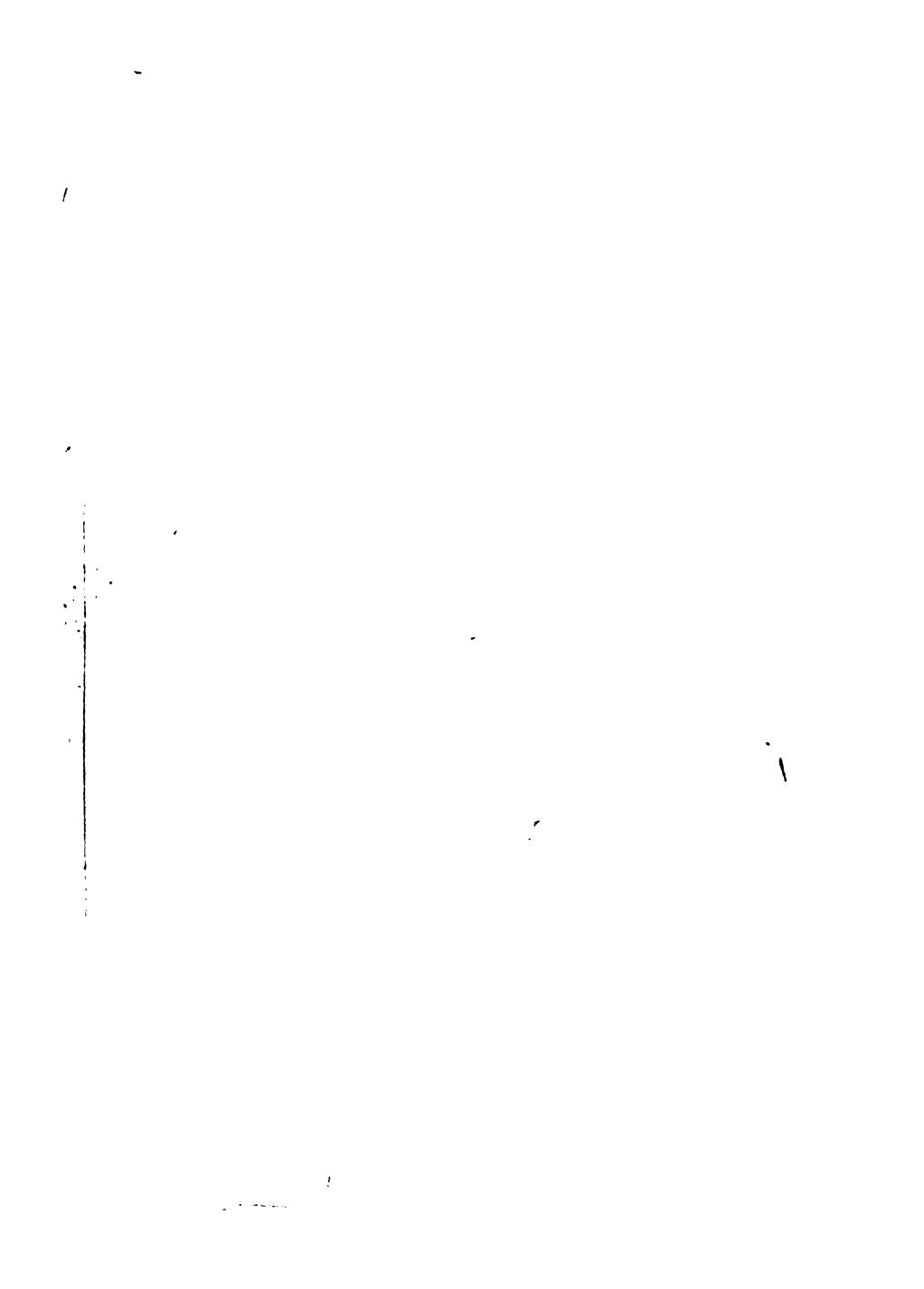
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ABBREVIATIONS

In giving references the following abbreviations have been used :

| | |
|-------|---------------------------|
| B.G. | Bhagavad Gita. |
| B.U. | Brihadaranyaka Upanishad. |
| Ch.U. | Chhandogya .. |
| I.U. | Isavasya .. |
| Ka.U. | Katha .. |
| Ke.U. | Kena .. |
| Ma.U. | Mandukya .. |
| Mu.U. | Mundaka .. |
| P.U. | Prasna .. |
| S.U. | Svetasvatara .. |
| T.U. | Taittiriya .. |

* An asterisk at the beginning of an extract indicates that there is a comment on the passage in the Notes at the end.



GENERAL INTRODUCTION

"The Upanishads are the cows, the Gita is the milk, and those who imbibe it are the wise."

I. THE UPANISHADS

For a student of Hinduism who is interested in literary form as well as religious thought the reading of the Upanishads for the first time is one of the most thrilling experiences in life. For, he comes across sentences like the following:—

“The face of Truth is covered with a golden disc. Remove it, O God of the solar sphere, so that I, whose law of being is Truth, may see it.”

“He goes from death to death who sees only multiplicity here.”

“What sorrow, what delusion can there be for a man who sees the Oneness of all things here?”

“Lead me from the unreal to the Real.

Lead me from darkness to Light.

Lead me from death to Immortality.”

“Verily that which is Infinite is bliss. There is no happiness in the finite.”

“The world of Spirit is one of eternal Light.”

“The Sun does not shine there, nor the moon, nor the stars, nor these lightnings, much less this fire. When He

shines, everything shines after Him. By Him all this is lighted."

"Through fear of Him the wind blows, through fear of Him the sun rises in the east, through fear of Him the fire burns and Indra sends down rain. And through fear of Him, fifthly, death speeds on his way in the world."

"Verily, it is by the command of the Imperishable, O Gargi, that the sun and the moon stand apart. It is by the command of the Imperishable, O Gargi, that heaven and earth stand apart."

"Verily, it is not for the sake of the husband that a husband is dear, but for the sake of the Self is a husband dear. Verily, it is not for the sake of the wife that a wife is dear, but for the sake of the Self is a wife dear."

"He from whom words turn away unable to reach Him through the mind — the man who knows the bliss of that Brahman has no fears from any quarter."

"The ties of the heart are broken, all doubts are dissolved, and all actions perish when He who is both high and low is seen."

"I am below; I am above; I am behind; I am in front; I am to the right; I am to the left; I am indeed all this."

These are only a few of the Himalayan streams and rills which join together and come down from their mountain heights, and passing through Haridwar, go further down to make up that sacred and mighty river—the Bhagavad Gita, which flows majestically through the plains, fertilising a whole sub-continent, and empties itself through various channels into the ocean of the Infinite. The Upanishads are indeed like the Himalayas—they are the

Himalayas of the Spirit. Like those lofty mountain ranges they too have their own several peaks soaring high and lost in clouds, their own dazzling slopes of white and virgin snow and their own innumerable flowers whose fragrance makes the soul forget its house of clay. And they also have, it must be added, what seem to us to-day to be their own precipitous rocks their own dark caves and shadows and their own long stretches of waste lands covered with moss and thorny bushes. But these too have their place and function in presenting to us a landscape which is at once the most sublime and beautiful in the world. In traversing these regions of thought and experience we see the beginnings of a great religious tradition which has stood its ground for more than thirty centuries, and is as vigorous today as it was in those far off ages when it shaped itself.

It was a world of nascent thought, of eager inquiry, of bold experiment and of boundless enthusiasm for arriving at Truth. The leaders of Upanishadic thought were revolutionaries who, chafing at the bonds of a rather low type of sacrificial religion, were groping their way to the light of a universal mystical religion. And they succeeded in their quest. They were not, however, disloyal to the past. They assimilated all that was useful and suggestive in the Vedic hymns. They appreciated all that was significant and symbolic in the elaborate sacrifices of the preceding age. But they hated to stand still and stagnate. They were anxious to march on and acquire new realms of knowledge. They held frequent discussions with one another, they loved to instruct their pupils in their new knowledge and they ran after teachers who knew more than they did, asked them questions and waited on them for years till they got the answers. They went back and pondered over these answers. And if they had any doubts, they returned and

waited on the teachers for some more years till they got them cleared.

What strikes us most in all these activities of the Upanishadic seers is that they were never satisfied with mere knowledge. They always put their knowledge into practice and saw whether it transformed their consciousness, whether it enabled them to see the Oneness of all things and whether it led them to self-realisation. The best of the teachers of the period could know, it seems, by merely looking at the faces of their pupils, which of them were spiritually enlightened and which of them had only a stock of intellectual knowledge. They had great contempt for those who were satisfied with mere intellectual knowledge and greater contempt for those who stopped short of mere sacrifices, rites and ceremonies. It is significant that in the Chandogya Upanishad, Narada seeking enlightenment approaches Śāṇatkumāra and confesses that he knew all the four Vedas, the Itihasas and Purāṇas and all the fourteen sciences and the fine arts and yet he was only a knower of the sacred texts but not a knower of the Atman. In modern language this means that he had the knowledge of the scriptures but no knowledge of God. And it is also significant that the Mundakopanishad says, "But fail are these boats, these eighteen sacrificial forms, in which the lower *Karma* has been told. Fools who praise this as the highest good are subject to old age and death again and again. Abiding in ignorance, wise in their own esteem, thinking themselves to be learned, these fools wander about much afflicted, like the blind led by one who is himself blind..... Considering sacrifices and good works as most important, these deluded men know no higher good, and having enjoyed, on the heights of heaven, the rewards of

their good works, they enter again this world or even a lower one."

As a result of such teachings as these the old Vedic gods recede into the background, the ascendancy of the priests and their sacrifices is overthrown, meditation takes the place of worship and the acquisition of divine knowledge becomes much more important than the performance of rites and ceremonies. Some Western critics are of the opinion that in the Upanishadic age the robust optimism of the earlier age of Vedic hymns gives place to pessimism. This is quite incorrect. On the contrary, we may say that the childish delight of an earlier age in the possession of cattle and crops and victory over the enemy gives place to true spiritual manhood which feels that the everlasting happiness of man consists not in the possession of worldly things but in the possession of the Self. The seers of the Upanishads exclaim "What shall we do with offspring — we who have this Self and this world of Brahman?" Having thus risen above the desire for sons, wealth, and possessions they wander about as mendicants. They do not long for death, they long for eternal life. They teach that sacrifices lead only to a temporary heaven after death, whereas divine knowledge leads to immortal bliss even here on earth. Thus in the Upanishads, jnana (divine knowledge) takes the place of yajna (sacrifices), the Absolute Brahman with which is identified the Atman or the Spirit in man, takes the place of the old gods, and Karma is given a wider meaning than mere rituals and is connected with the idea of rebirth. And liberation from the cycle of births and deaths is to be sought only through jnana or the realisation of the Oneness of all things in God. Varna and Asrama are pushed into the background like the gods and the sacrifices. In this universal religion, Brahman becomes the goal

and jnana the means of reaching it. These two concepts come to occupy the foreground of religious life. All other things like Upasana, Yoga, and Karma become subsidiary.

No wonder therefore that the mystics and seers of the Upanishadic age were able by their cryptic utterances to lay firmly and strongly the foundations of Hinduism. The later ages only built a superstructure on those foundations. All the sects and schools of philosophy which arose in the fold of Hinduism in the following centuries looked upon the Upanishads as their authoritative scriptures and tried to justify their own doctrines by referring to some Upanishadic text or other. The very fact that rival sects with opposing systems of philosophy claim the Upanishads as their authorities shows that these scriptures present various levels of thought and that the Upanishadic sages never bothered themselves to see that their teachings were all of a single pattern. The Upanishadic seers were prophets and poets, not philosophers or theologians. They taught as the spirit prompted them at the time and never cared to build up any system of thought. Founders of religions do not build up systems of thought. They leave it to lesser men of a later age to systematise the truths contained in their inspired utterances.

However we may summarise the more prominent parts of the teachings of the Upanishadic seers and put them in the form of the following propositions:

(i) That the ultimate Reality behind this universe is the Absolute Spirit (Brahman) which transcends all categories of human thought and in which there is neither time nor space, neither cause nor effect, neither life nor death, but only peacefulness and perfection.

(ii) That the temporal phase of that same Absolute is the personal God (Iswara) who has created the world out of Himself as a spider brings forth its web out of its own body, and who permeates it and guides all its phenomena.

(iii) That the same Absolute Spirit is also at the centre of every human being, beyond his senses, beyond his mind and beyond his understanding and personality.

(iv) That the eternal happiness of man consists in overcoming the limitations of his body, mind and understanding and realising this Absolute Spirit already present in him by progressing spiritually through a series of lives, if necessary, till that goal is reached.

(v) That the way to this self-realisation consists in acquiring right knowledge, which makes one see the oneness of all things in God behind the multiplicity of the world.

(vi) That the man who has thus realised the Self is free from the round of births and deaths, becomes immortal and lives in God till all the creation together with the Creator lapses once again into the ultimate Reality, the Absolute Spirit.

(vii) That this world, where we see a grand spiritual progression from matter to life, from life to mind, from mind to intelligence and from intelligence to perfect bliss, is only a means to the end of self-realisation for all beings.

These are the roots of the religious thought that have gone down deep into the consciousness of India. Of them the tap-root is the statement which says that the eternal Spirit which pervades the universe is conspicuously present in the human heart and that those who realise it and bring it into their consciousness become immortal and have

eternal peace and happiness. The Kathopanishad puts it neatly in the following verse:

"The one Ruler, the Self within all beings who makes His one form manifold—the wise who perceive Him within themselves, to them belongs eternal happiness, not to others."

The Taittiriyopanishad says "He who knows Brahman, the Real, the Intelligent, and the Infinite, placed in the depth of the heart as well as in the highest heaven—he realises all desires along with Braman, the Intelligent." Statements like these are innumerable in the Upanishads. We may, therefore, say that they form the central teaching of these scriptures.

It must be said that these exalted teachings of the Upanishadic seers are inevitably mixed up with the primitive scientific conceptions social beliefs customs and manners of an age which is removed from us by more than three thousand years. We have already referred to them in figurative language as the precipitous rocks, the dark caves and shadows and the long stretches of waste land of the Himalayan landscape. We should make due allowance for them in estimating the value of the Upanishads.

We can never exaggerate the importance of the Upanishads in the history of Hindu religious thought. They form the sources of all the later schools of philosophy in the Hindu fold. All Orthodox schools of Hinduism accept them as authoritative revelation. The famous Bhagavad Gita is said to be only the essence of the Upanishads and the equally important Brahma-sutra is described as only the thread that strings together all the Upanishadic flowers, and even the religion of the Buddha, rightly interpreted, is

only a continuation of the Upanishadic revolution. Therefore, we may say that the Upanishads form the supreme authorities for Hinduism.

II. THE BHAGAVAD GITA

It may be said that the Upanishads are the outcome of the first Renaissance in the history of Hinduism after the dry and dreary age of the Brahmanas. The second Renaissance came in the epic age which gave us in their final form the Ramayana the Mahabharata and the inimitable Bhagavad Gita. If the Age of the Upanishads was one of revolution, that of the Gita was one of expansion and consolidation. For it is a remarkable synthesis of the religious thought of that heroic age, during which the Indians colonised the islands in the Eastern seas and laid the foundations of greater India and at home brought about the fusion of Aryan and Dravidian cultures. There is nothing like it in the history of Hinduism, till we come to our own times and to the Gospel of Sri Ramakrishna Paramahamsa.

The synthesis of the Gita may be viewed from three standpoints viz.,

(1) That of the ways and means of religion (2) that of the ultimate Reality which is the end and aim of all religious endeavour, and (3) that of the contemporary schools of thought which deal with both the means and the end of religion.

(1) The Gita calls itself a Yoga-sastra. The message it delivers is called Yoga. The Avatar who delivers the

message is termed Yogeswara and the man who accepts the message and acts according to it is called a Yogi. Therefore, the word Yoga is the key to the Gita. This word is used in its primary sense of union and not in the secondary sense of thought-control as in Patanjali. The English word yoke and the Sanskrit word Yoga are cognate terms. Yoga thus means yoking together. In the Gita it is largely used in the sense of fellowship with God.

The opposite of Yoga is Sanga. If Yoga means union with God, Sanga means attachment to the world. And if a man who is in fellowship with God is called a Yukta, a man who is attached to the world is called a Sakta. The whole object of the Gita may be said to be to convert a Sakta into a Yukta, to convert a man of the world into a man of God. Sakta and Yukta are poles asunder, and the entire path of spiritual discipline lies between them. Further, the Gita speaks not only of Sakta and Yukta, but also of nitya-yukta or satata-yukta, that is, one who is in constant union with God. In other words the union should not be confined to moments of prayer and meditation but should be a constant sub-conscious feeling. That is the ideal set forth in the Gita.

The three well known paths to this union with God are Karma-yoga, Bhaktiyoga and Jnana-yoga that is, union through action, union through devotion and union through knowledge.* We have seen how in the Upanishads the path of jnana is stressed almost exclusively. The Gita on the other hand lays equal emphasis on all the three paths. Taking a hint from the Isa-Upanishad, it elaborates the doctrine of Karma-yoga and laying under contribution the teachings of the Bhagavata school of theism it develops its

* These are dealt with in detail below in Chapters IX to XII.

doctrine of Bhakti-yoga and adds these two to the doctrine of Jnana-yoga which it derives from the Upanishads. The originality of the Gita further lies in making these three paths almost inseparable. It is only for the sake of analysis that we sometimes speak of Karma-yoga, Bhakti-yoga and Jnana-yoga separately.

Another important point made out in the Gita is that this union or integration with God involves two other integrations, namely, integration with oneself and integration with the society in which one lives. Integration with oneself means bringing all the faculties of one's mind into harmony with one another so that there may be a singleness of purpose in life. An integrated personality is the first and foremost pre-requisite of spiritual life. The Gita stresses this on almost every page. In one place it calls this discipline Atma-samyama-yoga. Side by side with this self-integration there should be also social integration. One should be in harmony not only with oneself but also with the society in which one lives. The Gita says that the ideal devotee of God is a man who does not harass the world and whom the world does not harass. Integration with society is to be effected by every man doing his duty honestly and efficiently in the place which he occupies in society. This is the Gita doctrine of Swadharma. By every man acting according to his Swadharma, that is, by doing his own duty in a selfless manner, he promotes the good of the whole society (loka-sangraha). Thus the Yoga that is taught in the Gita is a remarkable synthesis of integration with oneself, integration with society and integration with the Supreme Spirit through Karma, Bhakti, Dhyana and Jnana. These three integrations are again reflected in the ritualistic formula—Yajna-Dana-Tapas — which is so often repeated in the Gita. Yajna is sacrifice offered to

God, Dana is gifts made to men and Tapas is the discipline of the self.

Nothing is more typical of the spirit of expansion and consolidation of the Gita than the way in which it extends the meaning of the traditional concepts of Yoga, Karma, Yajna and Dharma and connects all of them together in its gospel. As we have already seen, Yoga is not merely thought-control as in the technical Yoga-Shastra, but the whole of spiritual life which aims at union with the Supreme. Karma in the Gita does not mean mere obligatory or optional rites as in the ritualistic codes, but all human actions having any moral or spiritual value. So also Yajna in the Gita does not mean animal sacrifices, nor sacrifices of merely material objects, but all activities of man prompted by a spirit of sacrifice. A life of self-control is a sacrifice and a life of disinterested scholarship is also a sacrifice. Lastly, Dharma in the Gita is not simply the caste-duty of popular ethics, but the duty imposed on man by his own nature and tendencies as well as by his birth and profession, and it has always to be judged in the light of the end viz., Yoga, which it has in view. Thus the Gita everywhere follows the old tradition, but everywhere extends it in such a way as to re-create it. It retains the old Upanishadic ideal of Jnana, but balances it with Karma and Bhakti.

(2) In the Gita there is a synthesis not only of the ways and means of religious life but also of the various concepts connected with the end and aim of all religious endeavour. Saints and mystics all over the world have regarded the ultimate Reality, the goal of man's religious endeavour, in various ways. But all these may be said to fall into a few patterns:—

Firstly, the Reality may be symbolised as a place of bliss, a heaven or a paradise, a Vaikunta or a Deva Loka. In this case the aspirant becomes a pilgrim, and his progress in spiritual life is described as pilgrim's progress, as in Bunyan's well-known book. Secondly, the Reality may be looked upon as a person, a personal God or Iswara, a Saviour or an Avatar or a Devi. In this case the aspirant becomes a worshipper and the relationship between him and the object of his worship may be that of a servant towards his master, or that of a child towards its father or mother, or that of the lover towards the beloved. This is, of course, the most popular type of mysticism. Thirdly, the Reality may be looked upon as the immanent spirit. In this case the aspirant becomes a mystical poet like Wordsworth or Tagore to whom all objects in Nature become signs and symbols of one indwelling Spirit. This type of mysticism has been called Nature-Mysticism. Fourthly, the ultimate Reality may be looked upon as the transcendent spirit, called Godhead or the Absolute or Brahman. In this case the aspirant becomes a philosopher who regards the world not as something which reveals God but as something which hides Him and who therefore tries to look beyond its snares and delusions for the Reality he is seeking. Lastly, the Reality may be looked upon, not as a place of bliss, nor as a person of glorious qualities and powers, nor as the spirit immanent or transcendent but as a transfigured state of one's own consciousness. In this case the aspirant is not a pilgrim marching to a paradise, nor a worshipper longing for union with the personal God whom he worships, nor a poet having a vision of the Spirit behind the beauties of Nature, nor a philosopher arriving at the Eternal Truth, but a sleeper or a dreamer awakened from his sleep — awakened from all illusions to the one Reality of his own Self, which is also the Self of the universe.

It is remarkable that all these symbols of the ultimate Reality are employed in the Gita. Being a predominantly theistic scripture it naturally employs most frequently the symbol of a personal God identified with the Avatar who imparts the teaching. But other symbols also find a place in it. The words *Loka*, *Sthâna*, *Pada*, *Gati* and *Dhâma* are used to indicate the symbol of place. The words *Iswara*, *Purusha* and the pronouns *Aham*, and *Sah* are used to indicate the symbol of a personal God. The words *Vibhu*, *Atma*, *Jiva*, *Tat* etc., are used to indicate the symbol of the Immanent Spirit. The words *Avyakta*, *Akshara*, *Parah*, and *Brahman* are used to indicate the symbol of the transcendent Spirit. And lastly the words *Sthiti*, *Siddhi*, *Sânti* etc. are used to indicate the symbol of the state of consciousness. And what is most interesting is that two or more symbols are used in the same verse without producing any sense of incongruity.

Take for instance the following verses:—

‘This Unmanifested (Avyakta) is the Imperishable (Aksara). It is said to be the Ultimate Goal (Gati). Those who reach it never come back. That is my supreme Abode (DHAMA)’ (VIII, 21).

‘I am the goal and the support (gati, bharta), the lord and the witness, the abode (nivasah), the refuge and the friend. I am the origin and the dissolution, the ground (sthânam), the treasure-house and the imperishable seed’ (IX, 18).

Thus in the Gita we have a synthesis of the various concepts of the ultimate Reality as well as of the various ways and means of approach to that Reality.

(3) Again the greatness of the Gita lies in effecting a synthesis of all that was good in the contemporary schools

of religious thought. There are five or six such schools to which reference is made in it either directly or indirectly. It tolerates almost every belief prevalent at the time and gently points out how it may be improved. It is only such beliefs as are likely to lead to social disruption that it condemns. For instance, it denounces in scathing terms all atheists, materialists and free thinkers, as their doctrines lead to immorality and disruption of the social order. The reference here is probably to those who later came to be called Charvakas.

The second group whose practices we may consider in relation to the teaching of the Gita consists of Vedic ritualists (those who later came to be called Mimamsakas). The Gita gives rites and ceremonies their due place in religious life but condemns the ritualists who make a fetish of them and say that there is nothing higher than ritualism in the teaching of the Veda. Along with the ritualists we may mention the polytheists who worship many gods and pray for material benefits or heavenly rewards. The Gita says that they may have their reward. They may go to heaven and enjoy the celestial pleasures of the gods but they have to return to the world of mortals when their merit is exhausted and become again subject to death and rebirth. On the other hand those that worship the one Iswara not for any rewards but only for His fellowship learn to live in Him and enjoy eternal happiness.

The next group to which reference is made consists of Vedantic quietists. These took their stand on the Jnana-Kanda of the Veda, as the ritualists did on the Karma-Kanda. They believed that one should desist from every kind of activity if one wished to get moksha. According to them, every action led to bondage as its consequences had to be experienced in another life through rebirth. There-

fore, they taught that moksha or freedom could come only through contemplation and not action. One should, therefore, retire from the world altogether, become a recluse and spend one's time exclusively in contemplating on Brahman, the ultimate Reality. We may say that the whole of the Gita is a long protest against such a view. The Gita of course accepts the principle of sanyasa or renunciation but gives it a higher and healthier interpretation in the same way as it accepts the principles of Yajna or sacrifice and gives it a higher interpretation. Sanyasa according to it is not renunciation of all works but renunciation of all selfish motives which generally prompt men to work. It says that he who does the work he ought to do and does not seek its fruit is a true sanyasin. A true sanyasin is he who takes part in all activities that fall to his lot in life but offers them to God in the spirit of a sacrificer. His renunciation is internal, not external. He lives in God but works in the world as His agent and serves His purposes. This is the Gita's great message of Karma-yoga. This is the reply which it gives to the Vedantic quietists.

We may next consider the relation of the Gita to the metaphysicians and psychologists of the age whose followers later constituted the schools of Sankhya and Yoga. There is no doubt that, at the time of the Gita, Sankhya and Yoga were no rounded systems of thought. They were still in a rather fluid state. However, the Gita assimilates some of their doctrines in its exposition of the Upanishadic philosophy. It includes Kapila, the reputed founder of Sankhya, among the Vibhutis or manifestations of God and tries to work the speculations of that great thinker into its synthesis.

The following are some of the features of Sankhya school pressed into service by the Avatar of the Gita. The Gita accepts the concept of Prakriti with its three gunas —

Sattva, Rajas and Tamas — and the evolution of the twenty four tattvas. It admits that our actions are to be attributed to the forces of Prakriti and the impression that the self is the doer is a delusion. It also admits that the liberated soul is free from this delusion, knows his own true nature and transcends the three gunas of Prakriti. But the Gita alters the trend of the whole Sankhya thought by its Upanishadic conception of the one Purusha, called Parama Purusha or Purushottama, of whom the other purushas are only individual manifestations. And this supreme Purusha is not simply a witness of the changes of Prakriti, as in the Sankhya school. He is also the governor. Prakriti is His prakriti, subject to him. Its changes are directed by His will. Prakriti is His lower manifestation, while the souls (jivas) are His higher manifestation. As Prakriti is thus only an aspect of God, contact with it is no evil. On the contrary, it is only by working in conjunction with it to carry out the purposes of God that the individual can get his salvation. Again unlike the Sankhya school the Gita teaches that the liberated soul is not only free from the thraldom of Prakriti but also in conscious union with God. He lives in Him and becomes one with Him.

Thus at every stage the atheistic dualism of the Sankhya is avoided by the Avatar of the Gita. He simply makes use of the Sankhya analysis of nature and human personality to popularise the teaching of the Upanishads. The skilful way in which the technical terms of Sankhya are employed in the Gita to express the universal religious experience of men is well illustrated by its use of the words, Sattva, Rajas and Tamas. If we regard these three terms simply as the technical scientific jargon of the Sankhya, we miss a good deal of the teaching of the Gita. If, on the other hand, we regard them as referring to the moral, the emotional

and the animal nature of man respectively, some of the verses in which they occur throw light on the universal human experience. We may admit that the Sankhya analysis and its account of evolution have now been superseded and have given place to more scientific theories. But that does not invalidate the teaching of the Gita which is ultimately based on religious experience.

The relation of the Gita to Patanjali's Yoga system is similar to its relation to Kapila's Sankhya. In fact there is no essential difference between the Sankhya and Yoga systems except that the latter makes a faint mention of Iswara and prescribes a graded course for reaching Kaivalya or isolation from Prakriti. Patanjali who later systematised Yoga accepts the Sankhya dualism of Purusha and Prakriti and believes in the theory of the evolution of the universe from the juxtaposition of Purusha and Prakriti. He defines Yoga as *Chitta-Vritti-Nirodha* or the stopping of the movements of the mind and he prescribes a system of graded exercises for achieving this end. But the Gita, as we have seen, rejects the dualism of Sankhya and uses the word Yoga in a far wider and more varied sense. It uses the term sometimes to denote power, well-being, and synthesis. But above all, as we have already said, it uses it in the sense of union or fellowship with God. It is only in Chapter VI that it uses the word in the sense of mental concentration as in Patanjali. Here and elsewhere the Bhagavan of the Gita makes mention of some of the steps of the graded system of Pantanjali but not at all in a rigid and systematic manner. The upward way in the Gita is a natural slope, not an artificial staircase or ladder. The teacher takes particular care that the regulations he prescribes are not harsh. He advocates moderation in eating and sleeping and not

severe fasts or vigils. He advises no difficult postures or prolonged breathing exercises. He severely condemns all mortifications of the flesh. In a word the Yoga of Patanjali's system is a mere channel of mental discipline while the Yoga of the Gita is an ocean of spiritual life.

Lastly, the relation of the Gita to the Bhagavata school of theism is particularly intimate, as the very name Bhagavad Gita shows. There is no doubt that the Gita's emphasis on Bhakti is derived from this source. Also the doctrine of Prapatti according to which a man who wishes to be saved has to surrender himself absolutely to God and pray for His forgiveness and mercy was originally a Bhagavata doctrine. It is also given expression to in the Gita in the following well known verse:—

“Setting aside all rules of Dharma, come unto Me alone for shelter. Do not grieve. I will release thee from all sins.”

The emphasis on the personal aspects of God making the Gita primarily a theistic scripture and not a mere philosophical treatise is also due to the Bhagavata religion. Some critics even go to the length of saying that the nucleus of the Gita was a Bhagavata manual and that it gradually grew into its present form. This is an exaggeration. For the message of the Gita is much more comprehensive and profound than that of the Bhagavata theism. Also the numerous echoes that we find in the Gita from the Upanishads, specially the Kathopanishad, and the use of the term Brahman in all the three Upanishadic meanings of the impersonal Absolute, the personal God, and the immanent Spirit are a proof of the fundamental Upanishadic basis of the Gita. But it must be admitted that a warm current of

love and devotion to a personal God — Vasudeva — flows from the Bhagavata school into the Bhagavad Gita.

Thus we have in the Gita a grand synthesis not only of the various ways and means of religion, not only of the various concepts symbolising the ultimate Reality but also of the various schools of religious thought prevalent at the time when this great scripture came into existence. We have already compared the Gita to the Ganges. To continue the figure we may say that many tributaries join it in its course from the Mimamsa, the Vedanta, the Sankhya, the Yoga, and the Bhagavata regions. But the main stream comes from the Himalyan heights of the Upanishads. Lower down the stream if we taste the water we cannot say from what tributary it comes. The waters mix perfectly, and it is all one stream. Modern scholarship has no doubt discovered a few inconsistencies here and there in the teaching. But they are only in details which are of no significance. We may say, therefore, that once in the history of Indian thought a grand synthesis was achieved. All schools were harmonised and from a common platform went forth an appeal for Yoga or union with God. The Gita calls upon all without distinction of Varna or Ashrama to lead a holy life, to seek refuge in the Spirit, to look upon all creatures as aspects of one Reality and to perceive behind the claims of every duty, the stern voice of God. That is why though it is addressed to a soldier on the battle field it comes home to all of us. In a verse which Sankara regards as the very essence of the scripture, the Gita says:—

“He who does my work and looks upon Me as his goal, he who worships Me without other attachments and who is without hatred towards any creature — he comes to Me, O Arjuna.”

III. THE PRESENT RENAISSANCE

We have said above that the Upanishads represent the first Renaissance in the history of Hinduism and that the Gita and the epics in their final form represent the second Renaissance. The third Renaissance came in the fourth and fifth centuries of the Christian era and gave us the early Puranas, Tantras, and in their systematised form the Darsanas. The fourth came in the seventh and eighth centuries and gave us the Bhakti poetry of the Alwars and Nayanmars of Southern India and the Advaita philosophy of Sankara. The fifth came in the twelfth and thirteenth centuries and gave us the theistic systems of Ramanuja, Madhva and Saiva-Siddhanta. The sixth came in the fifteenth and sixteenth centuries and gave rise to the great Bhakti movements in Northern India connected with the names of Ramananda, Chaitanya, Vallabha and the saints of Maharashtra. The seventh came in the nineteenth and the twentieth centuries and is still continuing. The morning star of this Renaissance was Ram Mohan Roy, the founder of the Brahmo Samaj. And after the pioneering work done by the Brahmo Samaj and the Arya Samaj and the activities of the Theosophical Society, the actual Renaissance may be said to begin with the teachings of Sri Ramakrishna Paramahamsa which cover the entire orbit of Hinduism. This modern Renaissance has enriched our religious literature with the lectures of Swami Vivekananda, the poems of Tagore, the message of truth and non-violence of Mahatma Gandhi, the "Life Divine" of Sri Aurobindo and the reinterpretation of Hindu Philosophy by Dr. Radhakrishnan — to mention only a few of its achievements.

This Renaissance differs from all the previous Renaissances in two important respects. Firstly, during its time,



India is no longer separated from the rest of the world. In fact, the Renaissance itself is India's reaction to all the forces that began to operate in the country as a result of the British conquest — forces represented by Christian missions and English education which opened for us the doors of European science, European history and European political institutions. Secondly, the present Renaissance is not confined to religion. It covers the entire field of national life. If, as we have said, the age of the Upanishads is one of religious revolution and the age of the Bhagavad Gita is one of expansion and consolidation, the present age is one of all-round reconstruction. The work of reconstruction is proceeding on all fronts at a rapid pace especially after India gained independence. We are today striving hard to bring into existence a welfare State, a socialistic pattern of society, a balanced and self-supporting economy and an integrated system of education and fine arts. But all these secular activities represent only the body of the nation. Its soul is the moral and religious idealism of the people. And there is a good deal of work to be done in this direction so as to make our religion a live force among the common people prompting them to lead purer and more purposeful lives. The religion has to be freed from the entanglements of the caste system, its rituals have to be simplified and made meaningful, its beliefs have to be cleared of all the superstitions of a primitive mythology and legendary history, its priests have to be well educated and trained for their duties, and its essential doctrines have to be taught in the light of modern knowledge in all the educational institutions of the country. In all this work we cannot have better sources of inspiration than the words of wisdom contained in the Upanishads and the Bhagavad Gita which

strike for us an unmistakably universal note in religion. Some of the well known verses from these scriptures, classified according to the subjects they deal with and arranged in a logical order, may well become a grammar of spiritual life. A humble attempt in this direction is made in the following chapters.

PART I

CHAPTER I

SCRIPTURES AND TEACHERS

“Scriptures and Teachers are only the sign-posts on the Way”.

Every well-established religion has its own authoritative canon. Christianity has its Bible, Islam has its Koran and Buddhism has its Tripitaka. Similarly Hinduism has its Vedas. But Hinduism is rather unique in that it has no single founder. It is an ethnic religion like judaism, not a creedal religion like Christianity or Islam. Its history coincides with the history of the race which produced it. It did not come into existence suddenly along with the life of a single individual as Christianity did with the life of Christ and as Islam did with the life of Mohammad. It grew slowly as the spiritual experiences of a great many seers came to be handed down from generation to generation and looked upon as a holy tradition. It has no definite creed by subscribing to which one can become a Hindu. It is much more complex and has much greater variety than the creedal religions of the world. In fact one may almost say that Hinduism is more a league of religions than a single religion. Hence its well-known spirit of toleration and respect for the other religions of the world. It looks upon all religions as so many ways leading to a single goal. At the same time it insists on every man following his own religion accepting its authority and practising the disciplines it prescribes. This double spirit of toleration towards other religions and unswerving faith in one's own religion is very well brought out by the well-known verses in the Bhagavad Gita. The Avatar of the Gita says on the one hand “How-

soever men approach me, even so do I accept them" and on the other hand "Better one's own Dharma though imperfect than the Dharma of another well-discharged. Better death in one's own Dharma: the Dharma of another is fraught with fear".

Religions which have no authoritative scriptures and which do not insist on faith in them will never have any strength, however reasonable their teachings may be. When a religion admits that it believes equally in all the scriptures of the world, and takes the best in each of them, it becomes only eclectic and lifeless. Garlands of flowers gathered from various trees may appear at first rather attractive but they fade away in a day and will soon become dry as dust. It is only a living tree that can produce crops of fresh flowers every day. Every great religion is a living tree which produces flowers of its own in every season.

In former times it was believed that the authoritative scriptures of every world-religion were directly inspired by God. Christian theologians used to maintain the principle of verbal inspiration. And even now the orthodox view in Hinduism is that the Vedas are uncreated and eternal. Similar views are held by the teachers of other religions. But it is one thing to recognise an authoritative canon and quite another to say that every word of it is either eternal or directly inspired by God. It should be remembered that the divine light comes to us through human channels and is therefore conditioned by human limitations. Even the saviours, prophets and avatars belong to a particular age and so their teachings are conditioned by the limitations of that age. Therefore, it is but reasonable to hold that the principle of authority applies only in general terms to the whole body of scriptures which every great religion holds as sacred. This is tacitly admitted by every

religion when it emphasises some parts of the canon and allows others to fall into desuetude.

It is very important that we should be able to discriminate between the husk and the living seeds. All references in any scripture to the scientific, sociological or economic beliefs of the age which produced that scripture belong to the husk. They cannot be put on the same level as the spiritual truths taught by that scripture. Those beliefs are bound to change from age to age. Therefore, those who insist on the equal validity of the scientific beliefs and spiritual truths of the scripture do a great dis-service to religion.

It is for this reason that we regard the living tradition connected with a religion as important as the scriptures themselves. Religions which confine themselves to the authority of a particular scripture and do not recognise the importance of teachers who belong to the tradition flowing from that scripture become stunted, as they arrest a natural growth. A great teacher is a living scripture. His authority helps to preserve what is vital in the original revelation. The Taittiriya Upanishad significantly says that when a student of the Veda has any doubts regarding what is to be done in certain circumstances, he should seek the guidance of a teacher of irreproachable character and do as he does. Hinduism accordingly lays great stress on the sanctity of a guru. It teaches that a guru should be looked upon as almost equal to a god and the teaching imparted only by the living voice of a guru can become fruitful. But this principle, like all good principles, may easily be exaggerated. It is not always easy to find a man who has all the qualifications of a guru. Sri Ramana Maharshi, therefore, wisely observes that a guru need not always have a human form. One's own Ishta-Devata may become one's guru and give him all the light that he needs.

It is well known that the scriptures of Hinduism are divided into two classes — the Sruti and the Smriti. The Sruti consists of the four Vedas and each Veda consists of four parts — namely, the Mantras, the Brahmanas, the Aranyakas, and the Upanishads. The Mantras are hymns addressed to various gods and goddesses. The Brahmanas are explanations of the Mantras and of the rituals to be performed. The Aranyakas are meditations on the meaning of the mantras. And the Upanishads are mystical treatises revealing the highest truths. These are supremely authoritative. The Smriti consists of the Codes of Law, the Itihasas or Epics, the Puranas, the Agamas, and the Darsanas. These are all secondary scriptures. Their authority is derived from the Sruti. They only develop the various aspects of the Sruti. The Itihasas and the Puranas may contain some historical materials. But their object is not to give historical facts but to teach religious truths. They are religious treatises not historical ones. They exemplify the truths of the Veda by means of chronicles, legends and stories. The Agamas are sectarian scriptures giving details of worship of the principle deities, namely, Vishnu, Siva and Sakti. Hence they are divided into three classes—Vaishnava, Saiva and Sâkta. The Darsanas are philosophical treatises which develop the philosophical aspect of the teaching of the Veda.

The Upanishads, the Brahma-sutras and the Bhagavad Gita which is a part of the Mahabharata are called the Prasthana Traya — the triple authority. The Upanishads occur at the end of each Veda and are therefore called Vedantas. They contain the highest teachings of Hinduism. The Brahma-sutras are only discussions regarding the interpretations of the various passages of the Upanishads. The Bhagavad Gita contains the essence of the Upanishads

in the attractive form of a historical dialogue. All schools of philosophy accept the authority of the Prasthana Traya, though they give their own interpretations of them in their commentaries.

There can really be no end to the production of new scriptures in conformity with the teachings of the Veda. Every age may produce its own scriptures in the future, as in the past, to give guidance to men in carrying out the principles of the Veda in the altered conditions of the time. Hinduism certainly contemplates the production of new scriptures, as it does the advent of new Avatars and the promulgation of new laws—all in conformity with the spirit of the Veda. For instance in our own generation the teachings of Mahatma Gandhi on truth and non-violence are in the process of becoming a new scripture. The oracles of God who is eternal never cease to function.

At the same time we should not forget that all scriptures are only means to an end and not ends in themselves. The end is God-realisation. The knowledge of scriptures is one thing and the knowledge of God is quite another. If the former does not lead to the latter it is quite useless. Sri Ramakrishna Paramahamsa has a very instructive parable on this point. If a man gets a letter from his village asking him to bring a number of things from the city, he has to acquire those things and take them home and not simply get by heart the list of things contained in the letter. Similarly, we have to carry out the teachings of the scriptures, put into practice the principles which they advocate and acquire the qualifications which they lay down before we go back to our home in God. Every scripture is a way leading to our true home. We should reach the home and not linger on the road.

1.* यः शास्त्रविधिमुत्सूज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥

But he who discards the scriptural law and acts as his desires prompt him — he attains neither perfection nor happiness nor the highest state.

2.* तस्माच्छास्त्रं प्रमाणं ते कार्यकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहाहसि ॥

Therefore let Scripture be thy authority in determining what ought to be done and what ought not to be done. Knowing the scriptural law thou shouldst do thy work in this world.

B.G. XVI, 23, 24.

3. श्रवणायापि बहुभिर्यौ न लभ्यः श्रृण्वन्तोऽपि बहवो यं न
विद्युः । आश्रय्यौ वक्ता कुशलोऽस्य लब्धाऽश्रयो ज्ञाता
कुशलानुशिष्टः ॥

“He who cannot be heard of by many and whom many, even hearing, do not know — wonderful is the man who can expound Him, and adept is the man who can find Him. And wonderful indeed is the man who can know Him, even when taught by an expert.

4. न नरेणावरेण प्रोक्तं एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान्हतक्यमणुप्रमाणात् ॥

“When taught by an inferior man, it (the self) is not easily known, even though often meditated upon. Unless it is taught by a different man, there is no way to it, for it is inconceivable, being subtler than the subtle.

Ka. U.

5. उत्तिष्ठत जाग्रत प्राप्य वरान्निवोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥

Arise, awake, obtain the best teachers and learn of them. Sharp as the edge of a razor, hard to cross and difficult, is that path — so the sages say. Ka. U.

6.* ब्रह्मविदित्र वै सोम्य भासि को नु त्वानुशशासेत्यन्ये
मनुष्येभ्य इति ह प्रतिजरे भगवांस्त्वेव मे कामं ब्रूयात् ।
श्रुतं मे भगवदश्येभ्य आचार्याद्वै विद्या विदिता साधिष्ठं
प्रापतीति ॥

“Verily, my boy, you are shining like one who knows Brahman. Who has taught you?”

He replied, “Others than men. But, Sir, I wish that you teach me. For I have heard from persons like you that only knowledge which is learnt from a teacher leads to real good.” Ch. U.

7. यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिना ह्यर्थाः प्रकाशन्ते महात्मनः ॥
प्रकाशन्ते महात्मन इति ॥

When these subjects are taught to a high-souled person who feels the highest devotion to God and to his Guru as to God himself — then will they shine forth, then will they shine forth indeed. S. U.

8.* वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर
स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा
व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् ।
कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्याय-
प्रवचनाभ्यां न प्रमदितव्यम् ॥

Having taught the Veda the teacher instructs the pupil :—

“Speak the truth! Do thy duty! Do not neglect the study of the Veda! After bringing to thy teacher the reward that is pleasing to him, do not cut off the line of thy progeny! Do not swerve from truth! Do not swerve from duty! Do not neglect well-being! Do not neglect prosperity! Do not neglect the study and the teaching of the Veda!

9.* देवपितृकार्यभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो
भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवव्यानि
कर्मणि तानि सेवितव्यानि नो इतराणि । यान्यस्माकं
सुचरितानि तानि त्वयोपास्यानि नो इतराणि ॥

“Do not neglect the rites due to the gods and thy ancestors! Let thy mother be to thee like a god! Let thy father be to thee like a god! Let thy teacher be to thee like a god! Let thy guest be to thee like a god! Whatever actions are blameless — those should be performed and not others. Whatever good practices there are among us — they are to be adopted by thee, not others.

10.* ये के चास्मच्छ्रेयांसो ब्राह्मणाः तेषां त्वयासनेन प्रश्वसितव्यम् ।
श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । हिया
देयम् । भिया देयम् । संविदा देयम् ।

“Whatever good Brahmanas there are superior to us — they should be given a seat and served by thee. Whatever thou givest — give it with faith, not without faith. Give generously, give with modesty, with fear, with sympathy.

11.* अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ।
ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलक्ष्या धर्म-
कामाः स्युः । यथा ते तत्र वर्तेन्न । तथा तत्र वर्तेथाः ।
अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता

आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेन् ।
 तथा तत्र वर्तेथाः । एष आदेशः । एष उपदेशः । एषा
 वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् ! एवमु
 चैतदुपास्यम् ॥

“If there should be any doubt in thy mind with regard to any deed or with regard to conduct — in that case conduct thyself as Brahmanas do who are competent to judge, who are devoted, but not led by others, and who are not harsh lovers of virtue.

“And then with regard also to persons who have been spoken against, conduct thyself towards them as Brahmanas do who are competent to judge, who are devoted, but not led by others, and who are not harsh lovers of virtue.

“This is the rule; this is the teaching. This is the secret of the Veda. This is the command. Thus should one observe. Thus indeed should it be observed.” T. U.

CHAPTER II

FAITH, REASON AND KNOWLEDGE

“Faith is a flash of light in darkness, Knowledge is the unfading light of day, and Reason is the road that lies between.”

The counter part of authority in religion is Sraddha or faith. Man cannot live without faith of some sort. If today by any accident all the temples, churches and mosques in the world are destroyed, and the scriptures of all religions are burnt, the faith of man is bound to create again new temples, churches and mosques and produce new scriptures to satisfy his religious instinct. We, human beings, are surrounded by a mystery on all sides. Even this visible world is a great mystery. And the worlds beyond our ken are still greater mysteries. All creation is a mystery and it is with the aid of faith and reason that we grope our way through it.

Faith is a tremendous force not only in religion but in all departments of life. Faith in a military leader helps an army to victory. Faith in a national leader helps a nation to success. Faith in a doctor cures a patient. And we see that, in this country, faith in a mantra enables even an ordinary man to effect miraculous cures of even a deadly snake-bite.

In the history of nations it is the ages of faith that are crowded with heroic achievements. Ages of scepticism and rationalism are comparatively sterile. In a remarkable verse, the Bhagavad Gita says “Man is of the nature of his faith, what his faith is, that verily he is”. The enemy of faith is

doubt (samsaya). And the Gita soundly declares that a man who ever doubts goes to ruin.

But doubt and reason have their own part to play in religious life, though an inferior one. The respective functions of faith and reason are exactly those of a poet and a critic. A poet is a creator; a critic is an interpreter. It is the duty of the critic not only to interpret the creations of the poet, but also to point out their shortcomings. Similarly reason has to point out what is wrong, or out of place or out of date in faith. In short, faith should be above reason and not against it. There are some things in religion which are above the reach of reason but which can be grasped only by faith. But there are a good many things included in traditional religion on which reason can exercise its authority. For instance there are animal sacrifices and religious persecutions which have become out of date with the progress of man. In all such cases it is reason that should come to our aid and help us to discriminate between what is permanent and what is temporary in the teachings of scriptures. Thus though reason is below faith it has an important part to play in religious life. If reason is totally divorced from faith, the latter becomes blind faith and will do more harm than good. In Hindu philosophy reason is assigned a very important place. Its function is to convince a man of the truth of the scriptural revelations. Tarka or logic may not be able to reveal God to us but it can certainly clear away all our misconceptions regarding Him.

Faith again has always to be tested by practice. Just as in science we first take on trust statements given in textbooks and then test their validity by experiments in laboratories, so also in religion we have to take scriptural statements on trust and test their truth by experiments in the laboratories of our own hearts and lives. In this way we

should make the experience of ancient sages our own. It is only then that we derive the full benefit of our study of scriptures. Thus faith has to be supplemented at every step by reason and practice.

An important question is raised at the beginning of the seventeenth chapter in the Gita, about the relation between scriptural authority and independent faith. Arjuna asks Krishna "What is the nature of the worship of a man who has faith but does not strictly follow the ordinances of scriptures?" The answer given is that that depends upon the nature of the man's faith. One man's faith may lead him to the worship of true God but another man's faith may lead him to the worship of false gods and demons. Therefore the best kind of worship is that in which both scriptural authority and individual faith co-operate. For, while the worship in which scriptural ordinances are followed without individual faith is only sterile, the worship in which scriptural authority is set aside and individual notions are followed and acted upon may be positively harmful. Especially in the early stages of religious life the individual should act in accordance with the scriptural authority. Otherwise he may fall a victim to mere egotism. Freedom from authority can only be acquired by a long process of discipline and obedience. Till this freedom is gained, doubt will continue to haunt the mind of the man of faith especially if he is a man of wide culture. The more cultured a man is the more often is he assailed by doubt. When we acquaint ourselves with the conclusions of modern science, especially those of astronomy and also when we make an impartial study of all the great religions of the world, we may find that many of our cherished notions are undermined. But this only means that our faith should progress and go on to a higher stage. Doubt and reason may upset faith for sometime, but faith has to

return, not of course the old faith. Else there would be no progress. Proceeding thus by stages we have to reach our goal where perfect knowledge replaces faith. Then we shall not only believe but also see. In other words 'Sraddha' then blossoms into 'Jnana'. For Sraddha is only the spark of divinity in man, but jnana, as some Hindu mystics say, is God Himself.

1.* श्रद्धावॉलभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परं शान्तिमचिरेणाद्विगच्छति ॥

He who is full of faith and zeal and who has subdued his senses obtains divine knowledge ; and when he has obtained it, he soon gains supreme peace. B.G. IV - 39

2. अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

But the man who is ignorant and has no faith and who always doubts goes to ruin. There is neither this world nor the world beyond nor happiness for the man who always doubts. B.G. IV - 40

3. योगसंन्यस्तकर्माणं ज्ञानसञ्छन्नसंशयम् ।
आत्मवन्तं न कर्मणि निबन्धन्ति धनञ्जय ॥

Works do not bind the man, O Dhananjaya, whom Yoga prompts to selfless action and whose doubts are destroyed by divine knowledge and who ever possesses his soul.

B.G. IV - 41

4.* तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥

Therefore, having cut asunder with the sword of knowledge this doubt in thy heart, which is born of ignorance, betake thyself to Yoga and arise, O Bharata. B.G. IV - 42

5. अश्रद्धानाः पुरुषा धर्मस्यात्य परन्तप ।
अप्राप्य मां निर्वर्तन्ते मृत्युसंसारवर्त्मनि ॥

Men who have no faith in this doctrine do not come to me, O dreaded Arjuna, but return to the path of death and birth.

B.G. IX - 3

6.* सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥

The faith of every man, O Bharata, is in accordance with his natural disposition. Man is of the nature of his faith; what his faith is, that verily he is.

B.G. XVII - 3

7. अश्रद्धया हुतं दत्तं तपस्तसं कृतं च यत् ।
असदित्युच्यते पार्थं न च तत्प्रेत्य नो इह ॥

Whatever offering or gift is made, whatever austerity is practised, whatever rite is performed — if it is done without faith, it is called “Asat”. O Partha. It is of no account here or hereafter.

B.G. XVII - 28

8.* नैषा तर्केण मतिगापनेया प्रोक्तान्येनैव सुज्ञानाश प्रेष्ट । यां
त्वमापः सत्यधृतिर्वनासि त्वादङ्गं नो भूयान्नचिकेतः प्रष्टा ॥

Not by argument is this knowledge obtained. But, O dearest, when taught by another, it is easy to understand. You have obtained it now, holding fast to truth. May we always have an enquirer like you, O Nachiketas!

Ka. U.

9. नैव वाचा न मनमा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥

Not by speech, not by mind, not by sight can He be reached. How can He be apprehended unless one says to oneself that He is ?

Ka. U.

10.* अस्तीत्येवोपलब्धव्यस्तत्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥

It is by saying "He is" that He is to be apprehended together with His twofold nature. His real nature reveals itself to those who apprehend that He is. Ka. U.

CHAPTER III

GOD'S CREATION

"In God's creation law is the form and will is the substance."

God's creation of the universe is a mystery. How this universe came into existence and how this is going to end we shall probably never know. Nor is it strictly necessary for our purpose here. The Gita says, "Mysterious is the origin of beings, manifest is their midmost state and mysterious again is their end". Modern science has come to the conclusion that the cosmos came into existence about five billion years ago, that the solar system was formed about five thousand million years ago, that our earth took its present shape about two thousand million years ago, that life made its appearance on this planet about a thousand million years ago and that man made his appearance ten million years ago. We are also informed that the sun around which our tiny planet revolves is only a medium-sized star in a corner of a huge galaxy of stars called the milky-way and there are innumerable such galaxies spread out in boundless space. In fact, using the two hundred inch telescope, astronomers have found more galaxies in space than the stars in our own galaxy which is supposed to contain more than a hundred thousand million stars. And some of these galaxies are at such enormous and unimaginable distances that light from them travelling at the rate of one hundred and eighty six thousand miles per second can reach us only after five thousand million years. It seems to be now well-established that the more power-

ful the telescope which we use, the greater is the number of galaxies that we can see, and we can see them only as mere faint patches of light.

It is in the light of such facts that we have to consider the accounts of creation given in some of the ancient scriptures of the world. Obviously those accounts are only fanciful and poetic and not scientific. It is a mistaken ingenuity to try to square them with the findings of modern science. Scriptures are intended to give us instruction on the internal world of spirit and not on the external world of matter. Therefore we should concentrate our attention on the attitude of great seers and prophets of the world to God's creation as a whole. The prophets are never carried away by the mere phenomena which they observe around them, as some scientists are. They never ignore the source of these phenomena, they never think that nature has an independent existence of its own, and never commit the mistake of imagining that the whole cosmic drama is evolving of its own accord. On the contrary, what characterises their attitude is the burning sense of the presence of God behind every phenomenon. For instance an Upanishadic seer exclaims: "It is through fear of Him that the wind blows, it is through fear of Him that the sun shines, it is through fear of Him that the fire burns and it is through fear of Him that death runs across the world". Another seer exclaims, "It is by the command of the Eternal that heaven and earth stand apart and it is by the command of the Eternal that what are called moments, hours, days, nights, half-months, months, seasons, and years — all stand apart". And a third exclaims, "The Infinite is below, He is above, He is behind, He is in front, He is to the south, He is to the north, He is indeed all this". The Avatar of the Gita points out that nature is the

mother of all beings, but that He Himself is the generating Father. Accordingly, the prophets never lose sight of either the organic unity of the universe or its inseparability from God. They significantly compare God and His creation to a spider and its web. As a spider produces its web from its own body so does God project Himself into His creation.

One great poet in the Taittiriya Upanishad with profound insight traces the cause of spiritual evolution on the earth and suggests to us the basis on which a great civilization can be raised. He points out in effect that evolution has proceeded from matter to life, from life to mind, from mind to intelligence and from intelligence to perfect bliss. Or, to put it more concretely, the evolution has proceeded from stones to plants, from plants to animals, from animals to men and from men to the Supreme Spirit. The beginning and the end of this grand cosmic process are shrouded in mystery. For, they are beyond time. The timeless Spirit divides itself in time into spirit and matter. At the first stage of the evolution it is all matter and the spirit is dormant. At the second stage the spirit makes its appearance as life and begins to rule matter. At the third stage mind or consciousness is evolved and gains further control over matter with which it is associated. At the fourth stage represented by man, intelligence and reason come into play and dominate matter. And finally at the last stage the spirit reaches perfection, comes into its own and the matter lies dormant in it. It will be observed that in this mighty process of evolution as spirit gains in power, matter shrinks away and that, in between the beginning and the end, we have dual beings consisting partly of spirit and partly of matter and that perfection of spirit is the goal towards which all are marching. Therefore, as man is nearer the goal than a stone or a plant or an animal, so

is a saint nearer the goal than a sinner. This profound law of spiritual progression which the Upanishadic seer observed in the universe has become the basis of Hindu civilisation. For, according to Hindu writers teachers and law-givers, every movement in society or in the history of nations has to be tested by this law. Its worth has always to be estimated by the spiritual values which it helps to generate. That society is the best which gives the highest place to the spiritual values of truth, righteousness, beauty and love, a lower place to the intellectual values of cleverness, dexterity and skill and a still lower place to the physical values of strength, solidity and speed. That civilization is again the best which lays the greatest stress on spiritual values and subordinates all physical and intellectual values to them. In their long and chequered history the Hindus have tried with varying success to uphold this ideal of spiritual progression in all spheres of life — social, educational, ethical and religious. Therefore one may say that the law of spiritual progression is the master-key to Hindu civilization.

1. अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥

Mysterious is the origin of beings, manifest their intermediate stage, O Bharata, and mysterious again is their end. What is there for grief in this? B.G. II - 28

2. मयाध्यक्षेण प्रकृतिः सूयते सच्चराच्चरम् ।
हेतुनामेन कौन्तेय जगद्विपरिवर्तते ॥

Under my guidance Nature gives birth to all things — those that move and those that do not move; and by this means, O son of Kunti, the world revolves. B.G. IX - 10

3.* मम योनिर्महद्व्रह्मा तस्मिन् गर्भे दधाम्यहम् ।
सम्भवः सर्वभूतानां ततो भवति भारत ।

Great Nature is my womb; in that I place the germ; and from there is the birth of all beings, O Bharata.

4. सर्वश्रोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां व्रह्म महायोनिरहं वीजप्रदः पिता ॥

From whatever wombs living forms may arise, O son of Kunti, great Nature is their womb, and I am the generating Father. B.G. XIV - 3,4.

5.* स्वभावमेके कवयो वदन्ति कालं तथान्ये परिसुह्यमानाः ।
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते व्रह्मचक्रम् ॥

Some wise men, being deluded, speak of Nature (as the first Cause), others likewise of Time. But it is by the power of God that this cosmic wheel is made to turn.

6. येनावृतं नित्यमिदं हि सर्वे ज्ञः कालकारो गुणी सर्वविद्यः ।
तेनेशितं कर्म विवर्तते ह पृथिव्यतेजोनिलखानि चिन्त्यम् ॥

He who always envelops this world, who is the knower and the author of time, who is the possessor of qualities and of all knowledge — it is by His command that this work of creation unfolds itself — that which is regarded as earth, water, fire, air and ether. S.U.

7. ओं व्रह्मवादिनो वदन्ति ॥ किं कारणं व्रह्म कुतः स्म जाताः
जीवाम केन क्वच संप्रतिष्ठाः । अधिष्ठिताः केन सुखेत-
रेषु वर्तमहे व्रह्मविदो व्यवस्थाम् ॥

Those who discourse on Brahman say: What is the cause? Is it Brahman? Whence are we born? By what

do we live? Where is our final rest? O ye who know Brahman, tell us — at whose command do we abide in pleasure or pain?

S. U.

8.* कालः स्वभावो नियतिर्यद्वच्छा भूतानि योनिः पुरुष इति चिन्त्यम् । संयोग एषां नत्वात्मभावादात्माप्यनीशः सुखदुःखहेतोः ॥

Time, one's own nature, necessity, chance, the elements, the female womb, the male energy — should these be considered as the cause? It cannot be their combination either, because of the existence of the soul. But the soul also is powerless in respect of the cause of pleasure and pain.

9.* ते ध्यानयोगानुगता अपश्यन्देवात्मशक्तिं स्वगुणैर्निर्गूढाम् । यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥

Those who were devoted to meditation and concentration saw the power of God Himself, hidden in its own qualities. He is the One who presides over all these causes, from 'time' to the 'soul'.

S.U.

10. तथा सोम्येति होवाच । सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥

"Be it so, my boy. In the beginning, there was Being alone — One only without a second. Some people say that in the beginning there was non-being alone, one only without a second and that from that non-being Being was produced.

11. कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः सज्जायेतेति । सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥

“But how indeed could it be thus, my boy?” said he. “How could Being be produced from non-being? No, my boy, in the beginning this was Being alone — One only without a second.

12. तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेजो
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत । ता आप
ऐक्षन्त वश्वयः स्याम प्रजायेमहीति ता अन्नमसृजन्त ॥

It thought, may I be many, may I grow forth. It sent forth fire. The fire thought, may I be many, may I grow forth. It sent forth water. The water thought, may I be many, may I grow forth. It sent forth food. CH.U.

13.* तस्मच्च देवा बहुधा सम्प्रसूताः साध्या मनुष्याः पश्चात्
वर्णासि । प्राणापानौ त्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं
विधिश्च ॥

From Him are born the various gods and demi-gods, and men and cattle and birds; and also the breaths of life, rice and corn, penance and faith, and truth chastity and law.

14. अतः समुद्रा गिरयश्च सर्वैऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसाश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥

From Him come all the seas and the mountains : from Him flow the rivers of every kind; from Him come all the herbs and their juices, by which this inner soul subsists along with the elements. Mu. U.

15.* यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयस्सम्भवन्ति ।
यथा सतः पुरुषात्केशलोमानि तथाऽक्षरात्सम्भवतीह विश्वम् ॥

Even as a spider sends forth and draws in (its thread), even as plants spring out of the earth, and hairs from the head and the body of a living man — even so does the whole creation arise out of that Imperishable. Mu. U.

16.* यत्तदद्रेष्यमग्राह्यमग्रोत्तमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विसुं सर्वंगतं सुसूक्ष्मं तदव्ययं यन्द्रूतयोनि परिपश्यन्ति
धीराः ॥

“That which cannot be seen or grasped, which has neither origin nor properties, which has neither eyes nor ears, neither hands nor feet, which is eternal, all-pervading, omnipresent and extremely subtle — that is the Imperishable which the sages regard as the source of all beings. Mu. U.

17.* तदेतत्स्त्वं यथा सुदीतात्पावाकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते
सरूपाः । तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र
चैवापियन्ति ॥

This is the truth. As from a blazing fire sparks of like form issue forth by the thousand, even so, my friend, various beings issue forth from the Imperishable and also return thither.

18. दिव्यो ह्यमूर्तेः पुरुषः वात्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुप्रो ह्यक्षरात्परतः परः ॥

Divine and formless is that Person. He is without and within, unborn and pure, transcending life and mind and higher than the high Imperishable.

19. एतस्माज्ञायते प्राणो मनः सर्वेन्द्रियाणि च ।
सं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥

From Him are born life, mind and all the senses — and also space, air, light, water and the truth which supports all.

Mu. U.

श्रीभगवानुवाच—

20.* पश्य मे पार्थ रूपाणि शतशोऽथ सहस्राः ।
नानाविधानि दिव्यानि नानावर्णकृतीनि च ॥

The Bhagavan said:

Behold my forms, O Partha, by hundreds and thousands
— manifold and divine and of varied hues and shapes.

21. पश्यादित्यान् वसून् रुद्रानश्चिनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्र्याणि भारत ॥

Behold the Aditya, the Vasus, the Rudras, the two
Asvins and also the Maruts. Behold, O Bharata, many
marvels never seen before.

22. इहैकस्थं जगत्कृत्स्नं पश्याद्य सच्चराचरम् ।
मम देहे गुडाकेश यच्चान्यद्रष्टुमिच्छसि ॥

Behold here today, O Arjuna, the whole universe with
the moving and the unmoving, and whatever else thou
desirest to see, all concentrated in my person.

23. न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥

But thou canst not behold me with this, thine own
eye. I will give thee a divine eye, behold now my sovereign
power.

B.G. XI. 5 - 8.

CHAPTER IV

MAN, NATURAL AND SOCIAL

"God created man in His own image, and man created the centaur in his own image."

Some astronomers are of the opinion that like the sun many other stars in our galaxy may have planetary systems attached to them. But on account of the great distances of these stars from our earth it is impossible for us to know anything about these systems. We do not know whether any other types of life are evolving in the planets attached to other stars. But so far as our own planetary system is concerned it is said that advanced forms of life are found only on our own planet. We have already seen that man represents the highest stage which evolution has so far reached here on this earth. We do not know whether in the fullness of time any beings higher than man would be evolved before the cosmic drama comes to an end. But we do know the lines on which evolution has proceeded till it reached the stage of man. It is by increasing the power of spirit over matter at every stage that higher beings emerge from the lower ones. This gives us a clue as to what we should do to bring about a further evolution of human nature. It should also be noted that up to the stage of man, evolution has been an unconscious process. But when once man was evolved the process became conscious so that he became responsible for the improvement or the deterioration of his nature.

In the process of the development of the human spirit, the part which nature has to play should not be ignored.

Nature has neither to be indulged nor suppressed. Spirit and nature are not the enemies of each other any more than a rider and his horse are the enemies of each other. Nature should be controlled and guided so that it may promote the ends of the spirit, just as a horse has to be controlled and guided so that it may proceed according to the wishes of the rider. Suppression of the natural appetites and desires of the flesh would do more harm than good. It would not lead to the natural development of a properly integrated being and would certainly thwart the healthy growth of the spirit. It is only immature religious teaching that advocates extreme asceticism. While indulgence of natural desires goes to one extreme the total suppression of them goes to the other extreme. Wisdom therefore lies neither in indulgence nor in suppression but in the proper utilisation of the tensions and powers with which nature has endowed us.

Hinduism at its best has therefore never advocated either self-indulgence or extreme asceticism. The Bhagavad Gita, for instance, is never tired of pointing out the part which nature has to play in the spiritual development of man. It says that spiritual life is not for him who eats too much or eats too little but for him who is temperate in all his habits. It speaks of the nourishing kinds of food that are liked by the wise and the good. It denounces in strong language all penances and practices which involve the torture of the flesh. True penance consists in the control of the natural man and not in his eradication.

The institutions and ideals of Hinduism are evident illustrations of this wise policy. Take, for instance, its institution of the four 'Ashramas' or stages of life — those of the student, the house-holder, the recluse and the sanyasin. In the scheme of life, marriage and citizenship play an important part. A man has not only to discipline himself and

acquire learning but also to marry and discharge the duties of a citizen before he becomes a recluse and practises renunciation. True spiritual life is thus a long and gradual process. Renunciation of the world should therefore ordinarily come at the last stage of life and not at the beginning or the middle. Premature renunciation will only lead to self-indulgence under the cover of holiness.

Take again the Hindu formula which describes the four ends of life (Dharma-Artha-Kama-Moksha) called the Purusharthas. According to this formula man has to acquire wealth (Artha) and satisfy his natural desires (Kama) within the limits of the moral law (Dharma) before he proceeds to the final stage of release (Moksha). Kama or desire is generally described as being opposed to the spirit. But kama which acts in accordance with the law is an instrument of the spirit. In fact the Avatar of the Gita, in a remarkable verse, identifies himself with Kama which is not opposed to Dharma.

Both the natural and the spiritual instincts of man combine to make him a social being. It is as a member of a social organisation that he can satisfy his natural wants and develop his spiritual propensities. Social life is the essential pre-requisite of the development of a virtuous character as well as of the acquisition of wealth or the maintenance of a family. The duties which a man owes to the society to which he belongs are summed up in the Bhagavad Gita in the two expressions Swadharma and Loka-sangraha. Swadharma or one's own duty is, according to the Gita, primarily connected with one's own natural disposition (Swabhava) and secondarily with one's position in society. To interpret Swadharma as merely caste duties is to ignore the universality of the teaching of the Gita. For it connects Swadharma, one's own duty, with Swabhava, or

one's own nature. It is primarily the natural endowments of a man that should determine his duty to society. In other words every man is required to develop his own natural gifts and endowments and place them at the disposal of the society of which he is a member. And the ideal society is that in which every man occupies a place where he can utilise his own natural gifts for the advantage of all. It is such a society that the Gita has in view when it says that every man should discharge the duties of his class. In a society such as ours at the present day where man's duties are not assigned according to his natural qualities, Swadharma can only mean the duties of one's own profession. It means that every man whether he is a farmer or a merchant or a lawyer or a teacher or an administrator should do his duty honestly and efficiently in the interest of society as a whole. It is by doing so that he can promote 'Lokasangraha' or the welfare of the world. He should thus set an example to all so that every individual may work for the common good. It should also be noted that loyalty to a social order involves loyalty to the political organisation which we call the State. For the State in any country in modern times is the instrument with which the society carries out its objects and aims. Thus loyalty to the State, loyalty to the country and the nation and loyalty to the social order are all parts of Lokasangraha.

The Gita does not stop with the concepts of Swadharma and Lokasangraha in its social philosophy. It goes further and speaks of universal love which is "interested in the good of all beings." It emphasises that universal love is an inalienable element in all forms of saintliness. It says that rishis who have obtained Moksha are still interested in the good of all beings. It speaks of yogins whose self has be-

come the self of all beings. And it thinks that he who considers the joys and sorrows of others as his own is the highest yogin.

1.* सदृशं चेष्टते स्वस्याः प्रकृतेज्ञानवानपि ।
प्रकृति यान्ति भूतानि निप्रहः किं करिष्यति ॥

Even the man of knowledge acts in accordance with his own nature. All beings follow their nature; what can repression do?

2. इंद्रियस्येद्रियस्यार्थं रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपंथिनौ ॥

Love and hatred are bound to arise towards the objects of each sense. But let no man come under the sway of these, for they are his enemies. B.G. III - 33, 34.

3.* इंद्रियाणि पराण्याहुरिंद्रियेभ्यः परं मनः ।
मनसस्तु परा द्विद्यो बुद्धेः परतस्तु सः ॥

The senses are great, they say, the mind is greater than the senses, and the understanding greater than the mind ; but what is greater than the understanding is He.

B.G. III - 42

4.* नात्यभतस्तु योगोऽस्ति न चैकान्तमनश्वतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥

Yoga is not for him who eats too much, or for him who eats too little. It is not for him, O Arjuna, who sleeps too much, or for him who keeps vigil too long.

5. युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥

But for the man who is temperate in his food and recreation, who is restrained in all his actions, and who has regulated his sleep and vigils, Yoga puts an end to all sorrows.

B.G. VI - 16, 17

6.* आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्तिंग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥

Foods that promote length of life, vitality, strength, health, happiness and cheerfulness, and those that are sweet, oily, nourishing and agreeable are the favourites of the 'good'.

7. कट्टम्ललवणात्युष्णतीक्षणरुक्षविदाहिनः
वृ आहारा राजसस्वेष्टा दुःखशोकामयप्रदाः ॥

Foods that are bitter, sour, salted, overhot, pungent, dry and burning, and those that produce pain, grief and disease are liked by the 'passionate'.

8. यातयामं गतरसं पृतिं पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तमसस्थियम् ॥

And that which is not freshly cooked, which is tasteless, putrid and stale, which is of the leavings and is unclean, is the food dear to the 'dull'. B.G. XVII - 8, 9, 10.

9.* यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमस्यर्च्यं सिद्धिं विन्दति मानवः ॥

He from whom all beings proceed and by whom all this is pervaded — by worshipping Him through the performance of his own duty does man attain perfection.

10. श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुवर्नाप्नोति किल्विपम् ॥

Better is one's own duty, though imperfectly done, than the duty of another well done. He who does the duty imposed on him by his own nature incurs no sin.

11. सहजं कर्म कातेय सदोपमपि न त्यजेत् ।
सर्वारंभा हि दोषण धूमेनाग्निरिवावृताः ॥

One ought not to give up the work which is suited to one's own nature, O son of Kunti, though it has its imperfections; for every enterprise is beset with imperfections, as fire with smoke. B.G. XVIII - 46, 47, 48.

12. अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥

Fools steeped in ignorance, wise in their own conceit and regarding themselves as learned, go about staggering like blind men led by the blind.

13.* न साम्परायः प्रतिभाति ब्रालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥

The way to the other world does not shine for the ignorant man who blunders, ever deluded by the glamour of wealth. 'This is the world, and there is no other,' he thinks and thus he falls again and again under my sway. Ka.U.

14. पराचः कामाननुयन्ति वालास्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥

The ignorant pursue outward pleasures, they walk into the wide-spread net of death. The wise, however, recognising eternal life, do not seek the constant among inconstant things. Ka - U.

15.* न प्राणेन नापानेन मत्यों जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतादुपाश्रितौ ॥

It is not by any upward breath or downward breath that a mortal lives ; but it is by some other, on which these two depend, that men live. Ka.U.

16.* यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाण कुरुते लोकस्तदनुवर्तते ॥

Whatever a great man does, the same is done by others as well. He sets up a standard, and it is followed by the world. B.G. III - 21.

17.* सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिर्युर्लोकसङ्ग्रहम् ॥

As ignorant men act from attachment to their work, O Bharata, so too should an enlightened man act, but without any attachment, so that he may maintain the world order.

18.* न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्ग्रिनाम् ।
जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥

Let no enlightened man unsettle the minds of the ignorant who are attached to their work. Himself doing all works with faith, he should make others do so as well.

B.G. III - 25.

19.* लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्रैधा यतात्मानः सर्वभूतहिते रताः ॥

Those whose sins are destroyed and whose doubts are removed, whose minds are disciplined and who rejoice in the good of all beings—such holy men attain to the beatitude of God. B.G. V - 25.

20.* सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

Steadfast in Yoga he sees himself in all beings, and all
beings in himself—he sees the same in all. B.G. VI - 29.

21. आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

He who looks upon all as equal to himself, in pleasure
or in pain—he is considered, O Arjuna, a perfect Yogin.

B.G. VI - 32.

CHAPTER V

THE BEGINNINGS OF RELIGIOUS LIFE: RITUALS AND MYTHS

"Rituals and myths are the guests who have been welcomed in the house but who refuse to leave after dinner."

Religious life begins with rites and ceremonies. It is through the rites and ceremonies which we witness in our childhood either at home or in a temple that we get our first impressions of religion. And it is a sad fact that most people never go beyond this first stage. Rites and ceremonies form the kindergarten of spiritual life. One may say that they are only the husk of religion. But without the husk the seed will not grow. When a sower goes out to sow he takes paddy and not rice. For, if rice is sown without the husk it will only rot and perish. Similarly religion which discards all rituals will soon disintegrate and perish. Therefore we should understand what exactly the functions of ritualism are and also its limitations.

All rites and ceremonies have their origin in symbolism. They come into existence as the symbols of faith. They are the visible representations of our beliefs regarding the unseen world. They show to the eye of the flesh what the mind believes. They thus protect and maintain religious beliefs as the written language protects and maintains the spoken language. They thus create a visible tradition which binds together generations of men. Many a rite is loved and respected because it reminds us of the immemorial past. This is the historical function of ritualism.

Rites and ceremonies not only bind the past generations with the present but also the present generation of believers scattered in various places and countries. They help to remind men of their unity as a religious community wherever they happen to be. When different sections of society go to a church or a mosque or a temple or when people of the same faith who are scattered in distant lands perform the same ceremonies on a particular day, they come to feel that they are one wherever they are and whatever rank and position they occupy. This may be termed the social function of ritualism.

But more important than all these objective functions of ritualism are its subjective functions. Rites and ceremonies have a most important influence on the minds of those who take part in them with earnestness and sincerity. Religious emotion always seeks an outlet. It is not satisfied unless something is done under its influence. For instance, a man who performs his father's funeral rites finds an outlet in them for his pent-up feelings and he is profoundly satisfied with everything that he is called upon to do or to utter though he may not understand its true significance. Similarly a man who goes to a temple to worship the Deity or to a church or to a mosque to take part in the prayers feels profoundly satisfied though he may not understand the language in which the worship is conducted or the prayers are recited.

Closely connected with these psychological functions of ritualism is its aesthetic function. For rites and ceremonies satisfy not only our sense of the holy but also our sense of the sublime and the beautiful. That is why in all countries and in all ages art has been closely related with religion. It is this association that has led to the erection of grand

and beautiful temples, mosques and cathedrals, to the painting of beautiful pictures, and to the carving of beautiful images.

But higher than these psychological and aesthetic functions of ritualism are its moral and mystical functions. Every ritual act is an incentive to a moral action. All purificatory baths, fasts and vigils are incentives to moral purity and self-control. In fact we may say that all rituals are incipient morals. They are the first steps in the long process of the liberation of the spirit from the thraldom of the flesh which is the final aim of morality and religion.

And finally the secret of the power of ritualism in all religions lies in its mystical influence. It may be stated as follows:—

“The central part of every true religion is a profound mystical experience in which the soul feels the nearness of God. And one of the functions of ritualism is to suggest this experience and create an atmosphere in which the soul would be predisposed to it. This is done by means of various ritual acts the symbolism of which we dimly comprehend, by means of sacred formulas in an ancient archaic language the meaning of which we only half perceive but the utterance of which thrills the heart with a vague suggestion, and by means of consecrated things such as images, rosaries, vessels and lamps, which with their thousand associations with the religious mood take away the mind from what is worldly and familiar and vulgar. Here we have the subtlest of the functions of ritualism and the secret of its great influence. A wisely planned and solemnly conducted ritual prepares the ground, creates the atmosphere, suggests the mood and predisposes the mind, so that the religious soul may easily detach itself from the world and feel the mysterious presence of God.

That is why, though God is everywhere and understands every language, we prefer to go to a temple to worship Him — the more ancient the better — and say our prayers in ancient Sanskrit".*

Ritualism has however its own limitations. As rites and ceremonies are primarily symbols of faith there should be no wide gulf between the ritual acts and the faith which they are supposed to symbolise. Just as in a language there should be no wide gulf between spelling and pronunciation or between the written idiom and the spoken idiom, there should be no gulf between the rites of a religion and its faith. In English for instance the spelling was more or less fixed by the early printers in the fifteenth and sixteenth centuries according to the pronunciation of those times. But the pronunciation has moved on and is no longer represented by the spelling. In some of our Indian languages the written idiom and its grammatical forms were fixed some centuries ago while the spoken idiom has moved on and developed new grammatical forms, inflections and sound values. Similarly in Hinduism the ritual was fixed some centuries ago according to the faith of those times but the faith has moved on and developed new forms. Hence there is urgent need for reforming a large part of the ritual and making it accord with the faith of today. But this work has to be done by the accredited custodians of religion and not by secularists and sceptics, who care only for the social and political values of religion and not for its spiritual values.

Ritualism has often the tendency to make religion mechanical and lifeless. When the same rites are performed everyday and the same verses chanted and the same formulas

* Quoted from the present writer's "What is Hinduism? " — Madras 1945-p. 33.

repeated, they lose their value and their power of suggestion. This happens particularly when the worshipper does not know the significance of the rites he performs or the meaning of the mantras he chants. One of the worst features of Hindu ritualism at the present day is that neither the worshipper nor the priest understands the meaning of the mantras repeated nor the significance of the ceremonies performed. Hence the whole ritual becomes mechanical and does not promote the interests of true religion. The reform of this state of things should begin with the proper education and training of the priest-hood. The priests who officiate in the ceremonies should not only get the necessary mantras by heart but also know their meaning and understand the significance of the ceremonies in which they are employed. If only they know their meaning and significance, much of the ritual which now encumbers faith would be automatically cleared away. Not only the equipment but also the status and the emoluments of the priests have to be improved very considerably before life can be infused into the ritual system of the present day. The officiating priests should get regular salaries and should be respected by the community like the clergy in Europe.

When a soulless mechanical ritualism becomes strongly entrenched in a powerful priest-hood who have neither wide culture nor high moral standards, it becomes a horrible travesty of religion. In all countries great religious prophets have raised their indignant voices over such a state of things. Jesus, for instance, addressed in very harsh terms the Pharisees of his day. In our own country the seers of the Upanishads sometimes used harsh language against the soulless sacrificial religion of the preceding age of the Brahmanas. Even such a tolerant teacher as the Bhagwan of the Gita severely condemns those who make a parade

of their religious observances, but whose intentions are evil and whose actions are a danger to society.

Again one of the worst results of static mechanical and lifeless ritualism attached to a religion is that it stands in the way of recognition of the unity of all religions. In modern times when communications have improved and nations are brought together for various political economic and scientific purposes, it is very necessary that they should understand one another's religious systems and see the common basis of them all. All religions have the same end in view, that of leading humanity to a Godlike state. Hence they should be regarded as allies in a common cause and not as hostile units warring with one another. Hinduism has always held this view and therefore toleration has been one of its fundamental tenets. Other religions are slowly coming round to this view. But there is still a long way for them to go. This process will be facilitated if the leaders of all religions give only a secondary place to their rites and ceremonies and a primary place to their ethical and spiritual ideals which are in fact common to all humanity.

Every religious community has its own prophets and priests. The former are the custodians of the spirit of religion and the latter of its body. For a healthy living organism, both the spirit and the body are necessary. Without the spirit, it becomes a mere corpse; without the body, it becomes a mere ghost. But it must not be forgotten that spirit is superior to matter. Therefore the priests of a religious community should always work in subordination to its prophets.

It should also be noted that, according to the Hindu view, as a man progresses in religion, rites and ceremonies should become less and less binding on him. The sanyasin

who represents the last stage in religious progress is described as one who has no need of any ritual. Rites and ceremonies are after all the means to an end. When the end is gained there is no need for the means. Therefore it is the beginners in religious life that are in need of elaborate ritual. But as they progress in religious spirit, the ritual should become less external and more internal. The Hindu teachers have always held that rites and ceremonies, important and necessary as they are in the early stages of religious development, cannot by themselves lead men to Moksha. According to them, rituals and good works lead one only to a temporary heaven or to a better status in the cycle of births and deaths which is called Samsara and not to the final release. The final release or Moksha can come only as the result of Bhakti or Jnana and not as the result of mere Karma i.e. rituals and good works. For the final release, absolute surrender of the self and the realisation of the universal Self are necessary. But in mere ritualism and moralism, the self persists, however purified and exalted it may be. That is why the Upanishads call rituals and good works leaky boats which cannot help one to cross the ocean of Samsara.

What has been said about the rites and ceremonies of a religion applies also to its myths and legends. These also help to concretise religious truths and present them vividly to the popular mind. Mythology is not religion. It is only the instrument of religion. Just as a sanyasin is not in need of any ritual so is a philosopher not in need of any myths and legends. But as the ordinary man is neither a sanyasin, nor a philosopher, he finds it difficult to understand abstract truths without the help of something to concretise them. So every organised religion which has to serve all classes of society has to employ myths and legends as

well as rites and ceremonies. But mythology like ritualism has its own dangers as well as its useful functions.

To the primitive man his mythology is not only his religion but also his philosophy his science and his history. When he has to express gratitude to the unseen powers for the food he gathers or for his success in killing his foe, when he wants to explain to himself the phenomena of nature like the coming of rain or the change of seasons, or when he wants to praise the achievements of a hero of his tribe, he creates a myth about it. In fact the mythology of a primitive tribe is the raw material out of which are fashioned separately in later times its history science and philosophy. This raw material is sometimes more correctly called folklore. But in the history of every race there comes a time when it has to examine somewhat critically its traditional stories. When the true religious sense dawns upon the race, when spiritual values are recognised as superior to mere material values, and when a holy spirit is dimly perceived to be behind all the manifestations of Nature, it begins to select and modify the crude stories which have come down to it through past generations so as to make them the embodiments of the new knowledge. At a later stage poets who have the gift of verse compose beautiful songs or write long poems and make the myths more or less allegorical, giving a concrete shape to the abstract truths of religion. It is in this way that great religious epics and romances come into existence and hold permanent sway on the imagination of a race, and become part and parcel of its religious heritage.

But if the religion of a race consists of nothing more than the adventures of gods and goddesses or the achievements of its heroes, it is bound to perish. This is what has

happened to the classical mythology in Southern Europe and to the Norse mythology in Northern Europe. When these mythologies came into contact with Christianity they succumbed to it and gradually melted away. A merely poetical religion cannot stand the onslaught of a truly spiritual and mystical religion. But in India, Hindu mythology has held its ground because the Hindu mystics and religious teachers wisely kept it on the circumference of their religion while a centre was reserved for true religious experience. The centre of Hinduism is neither a myth nor a legend, neither a miracle nor a history but pure experience in the form of ideas — which can be converted back into, and which in fact demand conversion into, experience. The central thing in this religion is not the adventures of gods and goddesses found in the Puranas but the religious mysticism and philosophy found in the Upanishads and the Bhagavad Gita. The stories of the gods and of the great national heroes are important only because they are the illustrations of the spiritual teachings of the Veda. One may deny the existence of all these gods and proclaim disbelief in their adventure and yet be a true Hindu, provided one accepts the philosophical teachings contained in the Prasthana-traya. Thus in Hinduism its myths and legends are not the essential things ; they are only the instruments of its philosophy.

We give below an abridged extract from one of the early Upanishads which represents not only an advanced stage in religious thought but also an advanced stage in the use of mythology. The machinery of the gods and goddesses themselves is used for pointing out that their sway has come to an end and that they have become subordinate beings with the introduction of the concept of the Absolute. The full story is given in the Notes.

1.* यज्ञदानतपःकर्म न त्वाऽर्जं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

Works of sacrifice, gifts and penance should not be given up, but should be performed. For sacrifice, gifts and penance purify the wise.

2. एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥

Even these works should, however, be done with surrender of attachment and of fruits. This, O Partha, is my decided and final view.

B.G. XVIII - 5, 6.

3. त्रैविद्या मां सोमपाः पूतपापा
यज्ञेरिष्टा स्वर्गंति प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान् दिवि देवभोगान् ॥

Those, who know the three Vedas and drink the soma juice and are purified from sin, worship me with sacrifice and pray for the way to heaven. They reach the holy world of Indra and enjoy in heaven the celestial pleasures of the gods.

4. ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रयन्ना
गतागतं कामकामा लभन्ते ॥

Having enjoyed the spacious world of heaven, they return to the world of mortals when their merit is exhausted. Thus following the ritual enjoined in the three Vedas and desirous of pleasures, they are subject to death and rebirth.

B.G. IX - 20, 21.

5.* तदेतत्सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां
बहुधा सन्ततानि । तान्याचरथ नित्यं सत्यकामा एष वः
पन्थाः सुकृतस्य लोके ॥

This is the truth. The rituals which the sages contemplated in the hymns were developed in various ways in the three Vedas. Perform them always with a sincere desire. This is your way to the world of good works. Mu. U.

6.* पूत्रा ह्येने अदृष्टा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेष्ठो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापियन्ति ॥

But frail are these boats, these eighteen sacrificial forms, in which the lower *karma* has been told. Fools who praise this as the highest good are subject to old age and death, again and again.

7. अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
दन्द्रभ्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥

Abiding in ignorance, wise in their own esteem, thinking themselves to be learned, these fools wander about much afflicted, like the blind led by one who is himself blind.

Mu. U.

8.* इष्टापूर्ते मन्यमाना वरिष्ठं नान्यच्छ्रेष्ठो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभृत्वा इमं लोकं हीनतरं वा विशन्ति ॥

Considering sacrifices and good works as most important these deluded men know no higher good, and, having enjoyed on the heights of heaven the reward of their good works, they enter again this world or even a lower one.

9. तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो मैक्षचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥

But those who practise austerities and faith in the forest, being tranquil and wise, and leading the life of a mendicant, free from passion, depart through the sun to where dwells that immortal, imperishable Person.

10.* परीक्ष्य लोकान्कर्मचितान्त्रास्त्वा गो निर्वैशमायान्त्रास्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छे समित्पाणिः श्रावित्रं ब्रह्मनिष्ठम् ॥

Let a Brahmana, after he has examined these worlds, which are gained by works, acquire freedom from desire. The uncreated is not to be gained by mere works. To acquire this knowledge let him take the sacrificial fuel in his hand and approach a teacher who is learned and well established in Brahman.

Mu. U.

11.* तत्वयेह कर्मचितो लोकः क्षीयते एवमेवामुत्र पुण्यचितो लोकः-
क्षीयते तत्व इहाऽमानमननुविद्य व्रजन्येतांश्च सत्यङ्कामांस्तेषां
सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य व्रजन्येतांश्च सत्यङ्कामांस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥

And as here on earth anything acquired by exertion perishes, even so perishes what is acquired in the next world by works of merit. Those who depart from here without having discovered the Self and those true desires — for them there is no freedom in all the worlds. But those who depart from here, having discovered the Self and those true desires — for them there is freedom in all the worlds.

Ch. U.

12.* अथ यो ह वा अस्माहोकात्स्वंलोकमद्व्युप्रैति स एनमविदितो
न भुतक्ति यथा वेदोऽननुश्तोऽन्यद्वा कर्माकृतं यदिह
वा अप्यनेत्रविन्मङ्गतपुण्यं कर्म करोति तद्वास्यान्ततः क्षीयते
एवात्मानमेव लोकमुपासीत स य आत्मानमेव लोकमुपास्ते
न हास्य कर्म क्षीयते । अस्माद्वेवात्मनो यद्यत्कामयते
तत्त्सृजते ॥

If anyone departs from this world without realising his own world (the Self), it, being unknown, does not protect him, as the Vedas not studied or as a deed not done do not protect him. Even if anyone who does not know the Self should perform in this world some great and holy work, it would perish for him in the end. One should meditate on the Self only as one's true world. If a man meditates on the Self only as his true world his work does not perish, for out of that very Self he creates whatsoever he desires.

B. U.

13.* कांक्षतः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥

Those who desire the fruit of their works worship the gods here : for quickly in this world of men do such works bear fruit.

B.G. IV 12.

14. कामस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥

But those whose judgments are swayed by various desires resort to other gods, being overpowered by their own natures and observing diverse rituals.

15.* यो यो यां यां तनुं भक्तः श्रद्धयाच्चिरुभिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥

Whatever may be the form which each devotee seeks to worship with faith — in that form alone do I make his faith steadfast.

B.G. VII, 20, 21.

16. न मे विदुः सुरगणाः प्रभत्रं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥

Neither the hosts of gods nor the great sages know my origin, for I am the source of all the gods and of all the sages.

17. यो मामजमनादिं च वेत्ति लेकमहेश्वरम् ।

असंमूदः स मर्येतु सर्वपापेः प्रमुच्यते ॥

He who knows that I am unborn and without a beginning and also that I am the supreme Lord of the world — he among mortals is undeluded, and is freed from all sins.

B.G. X, 2, 3.

18.* ब्रह्म ह देवेभ्यो विजित्ये तस्य त्रैश्वराणो विजये देवा अमहीयन्त ।

त ऐक्षन्तास्त्वाकमेवायं विजयोऽस्त्वाकमेवायं महिमेति ॥

It is said that once Brahman won a victory for the gods. And the gods exulted in that victory of Brahman. They thought, "Ours indeed is this victory, ours indeed is this greatness."

19. तद्वैषां विजज्ञौ नेभ्यो ह प्रादुर्बूत्वं तत्र व्यजानत
किमिदं यक्षमिति ॥

It understood this notion of theirs. It appeared before them. They did not know what spirit it was. Ke. U.

20.* अथेन्द्रमवृत्तमवत्त्रेतद्विजानीहि किमेतद्यक्षमिति तथेति
तदभ्यद्रवत्तस्त्वात्तिरोदधे ॥

Then they said to Indra, "O Maghavan, find out this — what spirit it is."

"So be it," said he and hastened towards it. But it disappeared from him.

21.* स तस्मिन्नेवाकागे श्रियमाजगाम बहुशोभमानामुमां
हैमवतीं तां होवाच किमेतद्यक्षमिति ॥

And in that very place he came across a woman exceedingly beautiful — Uma, the daughter of Himavat — and said to her, “What is this spirit?”

22.* सा ब्रह्मेति होवाच ब्रज्ञणो वा एतद्विजये महीयध्वमिति
ततो हैत्र विदाच्चकार ब्रह्मेति ॥

She replied, “It is Brahman. And surely it is in the victory of Brahman that you have been exulting.” Then only did he understand that it was Brahman.

Ke. U.

CHAPTER VI

MENTAL AND MORAL DEVELOPMENT

"One should learn to stand steady before trying to run."

We have said that rites and ceremonies are the beginnings of religious life and that our first ideas of religion come to us through the rituals we witness in our childhood. The next step in religion consists in the discipline of the mind and the formation of character. Every religion insists on the importance of morality in religious life. Morality in fact is the gateway of the temple of religion and yet we find in all religions large numbers of men and women trying to be religious without being moral. They may be compared to a man who tries to enter a temple not through the gate but by jumping over the compound wall like a thief. Religious life without the essential pre-requisite of mental and moral discipline is a delusion and an error. The Bhagavad Gita on almost every page insists on self-control moral purity and stead-fastness of mind. It emphatically declares that mental and moral discipline is the preliminary *yoga* which one has to practise before one thinks of fellowship with God through the three well-known ways of action, devotion and knowledge. In one place the scripture calls this preliminary *yoga* *Atmasamyama-yoga*. According to the Gita, this preliminary *yoga* does not consist in running away from the objects of sense or in starving the senses or in torturing the body. It consists in a man's remaining in the world and moving amidst the objects of the senses and yet not being overpowered by them. It consists in cultivating a sense of internal mastery over all desires and tempta-

tions of the world. It consists in developing strength of character which can look every temptation in the face and which can keep every desire in its proper place and assert the superiority of the self over the inroads of the world. The Gita admits that the final conquest of the world by the soul can come only after the realisation of God. But a beginning must be made here and now with the practice of self-control before one thinks of the realisation of God. The scripture says that a man should first become a Sthitaprajna, or a man of steadfast mind before he becomes a Karma-yogin or a Bhakti-yogin or a Jnana-yogin. All this preliminary discipline is pre-supposed in the Upanishads because these scriptures were originally intended for those who were advanced in religious life.

All religions insist that an individual should reform himself and become a man of noble character and purity of mind, always actuated by a spirit of self-sacrifice before he thinks of reforming the world. Our legislators social reformers statesmen and politicians try to reform our institutions which are defective or which have become obsolete and harmful. This of course is a work which ought to be done. But it should be remembered that all institutions have to be worked by men. If men are bad, no institution however good it may be can achieve its aim and bring happiness to society. On the other hand if men are good and possess high character every institution however imperfect it may be can achieve its aim. Therefore our poets artists and religious teachers who try to reform the soul of man do more important work than our legislators and politicians. Thus either for the realisation of God or for the reform of society mental and moral discipline is absolutely necessary.

The mental discipline of the religious man consists according to the Gita firstly in subordinating all his aims in

life to the single aim of increasing the power of the spirit in him and secondly in trying to perceive the unity of spirit behind the multiplicity of the world.

At the beginning of our careers we all have various aims. We want to acquire wealth and possessions. We want to achieve a respectable position in society. We want to make a name and live in comfort and happiness and so on. But gradually all these aims have to be subordinated to the single aim of increasing the stock of spiritual values both in ourselves and in others in the sphere of our influence. As an English poet says, life is a vale of soul-making — not of money-making or of making anything else. This means that we have to use all the opportunities in life only for the strengthening of the spirit in us just as an athlete uses dumb-bells, parallel-bars, horizontal-bar etc., only for the strengthening of his muscles. All things in the world have to be looked upon as only the means to an end and not as ends in themselves, and the end is the growth of the spirit in us. We don't carry the things of the world into the next world when we die. We carry only the spirit in us which we have fostered here.

Secondly the mental discipline of the religious man consists in perceiving the unity of all life in God. This should be done by gradually extending our love and sympathy from the narrow circle of family to the wider circles of community nation humanity and all forms of life. Jnana, of which the Hindu scriptures speak as the highest achievement of man in this life, is only the perception of the mystic unity of all things in God.

Thus the mental and moral discipline of man which is inseparable from religious life consists not only in building

up character but also in imposing a spiritual unity on the multiplicity of aims in life and of perceiving a mystic unity in all the things of the world.

1.* व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशास्त्रा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥

In this the resolute mind has a single aim, O son of Kurus ; but the thoughts of the irresolute are manifold and endless.

B.G. II, 41

2.* प्रजहाति यदा कामान् सर्वान् पार्थं मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदेच्यते ॥

When a man puts away all the desires of his mind, O Partha, and when his spirit finds comfort in itself — then is he called a man of steadfast wisdom.

3. दुःखेष्वनुद्विग्मनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥

He who is not perturbed in mind by adversity, and who has no eagerness amidst prosperity, he from whom desire fear and anger have fallen away — he is called a sage of firm understanding.

4. यः सर्वत्रानभिलेहस्तत्त्वं प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥

He who has no attachments on any side, and who does not rejoice or hate when he obtains good or evil — his wisdom is firmly set.

5. यदा संहग्ते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥

When a man withdraws his senses from their objects on every side, as a tortoise does its limbs, then is his wisdom firmly set.

6.* विषया विनिवर्तन्ते निराद्वारस्य देहिनः ।
रसवर्जे रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

The objects of senses fall away from the embodied soul when it ceases to feed on them, but the taste for them is left behind. Even the taste falls away when the Supreme is seen.

B.G. II, 55-59

7.* रागद्वेषभियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यर्थिभेषात्मा प्रसादमधिगच्छति ॥

But a man of disciplined mind who moves among the objects of sense with his senses fully under his control, and free from love and hate — he attains to a clear vision.

B.G. II, 64

8.* आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत् कामा यं प्रविशन्ति सर्वे
स शान्तमाप्नोति न कामकामी ॥

The man into whom all desires enter, as the waters enter into the sea, which, though ever filled, remains within its bounds — such a man attains to peace, and not he who hugs his desires.

9. विहाय कामन् यः सर्वान् पुरांश्चरति निश्पृहः ।
निर्ममो निरहङ्कारः स शान्तमधिगच्छति ॥

The man who gives up all desires and goes about free from any longing, and bereft of the feeling of 'I' and 'mine' — he attains to peace.

B. G. II, 70, 71

10.* कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूदात्मा मिथ्याचारः स उच्यते ॥

He who controls his organs of actions, but continues to brood in his mind over the objects of sense — he deludes himself, and he is termed a hypocrite.

B.G. III, 6

11.* आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

Enveloped is true knowledge, O son of Kunti, by the insatiable fire of desire, which is the perpetual foe of the wise.

12.* इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥

The senses the mind and the understanding are said to be its seat. Through them it veils knowledge and deludes the soul.

13. तस्मात्त्वमिन्द्रियाण्यादौ निश्चय भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥

Therefore, O best of the Bharatas, control thy senses from the beginning and slay this foul destroyer of knowledge and wisdom.

B.G. III, 39-41.

14. शक्रोनीहैव यः सोङ्गं प्राकशरीरविमोक्षणात् ।
कामकोषोद्ध्रवं वेगं स युक्तः स सुखी नरः ॥

He who is able to resist the force of desire and anger even here before he quits his body—he is a Yogin, he is a blessed man.

B.G. V, 23.

15. यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥

When the disciplined mind of a man is established in the Spirit alone, free from the desire of any object—then is he said to possess concentration.

B.G. VI, 18.

16.* यदा भूतपृथगभावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥

When he sees that the manifold nature of beings is centred in the One, and that all evolution is only from there—he becomes one with the Absolute.

B.G. XIII, 30.

17.* अन्यच्छ्रेयोऽन्यद्वैव प्रेयस्ते उभे नानायैं पुरुषं सिनीतः
तयोःश्रेय आदानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो
वृणीते ॥

(Y.)—“The good is one thing, the pleasant is another. These two, having different purposes, bind a man. Of these two, it is well for him who takes hold of the good; he who chooses the pleasant misses his end.

18. श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीक्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमात्
वृणीते ॥

“The good and the pleasant approach a man; the wise man considers and distinguishes the two. Wisely does he prefer the good to the pleasant, but a fool chooses the pleasant for its wordly good.

Ka. U.

19. यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥

When the five instruments of knowledge stand still, together with the mind, and the intellect itself does not stir—that, they say, is the highest state.

20.* तां योगस्मिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाध्ययौ ॥

This they consider to be Yoga, this steady control of the senses. Then does one become watchful, for Yoga comes and goes. Ka. U.

21*. यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समशुते ॥

When all the desires that dwell in the heart are cast away—then does a mortal become immortal and attain to Brahman even here.

22. यदा सर्वे प्रभियन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥

When all the ties of the heart are cut asunder here—then does a mortal become immortal. Thus far is the teaching. Ka. U.

23.* उद्धरेदात्मनात्मानं नात्मानमत्त्वादयेत् ।
आत्मैत्र ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

Let a man raise himself by his own self, let him not debase himself. For he himself is his friend, and he himself is his foe.

24. बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥

He who has conquered himself is the friend of himself; but he who has not conquered himself is hostile to himself as a foe.

25. जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णासुखदुःखेषु तथा मानापमानयोः ॥

The spirit of the man who has conquered himself and attained to serenity is steadfast in cold and heat, in pleasure and pain, and in honour and dishonour.

26. ज्ञानविज्ञाननृतात्मा कृदर्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोकाशकाञ्चनः ॥

He is said to be a steadfast Yogen whose mind derives satisfaction from knowledge and experience and who, having conquered his senses, never vacillates, and to whom a clod a stone and a piece of gold are the same.

27*. सुहृन्मित्रार्थुदासीनमध्यस्थदेष्यवन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिविशिष्यते ॥

He who has equal regard for friends companions and foes, for those who are indifferent and impartial, for those who are hateful and those who are related, for those who are righteous and even for those who are sinful—he stands supreme.

B.G. VI, 5-9.

28. न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
मायापद्वतज्ञाना आसुरं भावमाश्रिताः ॥

The wicked and the foolish do not worship me, nor those that are vile, whose minds are carried away by illusion and who partake of the nature of demons.

B.G. VII, 15.

29. इच्छाद्विषसमुत्थैन द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्भोहं सर्गे यान्ति परन्तप ॥

Deluded are all beings born, O dreaded Bharata, bewitched by the pairs that spring from love and hate.

30. येषां त्वन्तगतं पापं जनानां पुण्यकर्मणम् ।
ते द्वन्द्वमोहनिर्मुका भजन्ते मां दृढव्रताः ॥

But righteous men in whom sin has come to an end — they are free from the delusion of the pairs and worship me, steadfast in their vows.

B.G. VII, 27, 28.

31.* यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥

Devout sages ever striving find Him within themselves; but thoughtless men whose souls are undisciplined do not find Him, though they strive.

B.G. XV, 11

32.* अशास्त्रविहितं श्रोरं तप्यन्ते ये तपो जनाः ।
दम्भादङ्कारसंयुक्ताः कामरागबलान्विताः ॥

Vain and conceited men, impelled by the force of their desires and passions, subject themselves to terrible mortifications not ordained by scriptures.

33.* कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तात् विद्ययासुरनिश्चयान् ॥

And, being foolish, they torture their bodily organs and Me also who dwell within the body. Know that such men are fiendish in their resolves.

B.G. XVII, 5, 6.

34.* देवद्विजगुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥

The worship of the gods, of the twice-born, of teachers and of the wise; purity, uprightness, abstinence and non-violence—these are said to be the penance of the body.

35.* अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥

The utterance of words which do not give offence and which are truthful, pleasant and beneficial, and the regular recitation of the Veda — these are said to be the penance of speech.

36.* मनःप्रसादः सौम्यन्वं सौनपात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥

Serenity of mind, beneficence, silence, self-control and purity of heart—these are said to be the penance of the mind.

B.G. XVII, 14-16.

37. सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अन्यासाद्रमते यत्र दुःखान्तं च निगच्छन्ति ॥

And now hear from me, O best of Bharatas, the three kinds of pleasure. That in which a man comes to rejoice by long practice and in which he reaches the end of his pain;

38. यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मवृद्धिप्रसादजम् ॥

And which is like poison at first, but like nectar at the end—such pleasure is said to be ‘good’. It springs from a clear knowledge of the self.

39. विषयेन्द्रियसंयोगाद्यतदग्रे ऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥

That which springs from the contact of the senses and their objects, and which is like nectar at first, but like poison at the end — such pleasure is said to be ‘passionate’.

40. यदगे चानुवन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तच्चामसमुदाहृतम् ॥

But that which deludes the soul both in the beginning and even after the end, and which springs from sleep, sloth and error—that pleasure is said to be “dull”.

B.G. XVIII, 36-39.

41* यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मवन्धनः ।
तदर्थे कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

This world is fettered by work unless it is done as a sacrifice. Therefore, O son of Kunti, give up thy attachments and do thy work as a sacrifice. B.G. III, 9.

42. नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥

This world is not for him who makes no sacrifice, O best of Kurus, much less the other. B.G. IV, 31.

43.* नाविरतो दुश्चरितानाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥

The man who has not turned away from his evil ways, who is not tranquil, who has no concentration of mind and whose mind is not at rest—he can never reach this Self through mere knowledge. Ka. U.

44. सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥

By truthfulness, by austerities, by right knowledge and by ceaseless abstinence is that Self to be gained. He whom

the sinless ascetics behold is pure and like a light within the body.

45. सत्यमेव जयते नानृतं संयेन पन्था विततो देवयानः ।

येनाक्रमन्त्युपयो ह्यातकामा यत्र तंसत्यस्य परमं निधानम् ॥

Truth alone succeeds, not falsehood. By truth is laid out the path of the gods, on which the sages whose desires are fulfilled proceed to where there is the highest repository of truth.

Mu. U.

46. तदेतदेवैषा दैवी वागनुवदति स्तनशिन्नुर्द द द इति ।

दाम्यत दत्त दयध्वमिति तदेतत्त्वं शिक्षेदमं दानं दयामिति ॥

The heavenly voice of thunder repeats the same—
Da, Da, Da, that is, control yourselves, give to others and be compassionate. Therefore one should practise the same triad—self-control, charity and compassion.

B. U.

CHAPTER VII

VIRTUES AND VICES

"Vices are the dirty rags which the soul has cast off. Virtues are the clean rags she still proudly wears".

It is sometimes said that virtues are the soul's ornaments which she has to put on before she goes to meet her Lord. Almost all the virtues known to man come within the province of every religion, but each religion emphasises a few of them and calls them cardinal virtues and tries to bring all the others within their scope. For instance Christianity emphasises faith, hope and charity. Islam emphasises equality, unity and brotherhood. The old Graeco-Roman religion emphasised prudence, fortitude, temperance and justice. The cardinal virtues of Hinduism are purity, self-control, detachment, truth and non-violence. These are the cardinal virtues not only of Hinduism but also of Buddhism and Jainism. For the ethical idea of all these three religions which had their origin in India is the same. According to them non-violence is the highest virtue. It is well known how the Jain teachers carried it to its extreme limits, how Asoka emphasised it in his edicts and other inscriptions and how in our own day Mahatma Gandhi tried to extend it from individuals to nations. It is only when nations as well as individuals observe the law of non-violence and look upon war as a crime and a sin that man may be said to have risen above the level of the brute.

But we should remember that it is only for the sake of convenience and clear understanding that we classify all virtues under the headings of cardinal virtues. For we can-

not draw a hard and fast line between one virtue and another or between what are called individual virtues and social virtues. Indeed all virtues at bottom are one and constitute a virtuous character. Therefore we may say that the formation of a virtuous character rather than the cultivation of cardinal or other virtues should be the first aim of a man who wants to lead a religious life. Moreover the validity of each virtue depends upon circumstances. It is not always easy to say when a virtue ceases to be a virtue. For beyond a certain limit a virtue may only become a weakness, if not a vice. Lists of virtues given in sacred books are, like rituals, in the nature of commandments proceeding from an external authority and the cultivation of them may merely imply mechanical obedience. This of course is necessary in the beginning, for a beginner cannot be expected to understand the reference of every virtue to the goal of a religious life. But as man progresses he has to decide for himself what is virtuous in the given circumstances. He should not be hampered by rules and regulations. He should acquire a virtuous disposition and act for himself according to his conscience and become a Dharmatma. A well-known passage in the Taittriya Upanishad which we have already quoted implies, a Dharmatma is a surer standard than Dharma-Sastra. The former is a living tree while the latter is a dried-fruit.

Just as all virtues are grouped under the five cardinal virtues mentioned above, so are all sins grouped under the three deadly sins of Kama, Krodha and Lobha (lust, hate and greed). The Gita calls them the three gates of hell. To this list are sometimes added three more vices — Moha (delusion), Mada (pride) and Matsarya (malice). But all these divisions are again artificial. There is only one sin though its forms are numberless and that is self-centred

desire which runs counter to the spiritual law of the universe. Man in his ignorance and blindness thinks that he is a separate self with interests of his own apart from those of his fellow-beings and thus commits sin. He thinks that he can secure his own happiness by acting independently of the kingdom of spirit of which he is a part. He is like a limb that refuses to function with the rest of the body and thus causes inflammation and pain. Thus self-centred desire is the root of all sin and suffering. It continues to work in man till his ignorance is removed and he is made to realise that he should fall into a line with the society in which he lives. He should get over his delusion that he is a finite self with interests of his own. So long as the conception of a separate self persists on the merely moral plane there can be no salvation for him on that plane. It is only when he learns to abandon his separate self and identifies himself with the larger self of the universe that he can be ultimately free from sin. This identification can come only through Bhakti or Jnana—through self-forgetting love or self-transcending knowledge.

1. अभयं सत्त्वसंशुद्धिर्जन्योगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

Fearlessness, purity of heart, steadfastness in knowledge and devotion ; alms-giving, self-control and sacrifice, study of the scriptures, austerity and uprightness ;

2. अहिंसा सत्यमकोपसत्यागः शान्तिर्पैशुनम् ।
दया भूतेष्वलोकुण्डवं मार्दवं हीरचापलम् ॥

Non-violence, truth, freedom from anger ; renunciation, tranquillity, aversion to slander ; compassion to living beings, freedom from covetousness ; gentleness, modesty and steadiness ;

3. तेजः क्षमा धृतिः शौनमद्रोहो नातिमानिता ।
भवन्ति सम्भदं दैवीमभिजातस्य भारत ॥

Courage, patience, fortitude, purity and freedom from malice and from overweening conceit — these belong to him who is born to the heritage of the gods, O Bharata.

4. दम्भो दपौडभिपानश्च क्रोधः पारुष्यमेत्च ।
अज्ञानं चाभिजातस्य पार्थं सम्भदमासुरीम् ॥

Pride, arrogance and self-conceit ; wrath, rudeness and ignorance — these belong, O Partha, to him who is born to the heritage of the demons.

5. दैवी सम्पद्मोक्षाय निवन्धयासुरी मता ।

The heritage of the gods is said to make for deliverance, and that of the demons for bondage. B.G. XVI, 1-5.

6. प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥

Men of the nature of demons know neither right action nor right abstention. Nor is purity found in them, nor good conduct, nor truth. B.G. XVI, 7.

7. त्रिविधं नरकस्थेदं द्वारं नाशनपात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ।

Three are the gateways of this hell leading to the ruin of the soul — lust, wrath and greed. Therefore let man renounce these three.

8. एतौर्वमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥

The man who has escaped these three gates of darkness,
O son of Kunti, works out his own good and reaches the
highest state. B.G. XVI. 21, 22.

9. उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मीं वाव त
उपनिषदमब्रूमेति ॥

“Sir, give me the secret teaching.”

“It is the secret teaching that has been given to thee.
We have taught thee the secret relating to Brahman.”

10.* तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वज्ञाणि
सःयमायतनम् ॥

“Penance, self-control and works are its support. The
Vedas are all its organs. And truth is its abode.”

Ke. U.

11.* अथ यत्तपो दानमार्जवमहिंसा सत्यवचनमिति ता
अस्य दक्षिणाः ॥

And his austerities, alms-giving, uprightness, non-
violence and truthfulness — these constitute the gifts to the
priests. Ch. U.

अर्जुन उवाच—

12. अथ केन प्रयुक्तोऽयं पापं चरति पृथ्वेः ।
अनिच्छन्नपि वार्णेय बलादिव नियोजितः ॥

Arjuna said :

But what impels a man to commit sin, O Varshneya, in
spite of himself and driven, as it were, by force?

श्रीभगवानुवाच—

13. काम एष क्रोध एष रजोगुणसमुद्धवः ।
महाशनो महापापमा त्रिद्येनमिह वैरिणम् ॥

The Bhagawan said :

It is desire, it is wrath, which springs from passion.
Know that it is the enemy here, a monster of sin devouring all.

14. धूमेनात्रियते वह्निर्यथादशौ मलेन च ।
यथोल्वेनावृतो गर्भस्तथा तेनेदमावृतम् ।

As a flame is enveloped by smoke, as a mirror by dust,
and as an unborn babe by the womb, so is this enveloped
by it.

B.G. III, 36-38

CHAPTER VIII

THE LAW OF KARMA AND REBIRTH

“We are our own past, and we are forging our own future.”

However successful a man may be in the cultivation of a virtuous disposition, he is subject to the Law of Karma so long as he remains on the purely ethical plane. The law of Karma is a unique contribution which India has made to the religious thought of the world. It was formulated during the age of the Upanishads and has become one of the fundamental doctrines not only of Hinduism but also of Jainism and Buddhism.

This doctrine is based on the laws of continuity and causation which we find in nature. In nature as a man sows he reaps. So also in the moral world every good act or bad act has its own inevitable consequences. Just as a man burns his fingers whenever he thrusts them into fire, so also he hurts his moral nature whenever he commits sin. The more often he sins the more sinful he becomes. Similarly the more often he does good the more good-natured he becomes. The Law of Karma is only an extension, beyond the confines of the present life, of the inevitable sequence of cause and effect that we see here in life. It teaches us that what we are at present is the result of what we thought and did in the past and similarly what we shall be in the future will depend upon what we think and do now.

Otherwise we cannot explain the glaring inequalities of life that we see all around us. We see some men strong

and healthy and some crippled and diseased from their very birth. We see some men inheriting riches and rolling in wealth and some inheriting poverty and remaining miserably poor all their lives. We see some born in surroundings which help to foster moral and spiritual growth and some born in an atmosphere of sin and crime which only offers them temptations and debases their nature. These inequalities cannot be explained away by mere heredity or training. For we often see that virtuous parents have a wicked progeny and that geniuses are born of very ordinary parents. And we also see that no amount of training will do any good to some people while others without any training whatsoever distinguish themselves in life.

These inequalities inherent in human life everywhere cannot again be due to God unless we assume that God is more partial than even the most unjust'y partial man in the world. It is this painful puzzle that the Law of Karma tries to solve. It points out that the inequalities of life are not due to God but to ourselves. They are the inevitable consequences of the virtues and vices of men in the past. Men carry with them their own past. The mental and moral tendencies which they acquired by their actions in the past lives work themselves out in suitable surroundings in the present life. And the new tendencies that are acquired in this life are carried into the next life and work themselves out in the future. This process goes on through several lives till *Moksha* or liberation is obtained. For, one life is all too short for most men to make themselves fit for *Moksha*. If there is only one life in which the whole journey to perfection has to be completed, not even one in a million could hope to become perfect. And if God is to judge all men by what they have achieved in one life and give them either eternal happiness in heaven or eternal punishment in hell,

He would again be more arbitrary and merciless than the most arbitrary and merciless man in the world. According to Hinduism, God is not a judge sitting in a remote heaven and pronouncing judgment on a so-called judgment day on the souls which have come out of their graves in accordance with the deeds done in a single life. Also this world is not a mere juridical system of rewards and punishments as is sometimes popularly supposed. It is rather an educational system in which men are taught to see the natural consequences of their deeds and improve themselves. The system works not according to an external arbitrary decree but according to the natural law which is wrought into man's own nature. According to this law death is not the end of the soul of man. The soul simply passes on into another body carrying in germ with it all the tendencies and skills, habits and impulses that it has acquired in the present life and is born again in suitable surroundings not necessarily on earth for further growth.

That we have no memory of the past lives is no objection to this doctrine. For it is not a question of rewards and punishments but of moral growth and continuity. Even in the present life we do not remember everything of the past. For instance we do not remember many of the experiences of our infancy and childhood and on that account we do not deny that we have passed through these stages. It is indeed a mercy that we do not remember everything of the past. Life would be an unbearable burden if memory should be loaded with every detail of the past. Most of our past experiences are stored up in the unconscious part of our mind from which they sometimes emerge into the conscious mind and more often into our dream-consciousness and take us by surprise. According to modern psychology the human mind is like a huge ice-berg whose submerged

part is much larger than the part seen above the waters. The soul presumably carries with it into the new body which it acquires after death, the contents of the unconscious mind in the form of what are called *Vasanas*.

It is a mistake to suppose that the Law of Karma implies fatalism, that everything is predetermined in our lives and that we are powerless against the decrees of fate. On the contrary the Law of Karma clearly recognises both the elements of freedom and the elements that are predetermined in our lives. It never denies the freedom of will. Man's will is ever free; else there would be no moral life worth the name. But there are certain elements in his life against which his will is powerless. Take for instance a man's parentage or sex or colour of the skin. He cannot change these however much he may try. These are predetermined for him once for all. But there are certain elements which he can change. He can change his character, he can change his environment. He can improve his knowledge and his prospects and he can carve a career for himself. He is like a farmer to whom a plot of land is given for cultivation. The soil of the land, its location in the village and the conditions of weather to which it is subject are all predetermined. But the farmer is free to manure the land, to sow good seeds and raise a good crop or to neglect it and allow it to run to waste. Or again take a game of cards. In this game the player is dealt out some cards. He cannot change them. But he can play his cards skilfully and win the game or play unskilfully and lose it. Similarly somethings are predetermined in our lives and we cannot change them. But there are a good many things which we can change by exercising our will. Therefore the Law of Karma far from filling us with despair fills us with hope. When we know

that in the moral world everything happens according to law as in the physical world, that there are no arbitrary decrees of a capricious God and that we are the architects of our own future, our minds are free from fear. A savage fears thunder and lightning and shakes with terror when he sees a comet or an eclipse. But a civilised man knows that all these phenomena occur according to certain laws of nature and therefore has no such fears. Similarly when we know that in the moral world also everything happens according to law we are free from fear and can use the given elements to our best advantage by exercising our free will.

To make the operation of the Law of Karma clear, later Hindu writers divide a man's Karma into three parts, namely, Prarabdha, Sanchita and Agami. Prarabdha-Karma is compared to an arrow which the archer has already discharged from his bow. It has left his hands and therefore he cannot take it back. Sanchita-Karma is compared to an arrow which he has set on the bow and is about to discharge. He is still free either to let it go or take it back. And Agami-Karma is like the arrows in his quiver or the arrows which he will forge in future. He can operate or shape them as he likes. Similarly Prarabdha-Karma is something which has come to fruition in the present life. It cannot be changed. It must only be experienced. Sanchita-Karma represents the tendencies with which we are endowed as a result of what we did in the past lives. We are free to change these either for the better or for the worse. And finally Agami-Karma represents the future results of all actions which are being done in the present life. There is nothing predetermined here and there are no tendencies even, which have already been formed.

It is a mistake again to suppose that the Law of Karma makes God unnecessary for the government of the world.

The Hindu scriptures describe God as Karmadhyaksha or the Supervisor of the Law. He creates the conditions of life in which the law operates. He is compared to a gardener who arranges the seed-plots, waters them and makes the seeds sprout and grow. But the plants grow from the seeds according to their own nature. Or again He may be compared to a wise teacher who allows his pupils to act freely to know the natural consequences of their actions and to learn for themselves while he is always by their side to suggest, to help and to save. Therefore the Law of Karma does not dispense with God. In fact, it is the embodiment of His will.

Though the Law of Karma is bound up in the Upanishads with the sociological and the eschatological ideas of the time — the system of castes and outcastes and the so-called path of the Gods and the path of the Pitris — there is no doubt that its application is universal. In fact, it may be said that this comprehensive law embracing all humanity is one of the greatest contributions made by the Upanishads to the religious thought of mankind.

1. देदिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धरस्तत्र न मुह्यति ॥

As the soul in this body passes through childhood, youth and old age, even so does it pass to another body. A wise man is not deluded by this.

B. G. II, 13

2. वासांसि जीर्णानि यथा त्रिहाय
नवानि ग्रह्णाति नरोऽपराणि ।
तथा शरीराणि त्रिहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥

As a person casts off worn-out garments and puts on others that are new, so does the incarnate soul cast off worn-out bodies and enter into others that are new.

B. G. II, 22

3.* जातस्य हि ध्रुवो मृत्युर्ध्वं जन्म मृतस्य च ।
तत्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥

For, whatever is born is sure to die and whatever dies, is sure to be born again. Therefore, for what is inevitable thou shouldst not grieve.

B. G. II, 27

4.* प्राप्य पुण्यकृतां लोकानुपित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥

The man who has fallen away from Yoga goes to the regions of the righteous. Having lived there for countless years, he is reborn in the house of the pure and prosperous.

5. अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्वि दुर्लभतरं लोके जन्म यदीदशम् ॥

Or he is born in a family of Yogins rich in wisdom. But a birth like this is indeed hard to gain in this world.

6. तत्र तं बुद्धिसंयोगं लभते पौर्वदैक्षिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥

There he regains the understanding acquired in his former body, O son of Kurus, and strives still further for perfection.

7. पूर्वाभ्यासेन तेनैव हिते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥

By his former habit he is led on in spite of himself. Even a man who merely desires to know of Yoga transcends the Vedic rule of works.

8. प्रयन्नायतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्तो याति परां गतिम् ॥

But, if a Yogin strives with diligence, he is cleansed of all his sins, and becoming perfect through many births he reaches the supreme state.

B. G. VI, 41-45

9.* मामुपेत्य पुनर्जन्म दुःखालयमशाश्रतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥

Having come to me, these high-souled men are never again subject to rebirth, which is sorrowful and impermanent, for they have reached the highest perfection.

10. आब्रह्मभुवनालोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

From the realm of Brahma downwards all worlds are subject to rebirth, O son of Kunti, but on reaching me there is no further birth.

B. G. VIII, 15, 16

11.* सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥

A mortal ripens like corn, like corn he springs up again.

Ka. U.

12. हन्त त इदं प्रवक्ष्यामि गुर्वं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥

Well, I will explain to you now, O Gautama, the mystery of Brahman the eternal, and also what happens to the soul after meeting death.

13. योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्ये ऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥

Some souls enter into a womb for embodiment, others go into stationary things, according to their deeds and according to their thoughts.

Ka. U.

14. इह चेदशकद्वोद्धुं प्राक्शरीरस्य विस्तासः ।
ततः सर्गेषु लकेषु शरीरत्वाय कल्पते ॥

If a man is not able to know Him before his body falls away, he becomes liable to be embodied again in the created worlds.

Ka. U.

15.* कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्यासिकामस्य कृतात्मनरु इहैव सर्वे प्रदिलीयन्ति कामाः ॥

He who cherishes desires, ever thinking of them, is born again here and there on account of those desires, while for him whose desires are fulfilled and who has realised the Self all desires vanish even here on earth.

Mu., U.

16.* तद्यथा तृणजलायुक्ता तृणस्थान्तं गः वा ऽन्यमाक्रममाक्रम्या-
त्मानमुपसंहरत्येवमेवायमाकर्दं शरीरं निहत्याविद्यां गमयित्वा-
न्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥

And as a caterpillar, having come to the end of a blade of grass and having made an approach to another, draws itself together towards it, even so does this Self, having thrown off this body and dispelled all ignorance and having made an approach towards another, draw itself together towards it.

B. U.

17. तदेव सक्तः सहकर्मगेति लिङ्गं मनो यत्र निषक्तमस्य । प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययं । तस्माल्लोकाः पुनरैत्यस्मै लोकाय कर्मण इति तु कामयमानोऽथाकामयमानो योऽकामो निष्काम आत्मकामो आत्मकामो न तस्य प्राणा उक्तामन्ति ब्रह्मैव सन्वहायेति ॥

To whatever object a man's mind is attached, to that goes his inner self with the deed, being attached to it alone. After exhausting the results of whatever works he did in this world he comes back from that world to this for work again.

B.U.

18.* तत्र इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्मेन् ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह कपूर्यचरणा अभ्याशो ह यत्ते कपूरां योनिमापद्मेन्द्रज्ञयोनिं वा सूकरयोनिं वा चाण्डालयोनिं वा ॥

Those whose conduct here has been good will quickly attain a good birth — the birth of a Brahmin, or a Kshatriya or a Vaisya. But those whose conduct here has been evil will quickly attain an evil birth — the birth of a dog, or a hog or an outcaste.

19.* अथैतयोः पशोर्न कर्तरेण च न तानीमानि क्षुद्राण्यसङ्कदावर्तीनि भूतानि भवन्ति जायस्व मियरवेत्येतत्तृतीयं स्थानं तेनासौ लोको न सम्पूर्यते तस्माज्जुगुप्सेत ॥

But on neither of these two ways are those small creatures which are continually revolving, those of whom it may said, "Be born and die." There is a third state.

That is why that world never becomes full. Therefore let a man take care of himself.

Ch. U.

20. सङ्कल्पनस्पर्शनद्यिमोहैप्रासांबुवृष्ट्यत्नविद्विजन्म ।
कर्मानुगान्धनुकमेण देही स्थानेतु रूपाण्यभिसंप्रपद्यते ॥

The embodied soul has its birth and development determined by its thought, touch, sight and passions, as well as by the food and drink that have been poured in. According to its deeds it successively assumes various forms in various places.

21. स्थूलानि सूक्ष्माणि वहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ।
क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोपि दृष्टः ॥

According to its own qualities the embodied soul chooses many shapes — gross or subtle. Having itself caused its union with them it is seen as another, through the qualities of those bodies as well as of their acts. S.U.

22. यश्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः । सहात्मना
यथासङ्कल्पितं लोकं नयति ॥

Whatever be a man's last thoughts — with these he comes to life again. And life joined to vital heat, together with the self, leads to whatever world he has fashioned in his thoughts.

P. U.

PART II

CHAPTER IX

UNION THROUGH ACTION (KARMA-YOGA)

*“Keep your head in solitude and your hands in society.”
“The world is a children’s game. For Heaven’s sake, be a man
and take part in the game.”*

Higher than the purely ethical sphere, where the Law of Karma prevails, is the religious sphere in which a higher law prevails — the Law of Grace. If we seek refuge in God and attain to union with Him through disinterested service (Karma-yoga) or self-forgetting devotion (Bhakti-Yoga) or through transcending knowledge (Jnana-Yoga), His abounding grace will set us free from the bonds of Karma (Karma-Bandha).

The path of disinterested service to God is called Karma-Yoga. The doctrine of Karma-Yoga is found in germ in the opening mantras of the Isa-Upanishad. But it has been greatly elaborated in the Bhagavad Gita and has since occupied a very high place in the Hindu religious thought. Some teachers of the Upanishadic tradition had confined themselves to Jnana as the only way to Moksha. They had taught that renunciation of the world was necessary for obtaining *Jnana*. For they believed that life in the world could only lead to bondage. As according to the Law of Karma the fruit of every action good or bad had to be experienced either in this life or in the lives to come after death, it was argued that if a man wanted to be released from the cycle of births and deaths he should abstain from all actions. That is, he should renounce the world and

become a sanyasin. Karma-sanyasa or abstention from action was the only way to avoid the bondage due to Karma. A life of renunciation and a life of action were two opposite poles. The former led one to *moksha*, and the latter led one back to Samsara or the cycle of births and deaths. If this were all the truth, very few could hope for *moksha*. Very few indeed could hope for *moksha*, for it is obviously impossible for most men to retire from the world.

Again these teachers had not paid sufficient attention to the emotional part of human nature which could be turned to advantage by men seeking *moksha*. Too often they had interpreted *Jnana* as mere dry intellectualism. Therefore religious life became bereft of all warmth of feeling and was reduced to cold logic or dogma. In fact according to them there was no place either for action or emotion in religious life. It was to be all contemplation at best.

This imbalance in the teaching of some of the schools of Vedanta was redressed and set right by the Avatar of the Gita when He proclaimed that men could remain in the world and take part in all its activities and yet attain *moksha* by reforming their minds and learning to love God and do their work as service to Him. He taught that by giving a new orientation to their actions and emotions men could remain in the world and obtain *moksha*. He thus opened up two other paths to *moksha*, namely, those of *Karma* and *Bhakti*, in addition to the traditional path of *Jnana*.

According to His exposition of the doctrine of Karma-Yoga an ideal Karma-Yogin should have the following characteristics:—

(i) A true Karma-Yogin should have no attachment to the world. This does not mean that he should renounce

the world. On the contrary he should remain in it and work in a spirit of detachment. He should live in the world but should not become worldly. He should move in the world but remain untouched by it as a drop of water on a lotus-leaf. He should look upon life as "a Vale of soul-making" i.e., he should utilise all the circumstances offered by life for the sole object of enriching the spirit in him.

(ii) He should develop all his natural gifts and use them for the good of the society to which he belongs. He should play his part in society efficiently and honestly and discharge his duties to the best of his ability. This is the Gita doctrine of Swadharma which is an integral part of Karma-Yoga.

(iii) A Karma-Yogin should have no desire for the fruits of his actions. This only means that he should be indifferent to its external fruits and not to its internal fruits. For every action has its own internal as well as external results. Externally in the world it may result in gain or loss. But internally it may enrich or impoverish the soul. If one were to draw a graph of one's successes and failures in the world and a similar graph of one's successes and failures in the world of spirit and compare the two, one would often find that the rise in the former might correspond to a fall in the latter and conversely a fall in the former might correspond to a rise in the latter. For one's success in the world may be due to the sacrifice of a moral principle and his failure may be due to his sacrificing himself for a principle. In the case of an ideal Karma-Yogin the graph of his spiritual life is one of continuous rise whatever may be the fluctuations of the corresponding graph of his worldly career. For, every good thought, every good word and every good act automatically improve his character whether they meet with success or failure in the world. Therefore we

may say for a true Karma-Yogin there is no such thing as failure in life.

That a Karma-Yogin should not care for the fruits of his actions does not mean that he should be entirely indifferent to the consequences of his actions. However right an action may be in itself, if it involves loss or injury to others or if it is obviously beyond his capacity he should not be so rash or fool-hardy as to undertake it in haste. There is a remarkable verse in the Gita which deprecates "the action which is undertaken through delusion, without regard to consequences, or to loss and injury, and without regard to one's own capacity". (XVIII-25)

(iv) He should renounce not only the fruit of his actions but also the agency of action. That is, he should act as the agent of God and renounce his self. He should consider that it is God's work that he is doing according to his lights. Work for him is worship. Thus obedience to God, faith in His guidance and love towards Him are the most important elements in Karma-Yoga. It is these that distinguish the gospel of Karma-Yoga from mere humanitarianism or the Stoic gospel of duty for duty's sake. It is wrong to say that the Gita is merely a humanitarian gospel. A Karma-Yogin is not a mere humanitarian worker. He does not worship humanity. He worships God. His social service is a part of his service to God. It is because he loves God that he works in the world of men to promote His interests. Nor is it again correct to say that the Gita is the Stoic gospel of duty for duty's sake regardless of consequences. A Stoic relies upon his own strength and coldly endures all the suffering that may come to him from the discharge of his duty. But a Karma-Yogin relies on God and not on himself and works with faith and joy as the representative of

the Power that rules the world. The former is like a ~~mercenary~~ soldier, the latter is like an ardent patriot. Both of them work hard indeed but they are poles asunder when we consider the spirit in which they work.

The Gita in its exposition of Karma-Yoga gives a telling example of it. It says that God Himself is a great Karma-Yogin. For the work of creation, preservation and destruction in the world goes on night and day without a stop. The sun shines, the rain falls and innumerable forms of life spring up everyday, flourish for a time and pass away giving place to others. And what has God to gain by all this work? What has He to gain which He has not already gained? And yet He works without rest for the good of the world. So should a man work.

The final step in the exposition of Karma-Yoga is taken in the famous paradox that an ideal Karma-Yogin works incessantly and yet does no work at all. Incessant work and absolute peace are reconciled in him as in God Himself. For God is both Brahman the Absolute, and Iswara the personal Ruler of the universe. As the Absolute He is ever at rest, and as Iswara He is ever at work.

1.* ईशावास्यमिदं सर्वे यत्किं च जगत्या जगत् ।
तेन त्यक्तेन भुज्ञीथा मा गृधः कस्यरिवद्धनम् ॥

All this, whatsoever moves in this moving world, is pervaded by God. Through such renunciation you may enjoy. Do not covet; for whose, indeed, is wealth?

2.* . कुर्वन्नेवेह कर्मणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

Always performing works here, one should wish to live a hundred years. If you live thus as a man, works will not cling to you—there is no other way.

I. U.

3.* कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

To work alone art thou entitled and not to its fruit.
So never work for fruit, nor yet desist from work.

4.* योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

Work with an even mind, O Dhananjaya, having given up all attachment. Be of even mind in success and in failure. Evenness of mind is called Yoga.

B. G. II-47, 48

5. तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥

Therefore do the work thou hast to do, always without attachment; for, a man who does his work without attachment wins the Supreme.

B. G. III-19

6.* यस्य सर्वे समारम्भा कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्मणिं तमाहुः पण्डितं बुधाः ॥

He whose undertakings are all free from desire and self-will and whose works are burnt up by the fire of knowledge — him the wise men call a sage.

7.* त्यक्त्वा कर्मफलासङ्गं नित्यतृतो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥

Giving up attachment to the fruit of works, always satisfied, and depending on none, he is ever engaged in work — and yet he does no work at all.

8.* निराशीर्थतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारोरं केवलं कर्म कुर्वन्नाप्नोति किल्विषम् ॥

Having no desires, bringing his mind and self under control, and giving up all possessions, he commits no sin, his work being of the body alone.

9. यदच्छालाभसन्तुष्टो द्रन्दातीतो त्रिमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निवध्यते ॥

Satisfied with whatever he gets, rising above both pleasure and pain, having no ill-will, and remaining the same in success and failure, he acts indeed, but he is not bound.

10.* गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥

The works of a man, whose attachments are gone, who is free, and whose mind is well established in knowledge, melt away entirely, being done as for a sacrifice.

B. G. IV, 19-23.

11. योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥

He, who is trained in selfless action and is pure in soul, who has conquered himself and subdued his senses, his self being the Self of all creatures—he is undefiled, though he works.

B. G. V, 7.

12. ब्रह्मण्याधाय कर्मणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥

He, who works without attachment, resigning his actions to God, is untouched by sin, as a lotus leaf by water.

B. G. V, 10.

13.* अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
संन्यासी च योगी च न निःग्रिन्द चाक्रियः ॥

He who does the work he ought to do, and does not seek its fruit — he is a Sanyasin, and he is a Yогin, not he who does no work and maintains no sacred fires.

B. G. VI, 1.

14.* यत्करोपि यदश्वासि यज्जुहोपि ददासि यत् ।
यत्पत्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest away, and whatsoever of austerities thou doest practise — do that, O son of Kunti, as an offering to me.

15.* शुभाशुभफलैरेवं मोक्षसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मासुपैष्यसि ॥

Thus shalt thou be free from the bonds of works which bear good or evil fruits. With thy mind firmly set on the way of renunciation thou shalt become free and come to me.

B. G. IX, 27, 28.

16. नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेमसुना कर्म यत्तत्सात्त्विकमुच्यते ॥

An action which is obligatory and which is done without love or hate and without attachment, by one who desires no fruit — it is said to be of “goodness”;

17. यज्ञु कामेष्वना कर्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायामं तद्राजसमुदाहृतम् ॥

But that action which is done with a great strain by one who seeks to gratify his desires or by one who is prompted by a feeling of “I” — it is pronounced to be one of “passion”.

18. अनुवन्धं क्षयं हिंसामनेक्ष्य च पौष्टिष्म ।
सोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥

While the action which is undertaken through delusion, without regard to consequences, or to loss and injury, and without regard to one's capacity is said to be one of "dullness".

19.* मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥

The doer who is free from attachment, and who has no feeling of "I", who is endowed with steadiness and zeal, and who is unmoved by success or failure — he is said to be of a 'good' disposition;

20. रागी कर्मफलप्रेष्मुर्लुक्षो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकार्तितः ॥

The doer who is swayed by passion, and who seeks the fruit of his works, who is greedy, harmful and impure, and who is moved by joy and sorrow — he is declared to be of a 'passionate' disposition ;

21. अयुक्तः प्राकृतः स्तव्यः शत्रो नैष्कृतिकोऽलसः ।
विवादी दीर्घसूक्ती च कर्ता तामस उच्यते ॥

While the doer who is unsteady, vulgar, obstinate, deceitful, malicious, indolent, despondent and procrastinating is said to be of a 'dull' disposition. B. G. XVIII, 23-28.

22.* न मे पार्थिस्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवात्मवात्मवं वर्त एव च कर्मणि ॥

There is nothing in the three worlds, O Partha, for me to achieve, nor is there anything to gain which I have not gained. Yet I continue to work.

23.* यदि व्याहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थं सर्वेशः ॥

For if I did not continue to work unwearied, O Partha,
men all around would follow my path.

24.* उत्कीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥

If I should cease to work, these worlds would perish;
and I should cause confusion and destroy these people.

25.* सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्यादिद्वांस्तथासक्तश्चकर्मार्प्त्योक्तसङ्ग्रहम् ॥

As ignorant men act from attachment to their work, O
Bharata, so too should an enlightened man act, but without
any attachment, so that he may maintain the world order,

B. G. III, 22-25.

CHAPTER X

UNION THROUGH DEVOTION (BHAKTI-YOGA)

"I want to taste sugar. I don't want to become sugar."

We have already seen that love of God, faith in Him and devotion to His work are the most important elements in Karma-Yoga. When these elements are emphasised more than the other elements we have Bhakti-Yoga. There is thus no hard and fast line between Karma-Yoga and Bhakti-Yoga. The latter is only the internal aspect of the former. Similarly there is no hard and fast line between Bhakti-Yoga and Jnana-Yoga. For the highest devotion results in the highest knowledge. It is only for the sake of analysis that we separate these three yogas and describe their individual characteristics. But in actual life they cannot be separated from one another any more than the will, the feeling and the intellect in the mind of man can be separated. In grammar we speak of vowels diphthongs and consonants separately and indicate their quality and quantity, but in living speech they occur together and cannot be separated. In the same manner in the Bhagavad Gita which is the grammar of religious life, these three Yogas are sometimes separated and their characteristics pointed out but more often they occur together as in life. They are only the three aspects of a well-balanced religious life.

The Bhakti which is taught in the Gita is not the excessive emotionalism of some of the later Bhakti-schools. It is always to be in healthy contact with practical life on the one hand and with a philosophical knowledge of God

on the other. In other words it is to be well supported by Karma-Yoga on one side and Jnana-Yoga on the other.

Another noteworthy feature of the Bhakti which is taught in the Gita is its wide toleration. The scripture tolerates all forms of Bhakti from the lowest to the highest. In the case of the lower forms of Bhakti it points out their limitations and indicates the higher way. It teaches that as a man progresses in religious life he should go up from the worship of concrete forms to the meditation on the one universal spirit either as personal Iswara or the impersonal Absolute, though it says that meditation on the Absolute is hard and difficult for embodied beings.

The great problem of Bhakti-Yoga is indeed how to reconcile the claims of both the infinite spirit and a finite concrete form. Without a recognition of the former one's Bhakti may be lacking in width and comprehensiveness, and without a recognition of the latter it may be lacking in depth and intensity. In adjusting the claims of both the spirit and the form a philosophical religion is apt to go to one extreme while a popular religion may go to the other extreme. In the history of Hinduism there have been various solutions to this problem. In the Vedic Age, for instance, as religious thought developed, each god was by turns represented as the Supreme God and worshipped as such. In the Upanishads there are instructions for meditating on the sun, space, light, fire, wind etc as representing the Supreme. These conventions have resulted in the doctrine of Ishta-Devata, according to which a god or goddess of one's choice is worshipped as the representative of the Supreme Reality. Every worshipper is advised to have his own Ishta-Devata and look upon the form as embodying the infinite spirit so that he may secure both comprehensiveness and intensity for his devotion. But the best solution

of the problem is seen in the conception of an Avatar. For in an Avatar the infinite spirit is assumed to have taken a human form and come into the world as a saviour of men. Here both the spirit and the form are at their highest. So it is no wonder that this conception or anything approximating to it as a Bodhi-Sattva or a divinely inspired prophet has been such an instrument of power in all religions which have included it in their fundamental doctrines.

The goal of Bhakti-Yoga, namely, union with the personal Iswara is reached according to the Gita (XII, 8-13) by successive steps — namely, (1) the discharging of one's ordinary duties of life in a selfless manner having faith in God and giving up their fruits, (2) devoted service to God, (3) exercises in meditation, and (4) the practice of concentration of mind on God. It will be observed that the first step in this scheme is nothing but Karma-Yoga. This again shows that Karma-Yoga and Bhakti-Yoga are inseparable.

The Gita also indicates that there are different classes of worshippers according to the motives which prompt them to seek God. They are (1) those who are in distress, (2) those who desire to gain something, (3) the seekers of knowledge and (4) the seers of Truth. It praises them all but says that the seers of Truth, who are single-minded and are in constant union with God, are the best. We may observe here that, while the first three classes of worshippers desire that God should do something for them, the last has no desire at all for anything. As the great German mystic Meister Eckhart says, "Blessed, indeed, are those who hunger and thirst after righteousness, but more blessed are those who hunger and thirst after the presence of God, but most blessed are those, who having attained to the Eternal Now, hunger and thirst after nothing at all".

But, from the point of view of the common man what is more important than all these details of steps and motives of Bhakti is the assurance which the Avatar of the Gita gives in many ringing verses to those who seek refuge in Him and surrender themselves to Him. They are the verses that have given consolation and strength to many an aching heart for countless ages in this country and have endeared the Gita to the common people. The most important of these is the oft-quoted verse "Setting aside all rules of Dharma come unto Me alone for shelter. Grieve not. I will release thee from all sins". Assurances like this are given to all worshippers without any distinction of caste or creed, sex or birth. It is one of the glories of the Gita that it says that the grace of God is available for all without any distinction.

The grace of God is a response to the Bhakti of man. It may sometimes seem arbitrary but every true worshipper knows that it depends upon the sincerity and eagerness with which one prays for it. God is a searcher of hearts. He knows what is in our hearts much better than we ourselves do. The Avatar of the Gita says that He is "Easy of access to all those who constantly think of Him and concentrate their minds on Him," and that "He will enter into the hearts of those who love Him and worship Him and that He will dispel all darkness born of ignorance by the shining lamp of wisdom."

1.* ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्त्तन्ते मनुष्याः पार्थ सर्वशः ॥

Howsoever men approach me, even so do I accept them; for on all sides whatever path they may choose is mine, O Partha.

B. G. IV, 11.

2. यो मां पश्यति सर्वत्र सर्वे च मायि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

He who sees me everywhere and sees everything in me
— I am never lost to him, and he is never lost to me.

3.* सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥

The Yогin who, having attained to oneness, worships
me abiding in all beings — he lives in me, howsoever he
leads his life.

4.* आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

He who looks upon all as equal to himself, in pleasure
or in pain — he is considered, O Arjuna, a perfect Yогin.

B. G. VI, 30-32.

5. चतुर्भिंधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आतों जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

Four types of righteous men worship me, O Arjuna —
the man in distress, the man who wishes to learn, the man
who has something to attain and, O best of Bharatas, the
man who has attained supreme knowledge.

6. तेषां ज्ञानी नित्ययुक्त एकभक्तिविशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

Of these the man of knowledge, having his devotion
centred in the One and being ever attuned, is the best. For
supremely dear am I to the man who knows, and he is dear
to me.

7. उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥

Great indeed are all of them. But the man who knows — I deem him to be myself. For, being perfectly poised in mind, he resorts to me alone as the highest way.

8. बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

At the end of many births the man who knows seeks refuge in me realising that Vasudeva is all. It is hard indeed to meet with such a high-souled person.

B. G. VII, 16-19.

9. यो यो यां यां तनुं भक्तः श्रद्धयाच्चित्तुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥

Whatever may be the form which each devotee seeks to worship with faith — in that form alone do I make his faith steadfast.

10. स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान् सर्वैव विहितान् हि तान् ॥

Possessed of faith he worships that form and his desires are fulfilled, granted in fact by me alone.

11. अन्तवत्तु फलं तेषां तद्वत्प्रत्यपमेवसाम् ।
देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥

But finite is the result gained by these men of small minds. Those who sacrifice to the gods go to the gods, those who worship me come to me.

12.* अव्यक्तं व्यक्तिमपन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुक्तमम् ॥

Not knowing my supreme nature immutable and transcendental, foolish men think that I, the unmanifest, am endowed with a manifest form.

B. G. VII, 21-24.

13. तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।
मन्यर्पितमनोबुद्धिमांमेवैष्यस्यसंशयम् ॥

Therefore at all times think on me and fight. When thy mind and understanding are fixed on me, thou shalt doubtless come to me.

14. अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥

He who thinks on God the Supreme with a mind that is engaged in constant meditation and that never strays towards anything else — he reaches Him, O Partha.

B. G. VIII, 7, 8.

15. अनन्यचेतः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

He who constantly meditates on me, and gives no thought to anything else — to him, who is a Yogin ever attuned, I am easy of access, O Partha.

B. G. VIII, 14.

16. पुष्पः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥

That Supreme Being in whom all things abide, and by whom all this is pervaded can be reached, O Partha, only by exclusive devotion.

B. G. VIII, 22.

17. महात्मानस्तु मां पार्थ दैवीं प्रकृतिमात्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥

But high-souled men, O Partha, who partake of the divine nature, worship me with a mind undistracted, knowing that I am the Imperishable and that I am the source of all beings.

18. सततं कीर्तयन्तो मां यतन्तश्च दद्वत्रताः ।
नप्रस्थन्तश्च मां भक्त्या निःत्ययुक्ता उपासने ॥

Ever glorifying me, and being strenuous and steadfast in their vows, they bow before me and worship me with constant love and devotion.

19.* ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन ब्रह्मा विश्वोमुखम् ॥

Others again make an offering of their knowledge, and worship me as the One, the Distinct, and the Manifold in various forms.

B. G. IX, 13-15.

20.* अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्यानियुक्तानां योगक्षेम वहायहम् ॥

But those who meditate on me and worship me and no other, and who are ever devoted to me — their welfare rests in me.

21.* येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्त्रिताः ।
तेऽपि मामेव कौन्तेय यजन्त्यर्थिष्ठृद्विकम् ॥

Even those who worship other gods and are endowed with faith, worship me alone, O son of Kunti, though ignorantly.

22. अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामाभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥

For I am the enjoyer and the lord of all sacrifices. But these men do not know my real nature, and hence they fall.

23. यान्ति देवता देवान् पितृन् यान्ति गिरृत्राः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याज्ञिनोऽपि माम् ॥

Those who worship the gods go to the gods, those who worship the manes go to the manes, those who worship the spirits go to the spirits and those who worship me come to me.

24.* पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्वामि प्रयतात्मनः ॥

Whosoever devoutly offers to me a leaf, a flower, a fruit or water — of that man who is pure of heart, I accept the pious offering.

B. G. IX, 22-26.

25.* अपि चेष्टुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्यवसितो हि सः ॥

Even if the most sinful man worships me, without worshipping any other, he must be regarded as righteous, for he has decided aright.

26. क्षिप्रं भवति धर्मात्मा शश्वच्छान्ति निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥

He soon becomes righteous and obtains lasting peace. Proclaim it boldly, O son of Kunti, that my devotee never perishes.

B. G. IX, 30-31.

27. मन्मना भव मद्दको मत्त्राजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥

Fix thy mind on me, be devoted to me, sacrifice to me, and prostrate thyself before me. Having thus disciplined thyself and regarding me as thy supreme object, thou shalt come to me.

B. G. IX, 34.

28.* भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥

By that devotion he knows me, knows what in truth I am and who I am. Then, having known me in truth, he forthwith enters into me.

29.* सर्वकर्माण्यपि सदा कुर्वाणो मद्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमःयम् ॥

Though he may be constantly engaged in all kinds of work, yet, having found refuge in me, he reaches by my grace the eternal and indestructible abode.

B. G. XVIII, 55-56.

30. ईश्वरः सर्वभूतानां हृदेरेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारुदानि मायया ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing them to revolve by his mysterious power, as if they were mounted on a machine.

31. तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

Fly to Him alone for shelter with all thy soul, O Bharata. By His grace shalt thou gain supreme peace and the everlasting abode.

B. G. XVIII, 61, 62.

32. मन्मना भव मद्दनो मयाजी मां नमस्कुरु ।
मामेवैऽसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

Fix thy mind on me, be devoted to me, sacrifice to me, prostrate thyself before me, so shalt thou come to me. I promise thee truly, for thou art dear to me.

33.* सर्वधर्मान् परित्यज्य मामेऽकं शरणं ब्रज ।
अहं त्वा सर्वं गपेऽम्यो मोक्षयिष्यामि मा शुचः ॥

Giving up all rules of Dharma come to me alone for shelter. Do not grieve, for I will release thee from all sins.

B.G. XVIII, 65, 66.

अर्जुन उवाच—

34. एवं सततयुक्ता ये भक्तास्त्वां पर्युगासते ।
ये च त्वक्षरमव्यक्तं तंषां के योगवित्तमाः ॥

Arjuna said:

Those devotees who, ever steadfast, thus worship Thee and those again who worship the Imperishable and the Unmanifested — which of these are better versed in Yoga?

श्रीभगवानुवाच—

35. मय्यावेशं मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्तमा मताः ॥

The Bhagavan said:

Those who have fixed their minds on me, and who, ever steadfast and possessed of supreme faith, worship me — them do I consider perfect in Yoga.

36. ये त्वक्षरमनिदेश्यमव्यक्तं पर्युगासते ।
सर्वत्रामचिन्त्यं च कृष्णमचल द्वृतम् ॥

But those who worship the Imperishable, the Ineffable, the Unmanifested, the Omnipresent, the Incomprehensible, the Immutable, the Unchanging and the Eternal —

37. सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वं भृत्यिते रताः ॥

Having subdued all their senses, and being of even mind under all conditions and engaged in the good of all beings — they come to me alone.

38.* क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देवद्विद्वाप्यते ॥

The difficulty of those whose minds are set on the Unmanifested is greater, for the goal of the Unmanifested is hard for the embodied to reach.

39. ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

But those who consecrate all their actions to me and regard me as their dearest one, who meditate on me and worship me with single-minded devotion —

40. तैपामदं समुद्रता मृत्युसंसारसागगत् ।
भवामि न चिरात्पार्थं मश्यावेशितचेतसाम् ॥

I save them full soon, O Partha, from death and the ocean of mortal life, their minds being ever set on me.

B.G. XII, 1-7.

41.* अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥

He who never hates any being and is kindly and compassionate, who is free from the feeling of 'I' and 'mine', and who looks upon pleasure and pain alike, and has forbearance;

42.* सन्तुष्टः सततं योगी यतात्मा ददनिश्वयः ।
मर्यार्पितमनोदुद्धिर्यो मे भक्तः स मे प्रियः ॥

He who is ever content and is steady in contemplation, who is self-restrained and is of firm conviction, and who has consecrated his mind and understanding to me — dear to me is the man who is thus devoted.

43.* यस्मान्नोद्धिजते लोको लोकान्नोद्धिजते च यः ।
हर्षामिषंभयोद्भैर्गैर्मुक्तो यः स च मे प्रियः ॥

He by whom the world is not harassed and who is not harassed by the world, he who is free from joy and anger, fear and anxiety — he is dear to me.

44.* अनपेक्षः शुचिर्दक्ष उदासिनो गतव्यथः ।
सर्वारम्भ परियागी यो मद्भक्तः स मे प्रियः ॥

He who has no wants, who is pure and prompt, unconcerned and untroubled, and who is selfless in all his enterprises — dear to me is the man who is thus devoted to me.

45.* यो न हृष्टति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥

He who neither rejoices nor hates, neither grieves nor wants, and who has renounced both good and evil — dear to me is the man who is thus devoted.

46.* समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥

He who is alike to foe and friend and also to good repute and ill repute, who is alike in cold and heat, and in pleasure and pain, and who is free from attachments —

47.* तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येनकेनचित् ।
अनिकेतः स्थिरमतिभक्तिमान् मे प्रियो नरः ॥

He who is alike in praise and dispraise, who is silent and satisfied with whatever he has, who has no home and is firm of mind — dear to me is the man thus devoted.

48. ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धानामत्परमा भक्तास्तेऽक्तीव मे प्रियाः ॥

And they who have faith and follow this righteous way of everlasting life thus set forth, and regard me as supreme — exceedingly dear to me are they who are thus devoted.

B. G. XII, 13-20.

49. अहं सर्वस्य प्रभवो मत्तः सर्वे प्रवर्तते ।
इति मत्वा भजन्ते मां बुद्धा भावसमन्विताः ॥

I am the origin of all; from me proceed all things. The wise know this and worship me with all their heart.

50. मच्चित्ता मद्रत्प्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां निर्लं तुष्यन्ति च रमन्ति च ॥

Their minds are fixed on me, their lives rest in me, and of me they ever converse enlightening one another. Thus are they delighted and satisfied.

51. तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन माप्नुपयान्ति ते ॥

On those that are ever devoted to me and worship me in love I bestow the understanding by which they come to me.

५२.* तेषामेवानुकम्पार्थमहमज्ञानं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्त्रता ॥

Out of compassion for them do I dwell in their hearts
and dispel the darkness born of ignorance by the shining
lamp of wisdom. B. G. X, 8-11.

५३.* नाहं वेदैर्न तपसा न दानेन न चेत्यया ।
शक्य एवंविधो द्रष्टुं दृश्वानसि मां यथा ॥

Neither by the Vedas, nor by austerity, nor by alms-giving,
nor yet by sacrifice, can I be seen in the form in
which thou hast seen me now.

५४.* भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥

But by devotion to me alone may I thus be known,
truly seen, and entered into, O dreaded Arjuna.

५५.* मल्कर्मङ्गन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

He who does my work and looks upon me as his goal,
he who worships me without other attachments and who is
without hatred towards any creature — he comes to me,
O Pandava. B.G. XI, 53-55.

५६.* नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यतस्यैष आत्मा विवृणुते तनू स्वाम् ।

“This Self cannot be gained by the Veda, nor by intellectual power, nor by much learning. He is to be gained only by the one whom He chooses. To such a one the Self reveals His own nature. Ka. U.

CHAPTER XI

UNION THROUGH MEDITATION (DHYANA-YOGA)

"In learning to swim in the sea of the Self, use at first a float — Holy Name or a sacred mantra — but discard it in time, lest it prove an obstacle."

The higher phase of Bhakti is Dhyana or meditation. Worship, prayer and meditation are the successive stages in the path of Bhakti. Meditation is only speechless prayer. Worship is part of a ritual. It may consist of making offerings, reading from holy scriptures or singing hymns. Internal worship is known as Upasana in the Upanishads. The Upanishads prescribe certain exercises in meditation. These are sometimes called Vidyas and there are about thirty of them. One of these known as Sandilya-Vidya is quoted below. In some of these Vidyas some objects or sounds are chosen and meditated on as being identical with the Self. To this class belong meditations on the five elements, on prana, on the mystic syllable Aum etc. These Upasanas are calculated to prepare the aspirant for the higher stages of meditation.

The practice of Upasana may consist of both prayer and meditation. Prayer is of various kinds. It may be a petition for one's self or for others in whom one is interested. Or it may be a thanksgiving or a confession of sins or an invocation or a hymn of praise or communion with God. These are in the ascending order of merit. The first is of the lowest kind and the last is of the highest. But even the lowest kind of prayer should not be despised. There is nothing wrong in praying for the good things of life either for one's self or for those whom one loves. An approach to God even with a selfish object has some merit in it. The Gita says that even

if the most sinful man approaches God he should be regarded as one who has done the right thing and that such a man would soon become righteous and obtain lasting peace (IX, 30-31). We may say therefore that a man who prays for some selfish object will soon learn to pray for higher things. The mistake lies in getting irritated and ceasing to pray when the prayer is not granted. Also it is a mistake to hope to alter the will of God by our prayers. Our aim should be to know it and cooperate with it. We are all instruments of God's purposes. But we should try to become conscious instruments.

Very often our prayers are not granted. But our duty is to go on praying without questioning the wisdom of God in not granting our prayers. Our duty is to approach God as a child approaches its father or mother and lay before Him our needs and wants and leave it to Him whether to grant our prayers or not. If we go on doing this we get more happiness by entering into His presence than by asking for anything. The presence of God will be more satisfying to the heart than the satisfaction of desires. It will be more satisfying than even righteousness. One of the most remarkable things in the lives of all saints was the intimacy which they cultivated with the Deity whom they loved and worshipped and the happiness they felt in His presence. All that they wanted was that He should be ever present in their minds. They did not want His gifts. They wanted Himself.

In Hinduism the emphasis is almost always on the higher aspects of prayer, namely, adoration, meditation and communion. The lower aspects however are not ignored. But we are taught that the ultimate object of all prayers should be union with the Deity who is worshipped. This is evident in all the various kinds of Sadhana practised in the fold of Hinduism. Whether the Sadhana practised is theistic or

yogic or tantric or vedantic, the ultimate aim is the same, namely, becoming like the Deity, or becoming one with the Deity who is worshipped or meditated on. As a preliminary to this we are taught to practise Upasana or internal worship. This means that the mind of the worshipper should dwell on the form of the Deity that is worshipped. When this is done for a sufficiently long time the Deity becomes an abiding presence in the mind of the devotee.

The most powerful aid to Upasana of this kind is japa, which is the repetition of a mantra representing the Deity. A mantra is not a mere formula or a magic spell or even prayer. It is the embodiment in sound of a particular Deity. It is, for all practical purposes, the Deity himself. For instance in the Hymn of the Thousand Names of Lalita the Goddess is identified with the fifteen-syllabled Mantra sacred to Her — Her face with the first five syllables, Her trunk with the next six syllables and the lower part of Her body with the last four syllables. (See Names — Nos. 85 to 90).

When a mantra is repeated with concentration of mind and the worshipper tries to identify himself with the Deity, the power of the Deity comes to his help. A prayer is different from a mantra. It is a purely human composition and can be offered in any language or form. But a mantra, being the embodiment of a Deity in sound, has to be repeated in that form alone in which it is imparted by a Guru. It is not to be learnt from books or by mere hearsay. It is only to be learnt through initiation from a living teacher. And it has for its aim the gradual transformation of the worshipper into the likeness of the worshipped. Therefore the more a worshipper advances in his japa the less is he himself and the more does he partake of the nature and the power of the Deity. This process of deification which is begun even

in ritual worship is taken to a far higher level in what is called Raja-Yoga in Patanjali's scheme of Yoga.

Patanjali in his *Yoga-Sutras* describes Yoga as consisting of eight parts—Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. The first two, Yama and Niyama, indicate the preliminary ethical preparation necessary for a Yogi. Yama means abstention and Niyama means observance. The former is negative; the latter is positive. The aspirant is advised to abstain from killing, falsehood, theft, incontinence and possession, and to practise purity of mind and body, contentment, austerity, study of sacred books and prayer to God.

The next three parts, namely, Asana, Pranayama and Pratyahara are also preliminary accessories to Yoga. Asana is the posture suitable for meditation. It is a physical help to concentration. Patanjali defines Asana simply as a posture which is steady and comfortable. But later writers on Yoga have developed the subject of Asanas and have given us elaborate systems of Yogic exercises which are far better than Western systems of physical exercises. The Yogic asanas developed by our writers on Yoga are a very precious heritage. If a student learns a few asanas from a qualified teacher and practises them regularly for half an hour every day along with his prayers he will maintain perfect health and live to a ripe old age. The next part is Pranayama or regulation of breath. Apart from being a means to concentration, Pranayama is very beneficial to health. It consists of three stages — slowly inhaling the breath, holding it for a short time and slowly exhaling it. These respiratory exercises clear the lungs, steady the heart, purify the blood and tone up the whole nervous system. The Yoga system realises that the body is not a thing apart from the spirit,

but its instrument and expression. Therefore it aims at perfecting the body as well as the mind and the spirit. But these exercises have to be done under the proper guidance of a Guru who is an expert in Pranayama. Else they may do much harm. If Pranayama is properly practised, it will in a short time produce that serenity of mind which is essential to contemplation. Along with Pranayama one should practise Pratyahara or withdrawing the senses from their respective outward objects. In other words, the mind has to be shut against all impressions from the outside world. If this is done, it ceases to be affected by external influences. By these practices, the aspirant qualifies himself for contemplation. He has brought his body, his senses and his mind thoroughly under control.

We now come to the last three parts which comprise Raja-Yoga with which we are particularly concerned here. These are Dharana, Dhyana and Samadhi. Dharana is concentration. It is the fixing of the mind on any particular object, say, the form of one's Ishta-devata. Prolonged exercises in Dharana result in the perfect control of the mind so as to turn it in whatever direction one likes. The mind thus controlled and directed can easily pass on to Dhyana or meditation which is defined as an uninterrupted flow of thought towards the object of devotion. Dhyana finally leads to Samadhi in which two degrees are recognised—the conscious Samadhi and the super-conscious Samadhi. Both of them require the highest power of concentration. But the first is a state in which the mind continues to function, though it is wholly absorbed in the contemplation of the object, whereas the second is a state in which the distinction between the contemplating subject and the contemplated object disappears and the mind ceases to function.

Around Patanjali's Yoga-sutras a tremendous technique of Yoga has been built up. But one is apt to be scared away by all the formidable divisions and sub-divisions and detailed instructions regarding postures, breath-controls and the mental gymnastics given in the technical Yoga-sastra. In refreshing contrast to all this, is the simple informal treatment of the subject given in Chapter VI of the Bhagavad Gita. In this Chapter, verses 10 to 32 have to be carefully studied by any one who wants to practise the art of meditation. Some of these verses are quoted below. All that is required of a beginner here is ethical purity together with steadfastness of purpose. No difficult postures and no ascetic disciplines are prescribed. On the other hand, the Gita specifically says that "Yoga is not for him who eats too little or too much, who sleeps or keeps awake too long, but for him who is temperate in his food and recreation, who has regulated his sleep and waking and who is restrained in all his actions."

It is advisable for a beginner to begin his practice on the lower levels of prayer. He might begin with an invocation to his own Ishta-devata for success in his enterprise and then pass on to an act of communion with the Antar-yamin of the universe i.e. God the Immanent, for taking him out of the petty interests of everyday life. These two steps are fairly easy. But on the very threshold of the next stage, namely, that of the soul's entering the region of the Absolute, i.e., God, the transcendent, one encounters a number of obstacles. For while hitherto the mind has been functioning as the leader, both in fashioning the prayer on the lips or in the heart in the first stage and taking the soul perhaps into the depths of cosmic space in the second stage, it has now to abdicate its function and retire and ultimately efface itself. But this it will stoutly refuse to do. Far from

retiring, the more it is pushed aside the more aggressive it becomes and brings into play all its hidden powers of resistance. It may try to defeat our efforts in various ways. It may make us worry ourselves about a thousand trivial things of the present or call up innumerable memories of the past or suggest a number of plans for the future or it may bring up from its own unconscious depths unholy thoughts and images, or, worst of all, it may induce sleep to come over us and drown us in a sea of unconsciousness. What is required of us at the beginning of this stage is to rid our consciousness of all thoughts and images and make it a pure subject, with no objective element whatsoever in it, and at the same time to be wide awake. How are we to achieve this? Any resort to prayer at this stage will only serve to take us back to our starting point, and that is quite unnecessary. For Grace is already with us and is taking us forward. The recorded experiences of saints and mystics may help us here to some extent. But, after all, these are again only memories and images of mind, and they have to go, if we have to succeed finally in our endeavour. No, nothing will avail us in the last resort but constant practice and determination. The practice may have to be spread over months, and perhaps years. After such prolonged practice, suddenly one day one will find the mind obedient and docile and willing to efface itself. That is the beginning of its end. Thereafter it is only a question of the duration of that experience. The art of dwelling in the Absolute has been learnt. It has only to be perfected by some more practice so that the soul may retire into this Holy of Holies whenever it wants.

In this connection we may say that the mind that is effectively stil'ed is very different from what we call the vacant mind. The former is like a bent bow, which at its

highest tension lies silent in the hands of its wielder, while the latter is like a relaxed bow hung up on a nail in the wall. The former shuts out all objects, the latter allows all objects to come in, but takes no impressions of any. The difference is clearly perceived when the mind which has been stilled for a time starts functioning again. By the soul going into its source in the Absolute and replenishing its energies it will be found that the mind also has grown richer and wiser. When one comes back into the world in the course of this practice, one often feels that the things which appeared huge and tremendously important before now look miserably small and petty. This means that the mind has acquired a better sense of proportion and a more correct sense of the values of life by the soul's brief sojourn in the Absolute.

As for the sojourn itself we are told that it is a sort of conscious sleep in which there is no sense of time or space, life or death, one or many, but only a feeling of ineffable peace and joy. This experience may indicate to us what Buddha and Christ meant when they said that they had conquered death for us. Did they not mean that they have raised human consciousness to a level where such biological concepts as life and death have no meaning? That is also what the Upanishads mean when they say that a man who has attained to divine consciousness overcomes death and obtains eternal life. When Sri Ramakrishna was asked how he felt when he went into Samadhi he replied that his feeling was like that of a fish which had been taken out of a pot of water and released in the Ganges.

We are on surer ground when we come to speak of the results of the soul's sojourn in the Absolute. The Gita says "Steadfast in Yoga he sees himself in all beings and all beings in himself—he sees the same in all". And Sankara in

his comment on this verse points out that it describes the fruit of Yoga.

A careful study of all the verses in the Sixth Chapter of the Gita dealing with this subject of Dhyana-Yoga will indicate to us three tests by which we can see whether the meditation we are practising is genuine or false. Firstly, it should produce a feeling of unalloyed peace and happiness. Secondly it should produce in us a sense of the mystic unity of all things in the world. And, thirdly, it should bring about in us a moral and spiritual revolution and take us a step nearer to God.

1.* ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये साहृदयेन योगेन कर्मयोगेन चापरे ॥

By meditation some perceive the Spirit in themselves through the mind, others by devotion to knowledge and others by devotion to works. B. G. XIII 24

2.* यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युज्जतो योगमात्मनः ॥

‘As a lamp in a place sheltered from the wind does not flicker’—that is the figure employed of a Yогin who, with a subdued mind, practises concentration of the Spirit.

3. यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥

That in which the mind is at rest controlled by the practice of concentration, that in which he beholds the Spirit through the mind and rejoices in the Spirit;

4. सुन्नमायन्तिकं यत्तद्बुद्धिप्राद्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्वलति तत्त्वतः ॥

That in which he knows the boundless joy beyond the reach of the senses and grasped only by the understanding,

and that in which, when he is established, he never departs from truth;

5. यं लक्ष्या चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणा पि विचाल्यते ॥

That on gaining which he feels there is no greater gain, and that in which he abides and is not shaken even by the heaviest of afflictions—

6. तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगं निर्विणचेतसा ॥

Let that be known as Yoga. It is severance indeed of contact with pain, and it is to be practised with determination and an undistracted mind.

7. सङ्कल्पप्रभवान् कामांस्त्यक्त्वा सर्वानिशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥

Renouncing entirely all the desires born of wilfulness, and restraining with his mind all his senses on every side—

8. शानैः शानैरुपरमेद् बुद्धया धृतिगृहीतया ।
आत्ममंस्थं मनः कुत्वा न किञ्चिदपि चिन्तयेत् ॥

A man should gain tranquillity little by little, and with a steadfast purpose concentrate his mind on the Spirit, and think of nothing else.

9. यतो यतो निश्चाति मनश्चञ्चलमस्थिरम् ।
ततस्तो नियम्येतदात्मन्येव वशं नयेत् ॥

Whatsoever makes the wavering and fickle mind wander away—from that it should be withdrawn and brought back to the control of the Spirit.

10. प्रशान्तमनसं ह्येन योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्पमषम् ॥

For supreme happiness comes to the Yогin whose mind is at rest, whose passions are composed, and who is pure and has become one with God.

11. युज्ज्ञनेवं सदात्मानं योगी विगतकल्पमः ।
सुव्रेन ब्रह्मसंस्पर्शमत्यन्तं सुखमःनुते ॥

Thus making the mind ever steadfast, the Yогin, whose sins have disappeared, experiences with ease the infinite joy of union with God.

B. G. VI. 19-28

12.* सर्वे खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । अथ
खलु क्रतुमयः पुष्पो यथ क्रुरस्मिल्लोके पुरुषो भवति
तथेतः प्रेत्य भवति स कर्तुं कुर्वीत ॥

Verily, all this is Brahman. Let a man meditate on it in tranquillity as that from which he came forth, to which he shall return and in which he breathes. Now, verily, a man is what he becomes on departing hence. So let him meditate thus:—

13. मनोमयः प्राणशरीरो भारूपः सत्यसङ्कल्प आकाशात्मा
सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिद-
मध्यात्मोऽवाक्यनादरः ।

He who consists of mind, whose body is life, whose form is light, whose will is truth, whose soul is space, who contains all works, all desires, all odours, all tastes, and who pervades the whole world—silent and unmoved—

14. एष म आत्माऽन्तर्दृदयेऽणीयान्वीहेर्वा यत्राद्वा सर्षपाद्वा
श्यामाकाद्वा श्यामाकतण्डुलाद्वा एष म आत्माऽन्तर्दृदये

ज्यायान्वृथिन्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो
लोकेभ्यः ।

He is my self within the heart, smaller than a grain of rice or of barley or a mustard seed or a grain of millet or even the kernal of a grain of millet—He is my self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.

15. सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदम-
भ्यातोऽत्राक्षयनादर एष म आत्माऽन्तर्हृदय एतद्वै
तमितः प्रेत्यभिसम्भवितास्मीति यस्य स्यादद्वा न
विचिकित्सासीति ह स्माह शाण्डिल्यः शाण्डिल्यः ॥

He contains all works, all desires, all odours and all tastes—He pervades the whole world, silent and unmoved. He is my self within my heart. And this is Brahman. And with Him shall I be united on departing from here. He who has this faith will have no more doubts. Thus said Sandilya, yea, Sandilya.

Ch. U.

16.* योगी युज्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यत विच्छात्मा निराशीरपरिग्रहः ॥

A Yогin should always try to concentrate his mind in solitude, having retired to a secret place and subdued his mind and body and got rid of his desires and possessions.

17. शुचौ देशे प्रतिश्रूत्य स्थिरमासनमात्मनः ।
नात्युच्छ्रूतं नातिनीचं चेलाजिनकुशोत्तरम् ॥

Having in a clean place firmly fixed his seat, neither too high nor too low, and having spread over it the sacred grass, and then a deer-skin and then a cloth—

18. तत्रैकाग्रं मनः कृत्वा यत्चित्तेन्द्रियक्रियः ।
उपविश्यासने युज्ज्यायोगमात्मविशुद्धये ॥

And sitting there he should practise Yoga for his own purification, restraining his thoughts and senses, and bringing his mind to a point.

19. समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥

Sitting firm, he should hold his trunk, head and neck erect and still, and gaze steadily on the point of his nose, without looking around.

20. प्रशान्तात्मा विगतभीर्ब्रह्मचारिवते स्थितः ।
मनः संयम्य मच्छित्तो युक्त आसीत मत्परः ॥

Serene and fearless, steadfast in the observance of celibacy, and subdued in mind, he should sit in Yoga, thinking on me and intent on me alone. B. G. VI, 10-14

21.* यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥

When the five instruments of knowledge stand still, together with the mind, and the intellect itself does not stir—that, they say, is the highest state.

22. तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥

This they consider to be Yoga, this steady control of the senses. Then does one become watchful, for Yoga comes and goes. K₂. U.

23. त्रिरुत्रं स्थाप्य समं शरीरं हृषीनिद्रयाणि मनसा संनिरुद्ध्य ।
ब्रह्मोङ्गुपेन प्रतरेत विद्वान्स्वोतांसि सर्वाणि भयावहानि ॥

Holding the body steady with its three upper parts (chest, neck and head) erect and drawing his senses together with the mind into his heart, a wise man should cross by means of the boat of Brahman all fearful streams.

24. प्राणान्प्रपीडयेह संयुक्तचेष्टः क्षीणे प्राणे नासिकयो-
च्छुसीत । दुष्टाश्रयुक्तमिव वाहमेन विद्वान्मनो
धारयेताप्रमत्तः ॥

Compressing his breath within the body, let the man who has controlled his movements breathe gently through his nose. Let the wise man vigilantly restrain his mind as he would a chariot yoked with vicious horses.

25. समे शुचौ शर्कराचहितालुकाविवर्जिते शब्दजलाश्रया-
दिभिः । मनोनुकूले न तु चक्षुपीडने गुहानिवाता-
श्रयणे प्रयोजयेत् ॥

Let him practise Yoga in a place level and clean, free from pebbles, fire and dust, favourable to thought on account of its sounds, its waters and others, and not painful to the eye—in a sheltered retreat protected from the wind.

26. नीहारथूमार्कानिलानलानां खद्योतविन्युतस्फृटकाशशीनाम् ।
एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥

When Yoga is being performed the forms which precede the manifestation of Brahman are—fog, smoke, sun, wind, fire, fire-flies, lightnings and a clear moon.

27.* पृथ्यातेजोऽनिलखे समुद्धिते पञ्चात्मके योगगुणे प्रवृत्ते ।
न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाभ्युमयं इरीरम् ॥

When the five-fold quality of Yoga is produced, arising from earth, water, fire, air and ether—then there is no

longer any sickness, no old age or death for him who has obtained a body produced by the fire of yoga.

28. लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादः स्वरसौष्ठवं च ।
गन्धः शुभो मूत्रुरोषमर्पणं योगप्रवृत्तिं प्रथमां वदन्ति ॥

Lightness, healthiness, steadiness, a clear complexion, a pleasant voice, a sweet smell and slight excretions—these, they say, are the first results of progress in yoga.

29. यथेत्र चिन्मं सृदयोपलितं तेजोमयं भ्राजते तत्सुधान्तम् ।
तद्वात्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः ॥

Even as a mirror tarnished by dust shines bright after it has been cleaned, so does an embodied being, when he has seen the nature of the Self, realise oneness attain his end and become free from sorrow. S. U.

CHAPTER XII

UNION THROUGH KNOWLEDGE (JNANA-YOGA)

“The goal of knowing is being. When knowing and being become one God is reached.”

The word Jnana is used in our religious literature in two different senses—a lower sense and a higher sense. In the lower sense it means only intellectual knowledge of religion and philosophy learnt from books or teachers. In the higher sense it means the direct realisation of God through one's own personal experience. Those who are perfect in the knowledge of the first kind are considered great scholars, and those who are perfect in the knowledge of the second kind are considered great saints. It is well known that all scholars are not saints, nor all saints scholars. It is rarely that we meet with a man in whom there is a combination of both scholarship and saintliness. The Upanishads in many places point out the difference between a man of intellectual knowledge and a man of spiritual realisation. They often warn us against the vanity and conceit engendered in one by mere book-knowledge. They emphatically declare that the knowledge of scriptures is not knowledge of God. At the same time they declare that the knowledge of scriptures is also necessary. As we have already said, the Gita maintains that Sastra (scriptures) and Sraddha (individual faith) should both cooperate in leading a man to Jnana (realisation).

Jnana in the highest sense should include not only scriptural knowledge but also devotion to God (Bhakti), ethical purity and service to society. The Bhagavad Gita in its

description of Jnana (XIII 7-10) includes virtues like modesty, sincerity, non-violence, forbearance, uprightness, steadiness, and self-control and also unswerving devotion to God through constant meditation. All this shows once again the inseparability of Jnana, Bhakti and Karma. We cannot too often point out that these three are only the different aspects of a single process of discipline. While the lower Bhakti and the lower Jnana mutually support and strengthen each other, the highest Jnana and the highest Bhakti are identical, as they both indicate the expansion of human consciousness till it merges in divine consciousness.

We have said above that Jnana in its higher sense means the realisation of the unity of all things in God. The multiplicity of things which we see around us every day is only a partial truth. To get at the whole truth we should see not only the external multiplicity but also the internal unity. In other words our commonsense has to be supplemented by a mystic sense. The Upanishads declare that he who sees only the multiplicity of things goes from death to death. The two points of view may be made clear by means of an illustration. When we look into a book written in a language which we do not know we see only isolated letters which convey no meaning to us. On the other hand when we look into a book written in a language which we know we scarcely see the separate letters as our attention is absorbed by the meaning underlying them as a whole. Similarly an ordinary man sees only the multiplicity of the world through his commonsense, whereas a mystic scarcely sees the multiplicity as he is carried away by the profound unity which his mystic sense reveals to him.

The mystic consciousness which Jnana brings in its train is as far above the ordinary human consciousness as

the latter is itself above animal consciousness. If we compare the consciousness of a dog or a cat with the consciousness of a man we are at once struck with the difference. Human consciousness is far wider, its images are far more precise and definite and it contains a thousand values which are entirely absent from animal consciousness. If by some magic we are able to induce human consciousness in a dog or cat we can imagine how the poor animal would be suddenly lifted to a far higher level of being and how it would be bewildered by hosts of new thoughts, new ideas and new values which it had not known before. And we can also imagine how, after the magic ceases to operate, the same creature would be disgusted with its former life and would find no pleasure in the company of its fellow-animals. Similarly when a man has had a taste of the mystic consciousness and becomes aware of the divine unity behind the multiplicity of the world and perceives a thousand super-human values, of which he had no idea before, he would naturally long to remain at that level and not sink to the level of his former consciousness. And if he is not able to remain at that level he would become sad and depressed, he would find no interest in life, would get no pleasure from the company of his fellows and might come to be regarded by the world as a crazy person. This is what has happened to many a saint and mystic all over the world as their biographies amply testify. In the Bhagavad Gita we are made to understand that Arjuna had an experience of this mystic consciousness for a short time when he realised the unity of all things in God in what is termed Visva-rupadarsana in Chapter XI. For we know that at one point in the long discourse between him and his charioteer, he was shown the universal form of the Avatar and at once he burst into a long hymn of praise. It is said that, "He beheld in the body of that God of gods the whole universe with

its manifold divisions all gathered together in one. Then struck with amazement, his hair standing on end, Arjuna bowed his head to the Lord, joined his hands in salutation and said "In Thy body, O God, I see all the gods and all the varied hosts of beings as well..."

The bliss of those who have attained Jnana and are able to remain at the high level of mystic consciousness is described in many beautiful passages in both the Upani-shads and the Gita. For it is an experience which destroys all doubts and desires, all faults and fears, and all sins and sorrows. Those who have attained to this state not only live in God and enjoy unclouded happiness themselves, but are also engaged in the happiness of all beings and are ever ready to serve their brethren and alleviate their sufferings. In Buddhist literature such super-men are called Bodhi-sattvas. And in Hindu religious literature they are called Jivanmuktas. When men have attained Jnana, nothing more remains for them to know or achieve. Having partaken of the divine nature they are not born again at the time of creation, nor are they disturbed at the time of dissolution. In a word, they attain what we call Moksha. They may, however, of their own free will, come back and take birth in the world and become founders of religions and saviours of humanity.

१. शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन् भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥

Saunaka, a great householder, approached Angiras with due respect and said, "Sir, what is that which being known, everything else will be known?"

2. तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म यद्विद्विदो
वदन्ति परा चैवाग्ना च ॥

To him he replied, "There are two kinds of knowledge to be known, as declared by those who know Brahman—the higher and the lower.

3.* तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो
व्याकरणं निश्चक्षुं छन्दो ज्योतिषमिति । अथ परा यथा तद-
क्षरमधिगच्छने ।

"Of these the lower is that of the Rig-Veda, the Yajur-Veda, the Sama-Veda, the Atharva-Veda, and of phonetics, rituals, grammar, etymology, prosody and astrology. And the higher is that by which the Imperishable is apprehended.

Mu. U.

4. ओं ॥ अधीहि भगव इति होपससाद सनत्कुमारं नर-
दस्तं होवाच यद्वेत्थ तन मोपसीद ततस्त ऊर्ध्वे वक्ष्या-
मीति स होवाच ।

Narada approached Sanatkumara and said, "Sir, teach me."

"Come and tell me what you know," he replied, "and then I will teach you what is beyond that."

5.* ऋग्वेदं भगवोऽध्येयमि यजुर्वेदं सामवेदमाथर्वणं चतुर्थमि-
तिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निधि-
वाक्रोगाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां
नक्षत्रविद्यां सर्वदेवजनविद्यामेतद्गावोऽध्येयमि ॥

"Sir, I know the Rig-Veda, the Yajur Veda, the Sama Veda and Atharvana the fourth; and also the Itihasa-Purana as the fifth. I know the Veda of the Vedas (viz, grammar).

the rules for the propitiation of Pitris, the science of numbers, the science of portents, the science of time, the sciences of logic, ethics and politics, the science of the gods, the science of scriptural studies, the science of the elemental spirits, the science of weapons, the science of the stars, the science of snake-charming and the fine arts—all these sir, I know.”

6. सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छृतं ह्येव मे
भगवदशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि
तं मा भगवाञ्छोकस्य पारं तारयत्विति ॥

“But, sir, with all this I am only a knower of words, not a knower of the Self. I have heard from holy men like you that he who knows the Self crosses over sorrow. I am in sorrow. Do, sir, help me to cross over to the other side of sorrow.”

Ch. U.

7.* अन्धं तमः प्रविशन्ति ये अविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्याया ॥ रता: ॥

Those who are ever devoted to what is not knowledge enter into blinding darkness, and those who ever delight in knowledge only enter into still greater darkness, as it were.

I. U.

8. यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥

It is only when men shall be able to roll up the sky like a hide that there will be an end to sorrow without knowing God.

S. U.

9.* श्रेयान् द्रव्यमयाद्यज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥

Knowledge as a sacrifice is superior to all material sacrifices, O dreaded Arjuna. For all works without exception culminate in knowledge.

10. तद्विद्वि प्रणिपातेन परिप्रश्नेन सेवया ॥
उपदेश्यन्ति ते ज्ञानं ज्ञाननस्तत्त्वदर्थिनः ।

Learn this by humble reverence, by enquiry and service. The wise who have seen the truth will teach thee this divine knowledge.

11.* यज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्या मन्यथो मर्यि ॥

When thou hast known it, thou wilt not err again as now, O Pandava; for thou wilt see all things without exception in thyself, and also in me.

12.* अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वे ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥

Even if thou art the most sinful of sinners, thou wilt cross over all transgression by the raft of divine knowledge.

13. यथैधांसि समिदोऽग्निर्भस्मसात् कुरुते ऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥

As the fire which is kind'ed reduces all fuel to ashes, O Arjuna, so does the fire of knowledge reduce all works to ashes.

14. न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनामनि विन्दति ॥

There is no purifier on earth equal to divine knowledge. A man who becomes perfect in Yoga finds it in himself in course of time.

B. G. IV, 33-38

15. ज्ञानेन तु तदज्ञानं शेषां नागितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥

But for those in whom this ignorance is dispelled by knowledge, the knowledge, like the sun, illumines Him who is beyond.

16.* तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्पषाः ॥

Thinking of Him, at one with Him, abiding in Him, and delighting solely in Him, they reach a state from which there is no return, their sins being dispelled by their knowledge.

17.* विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वप्नाके च पण्डिताः समदर्शिनः ॥

Sages see the same in all—whether it be a Brahmin of learning and humility or a cow or an elephant or even a dog or an outcast.

B. G. V, 16-18

18.* अमानित्वमदभित्वमद्विद्विसा क्षान्तिराज्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥

Modesty, sincerity, non-violence, forbearance and uprightness; service of the teacher, purity, steadfastness and self-control;

19. इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराध्याधिदुःखदोषानुदर्शनम् ॥

Detachment from the objects of sense; self-effacement and the perception of the evil of birth, death, old age, sickness and pain;

20. असक्तिरनभिष्वङ्गः पुत्रदारण्हादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥

Detachment and freedom from identification with children, wife and home, and constant evenness of mind amidst events agreeable and disagreeable;

21. मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरति ज्ञनसंसदि ॥

Unswerving devotion to me through constant meditation, resort to solitude, and aversion to society;

22. अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ञानमिति प्रकृतमज्ञानं यदतोऽन्यथा ॥

Steadfastness in the knowledge of the Spirit, and insight into the object of the knowledge of Truth—this is declared to be true knowledge, and all that is contrary to it is no knowledge.

B. G. XIII, 7-11

23.* सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥

The knowledge by which one imperishable essence is seen in all beings, undivided in the divided—know that that knowledge is of ‘goodness’;

24. पृथक्त्वेन तु यज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥

The knowledge which, by reason of their separateness, sees in all beings different entities of various kinds—know that that knowledge is of the nature of ‘passion’;

25.* यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवद्वर्णं च तत्त्वामसमुदाहृतम् ॥

While that which clings to each single object, as if it were the whole, and which is irrational, untrue and narrow—that is declared to be of the nature of “dullness”.

B. G. XVIII, 20-22

26. सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निवोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥

Learn from me, in brief, O son of Kunti, how one who has attained to the perfect state reaches God—the supreme consummation of knowledge.

27. बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ।
शद्वादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥

Endowed with a clear vision, firmly restraining himself, turning away from sound and other objects of sense, and casting aside likes and dislikes;

28. विविक्तसेत्री लध्वाशी यतवाक्यायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥

Dwelling in solitude, eating but little, restraining his speech, body and mind, and ever engaged in meditation and concentration; and cultivating freedom from passion;

29. अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कर्त्पते ॥

And casting aside conceit, violence, pride, desire, wrath and possession; selfless and tranquil in mind—he becomes worthy of being one with God.

30. ब्रह्मूनः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

Having become one with God, and being tranquil in spirit, he neither grieves nor desires. He regards all beings as alike and will have supreme devotion to me.

B. G. XVIII, 50-54

31.* यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥

When he sees that the manifold nature of beings is centred in the One, and that all evolution is only from there—he becomes one with the Absolute. B. G. XIII, 30

32.* भिन्नते हृदयग्रन्थिश्छित्रन्ते सर्वमंशायाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्देष्टे परावरे ॥

The fetters of the heart are broken, all doubts are dissolved and one's works melt away when He that is both high and low is seen.

Mu. U.

CHAPTER XIII

GOD, MANIFEST AND UNMANIFEST (BRAHMAN).

"The greatest obstacle to our knowledge of God is Time, which is but a shadow".

The goal of Bhakti is a personal God, while the goal of Jnana is the impersonal Absolute. The former is a relative conception, while the latter is an independent conception. God in relation to ourselves and the world is a person. But God in Himself is not a person but a Spirit. We may say that God is a person when viewed through human spectacles. But God, when viewed independently, is a Spirit or a principle. The former is a poetic conception while the latter is a scientific fact. The former is for worship; the latter is for contemplation. In our later Vedantic literature these two conceptions are termed Saguna Brahman and Nirguna Brahman respectively. The one is not different from the other. God is one. It is only our conceptions of God that differ. This may be made clear by an illustration. When the midday sun is blazing in the sky we cannot see it with our naked eye. So we use a smoked glass and see him as a red, round globe. It is the same sun that shines with dazzling splendour in the sky and that appears as a red, round globe when viewed through the smoked glass.

The conceptions of a personal God and the impersonal Absolute are not contradictory conceptions, but complementary ones. When an earnest worshipper enumerates for himself all the possible qualities which God possesses such as purity, holiness, righteousness, beauty, power, forgiveness, mercy, kindness, love, justice, omnipotence, omniscience, omnipresence and so on he is not satisfied. He thinks that

there must be many more such qualities and much better ones. And after all, all these qualities are purely human conceptions and hence are narrow, feeble and inadequate. So he may say to himself not this not this but something far better and far higher. It is in this way that the negative conception of Nirguna Brahman came into existence in the Upanishadic period. It is the result not of ignorance but of profound reverence, deep humility and candid confession. Nor is this conception of the Absolute devoid of qualities, an empty blank, any more than a spinning top going at full speed and appearing stand-still is really at rest. As Sankara puts it, it is a blank (sunya) only to men of dull intellect. What it really means is that in the Absolute there are no qualities of which we humans can have any adequate conception. We cannot limit God to our human ideas however glorified they may be. God is not simply a glorified man. Thus it is to remove all traces of anthropomorphism from our conception of the Godhead that the idea of Nirguna Brahman is added as a complement of that of Saguna Brahman. Even such a predominantly theistic scripture as the Bhagavad Gita describes the object of Jnana as both "Nirguna" and "Guna-bhokta", that is, one devoid of qualities as well as possessing qualities.

The taint of anthropomorphism in most of our conceptions of God comes out more openly in our descriptions of the heaven where He is said to reside, and to which all souls that are saved go after leaving their bodies. These heavens are only glorified earthly paradises full of fragrant flowers, green pastures, fountains of water and honey and soft couches and beds. Even pretty women pouring out wine to the elect are not excluded. The Nirguna conception of God beyond time and space is a drastic corrective to all such silly notions of heavens and their residents.

In the Upanishads three phases of Brahman are mentioned, namely, Iswara, Hiranyagarbha and Virat. Iswara is the Almighty Lord of the universe creating, protecting and renewing the worlds. Hiranyagarbha is the World-soul or the world in a subtle form. And finally Virat is the world itself in a gross form. The last two conceptions are intended to bring out the idea that the world is not an independent entity but is an emanation from God and pervaded through and through by His Spirit.

In the Gita also we have a four-fold conception of God — Brahman the Unmanifest, Iswara the personal God, the immanent Spirit present in all things (Antaryamin) and the Avatar i.e. God in human form. It will be observed that the Upanishadic Hiranyagarbha and Virat are not mentioned separately but are included in the immanent Spirit and that a new phase of Iswara, namely Avatar is introduced. This new phase had a remarkable development in the history of Hinduism.

Thus the conception of God that we have in the Upanishads and the Gita is a remarkably full and adequate conception binding the world and humanity and God into a unity and doing justice to the personality of God and to His Supra-personal nature and ending up with an impenetrable mystery which the finite mind of man cannot probe into.

1. भोक्तारं यज्ञतपसां सर्वलोकप्रहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

And having known me, who am the Recipient of all sacrifices and austerities, the Supreme Lord of all the worlds and the Friend of all creatures, he attains peace.

B. G. V., 29.

2.* मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

There is nothing whatever that is higher than I am, O Dhananjaya; all this is strung on me as rows of gems on a string.

3. रसोऽहमस्तु कौन्तेय प्रभास्मि शशिसूर्योः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥

I am the taste in the waters, O son of Kunti; I am the light in the sun and the moon. I am the syllable OM in all the Vedas; I am the sound in ether and the manliness in men.

4. पुण्यो गन्धः पृथिव्यां च नेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥

I am the pure fragrance in the earth, and the brightness in the fire. I am the life in all creatures, and the austerity in ascetics.

5. बीजं मां सर्वभूतानां विद्धि पार्थं सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि ते जस्तेजस्तिनामहम् ॥

Know me to be the primeval seed, O Partha, of all things that are. I am the wisdom of the wise, and I am the glory of the glorious.

6.* बलं वलवतामस्मि कामरागविवर्जितम् ।
धर्मविरुद्धो भूतेषु कामोऽस्मि भरतर्षेभ ॥

I am the strength of the strong, free from desire and passion. And I am the desire in all creatures, O best of Bharatas, which is not in conflict with the Law.

7. मया तन्मिदं सर्वे जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाइं तेष्ववस्थिनः ॥

This universe is everywhere pervaded by me in an unmanifested form. All beings abide in me, but I do not abide in them.

8.* न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृत च भूतस्थां ममात्मा भूतभावनः ॥

And yet the beings do not abide in me; behold, that is my divine mystery. My spirit, which is the source of all beings, sustains all things, but it does not abide in them.

9. यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपशाय ॥

As the mighty wind blowing everywhere ever abides in ethereal space, know thou that in the same manner all beings abide in me.

10. सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकांम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥

At the end of a cycle all beings pass into Nature which is my own, O son of Kunti, and at the beginning of a cycle I generate them again.

11.* प्रकृतिं स्वामवश्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥

Controlling Nature which is my own, I send forth again and again all this multitude of beings, which are helpless under the sway of Nature.

12. न च मां तानि कर्माणि निब्रह्नन्ति धनञ्जय ।
उदासीनवदासीनमसकं तेषु कर्मसु ॥

And these works do not bind me, O Dhananjaya, for I remain unattached in the midst of my works like one unconcerned.

B. G. IX, 49.

13. पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥

I am the father of this universe, the mother, the supporter and the grandsire. I am the Holy One to be known. I am the syllable 'OM'; and I am the Rik, the Saman and the Yajus as well.

14. गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुदृढत् ।
प्रभत्रः प्रलयः स्थानं निधानं वीजमव्ययम् ॥

I am the goal and the support; the lord and the witness; the abode, the refuge and the friend. I am the origin and the dissolution; the ground, the treasure-house and the imperishable.

15. तपाम्यहमहं वर्षे निघ्नाम्युत्सज्जामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥

I give heat, I hold back and send forth rain. I am the life everlasting, O Arjuna, as well as death. I am Being as well as non-being.

B. G. IX, 17-19.

16.* यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥

Whatever being there is, endowed with grandeur, beauty or strength—know that it has sprung only from a spark of splendour.

B. G. X, 41

17. समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥

He who sees the supreme Lord abiding alike in all beings, and never perishing when they perish—verily, he alone sees.

B. G. XIII, 27.

18.* यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्माने सृजाम्यहम् ।

Whenever there is a decline of Law, O Bharata, and an outbreak of lawlessness I incarnate myself.

19. परित्राणाय साधूनां विनाशाय च दुष्कृताम् ॥
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

For the protection of the good, for the destruction of the wicked and for the establishment of the Law I am born from age to age.

B. G. IV, 7-8.

20. अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥

Fools disregard me when I assume a human form, not knowing my higher nature as the supreme Lord of all beings.

B. G. IX, 11.

21.* संयुक्तमेतत्कर्मक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।
अनीशश्वात्मा वध्यते भोक्तुभावाज्ञात्वा देवं मुच्यते
सर्वपाशैः ॥

The Lord supports all this together—the perishable and the imperishable, the manifest and the unmanifest. And the soul, not being a lord, is bound because of its being an enjoyer. But when it knows the Lord it is freed from all fetters.

S.U.

22. क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।
तस्यामिद्यानायोजनात्तत्त्वभावान्द्रूयश्वान्ते विश्वमायानिवृत्तिः ॥

Perishable is matter, imperishable and immortal is the Lord. He the only God, rules over both matter and the soul. By meditating on Him, by uniting with Him and becoming one with Him there is in the end complete cessation of the illusion of the world.

23. ज्ञात्वा देवं सर्वपाशागहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।
तस्यामिद्यानात्तृतीय देहभेदे विश्वेश्वर्यै केवल आसकामः ॥

When that God is known all fetters fall off, sufferings are destroyed and birth and death cease. By meditating on Him there arises, on the dissolution of the body, the third state, that of universal lordship. Being alone, he has his desire fulfilled.

24.* एतज्ज्ञेयं नियमेव भिसंस्थं नातः परं वेदितव्यं हि
किञ्चित् । भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं
त्रिविधं ब्रह्ममेतत् ॥

The Eternal which dwells in the soul has to be known. Beyond that there is nothing else to be known. By knowing the enjoyer, the object of enjoyment and the Ruler everything has been said. This is the threefold Brahman.

S.U.

25. य एको जालवानीशत ईशनीभिः सर्वाह्लोकानीशत ईशनीभिः ।
य एवैक उद्धरे सम्भवे च य एतद्विदुरमृतास्ते भवन्ति ॥

He who spreads the net and rules alone by His powers, who rules all the worlds by those powers and who is one and the same, while things arise and continue to be—they who know this become immortal.

26. एको हि रुद्रो न द्वितीयाय तस्थुर्य इमॉल्डोकानीशत
ईशनीभिः । प्रत्यङ्गजनास्तिष्ठति संचुकोचान्तकाले संसृज्य
विश्वा भुवनानि गोपाः ॥

There is only one Rudra who rules all the worlds by His powers—there is no second to stand beside Him. He stands behind all creatures, and after creating all the worlds, He the Protector, withdraws them at the end of time.

27. विश्वतश्वक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्पात् ।
संब्राह्म्यां धमति संपतत्रैर्यावाभूमी जनयन् देव एकः ॥

The one God, who has his eyes, his face, his arms and his feet on every side, creating heaven and earth, forges them together with his arms and wings. S.U.

28. शृतात्परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् ॥
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

The blessed Lord who is hidden in all beings who is exceedingly fine like the film over melted butter, the God who alone pervades the universe—by knowing Him one is freed from all bonds.

29. एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये संनिविष्टः ।
हृदा मनीषा मनसाऽभिक्लृतो य एतद्विदुरमृतास्ते भवन्ति ॥

That God who is the maker of all things, the great Self always dwelling in the heart of man, is limited by the heart, the understanding and the mind. They who know it become immortal. S.U.

30.* नैनमूर्ध्वे न तिर्यञ्चं न मध्ये परिजग्रभत् ।
न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥

No one has grasped him above or across or in the middle. There is none equal to Him whose name is Great Glory.

31. न संदृशो तिष्ठति स्वप्नमस्य न चक्षुपापश्यति कश्चनैनम् ।
हृदा हृदिस्थं मनसा य एनमेवं विद्वरमृतास्ते भवन्ति ॥

His form cannot be seen; no one sees Him with the eye. Those who through the heart and the mind know Him who is abiding in the heart become immortal. S.U.

32.* यच्च स्वभावं पच्चति विश्वयोनिः पाच्यांश्च सर्वान्विरणामयेवः ।
सर्वमेतद्विश्वमधितिष्ठत्येको गुणांश्च सर्वान्विनियोजयेवः ॥

He is the source of all, developing each according to its nature and bringing into maturity all that can be developed. He is the one who distributes all qualities and rules over the whole world. S.U.

33. अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेत्त्वं न च तस्यास्ति वेत्ता तमाहुरग्न्यं पुरुषं
महान्तम् ॥

Grasping without hands, hastening without feet, He sees without eyes and hears without ears. He knows whatever there is to be known, but of Him there is no one who knows. They call Him the Primal, the Supreme Person. S.U.

34. अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्त्रष्टारमनेकरूपम् ।
विश्वस्येकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

He who has neither beginning nor end, who in the midst of chaos has created all things and who, having many forms, pervades alone the universe—knowing Him one is freed from all fetters. S.U.

35. ऋचोऽक्षरे परमे व्योमन्यस्मिन्देवा अधिविश्वे निषेदुः ।
यस्तं न वेद किमृच्चा करिष्यति य इत्तद्विद्वरमृतास्ते भवन्ति ॥

He who does not know that indestructible Being of the Rig Veda in which all the gods in the highest heaven reside

—of what use is the Rig Veda to him? Those only who know it become immortal.

36. छन्दांसि यज्ञाः क्रतवो त्रतानि भूतं भव्यं यन्च वेदा वदन्ति ।
अस्मान्मायी सृजते विश्वमेतत्तस्मिन्मायो मायया संनिश्चः ॥

It is out of this (Being) that the Maker sends forth all these—the Vedas, the sacrifices, the rituals, the observances, the past, the future, and all that the Vedas declare. And it is in this that the other (the soul) is bound up through Maya.

37.* मायां तु प्रकृतिं विद्वान्मायिनं च महेश्वरम् ।
तस्यावयवभूतस्तु व्यातं सर्वमिदं जगत् ॥

Know that Nature is Maya and that the wielder of Maya is the Great Lord. This whole world is filled with beings that are parts of Him.

38. यो योनिं योनिमधितिष्ठयेको यस्मिन्निदं सं च विचैति सर्वम् ।
तमीशानं वरदं देवमीडं निचार्येमां शान्तिमत्यन्तमेति ॥

The One who rules over every single cause, in whom all this comes together and goes asunder again, who is the lord, the bestower of blessings, the adorable God—by discerning Him one attains to the eternal peace. S.U.

39. य एको वर्णो वहुधा शक्तियोगाद्वर्णननेकान्निहितार्थो
दधाति । विचैति चान्ते विश्वमादौ स देवः स नो
बुद्ध्या संयुनक्तु ॥

He who is one and without any colour, but who by means of His power produces many colours for a purpose which is hidden and in whom the universe is gathered both in the beginning and at the end—may He endow us with good thoughts ! S.U.

40. ज्ञेयं यत्तप्रवश्यामि यज्ज्ञात्वामृतमद्दनुते ।
अनादिमत्परं व्रह्म न सत्त्वासदुच्यते ॥

I will now describe that which ought to be known, and by knowing which immortality is gained. It is God the Supreme, who is without beginning, and who is said to be neither being nor non-being.

41.* सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमङ्गोके सर्वमावृत्य तिष्ठति ॥

His hands and feet are everywhere: His eyes heads and mouths are facing in all directions; His ears are turned to all sides; and He exists enveloping all.

42. सर्वैन्द्रियगुणाभासं सर्वैन्द्रियविवर्जितम् ।
असक्तं सर्वमृच्चैव निर्गुणं गुणभोक्तृ च ॥

He seems to possess the faculties of all the senses, and yet He is devoid of the senses. He is unattached, and yet He sustains all things. He is free from the dispositions of Nature, and yet He enjoys them.

43. वाहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥

He is without and within all beings. He has no movement, and yet He moves. He is too subtle to be known. He is far away, and yet He is near.

44. अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥

He is undivided and yet He is, as it were, divided among beings. He is to be known as the Sustainer of all creation. He devours, and He generates.

45. ज्योतिपामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्यधिष्ठितम् ॥

The light of all lights, He is said to be above darkness. As knowledge, the object of knowledge and the aim of knowledge, He is set firm in the hearts of all.

B. G. XIII - 12-17

46. अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्यांरताः

Those who are ever devoted to what is not manifest enter into blinding darkness, and those who ever delight in what is manifest enter into still greater darkness, as it were.

I.U.

47. यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

That which is not thought by the mind, but that by which, they say, the mind is made to think—know that as Brahman, and not what people worship here.

48. यच्चक्षुषा न पश्यति येन चक्षुंषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।

That which is not seen by the eye, but that by which the eyes are made to see—know that as Brahman, and not what people worship here.

49. यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदः श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

That which is not heard by the ear, but that by which the ears are made to hear—know that as Brahman, and not what people worship here.

Ke. U.

५०.* यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विज्ञानतां विज्ञातमविज्ञानताम् ॥

He who does not conceive it—to him it is known. He who conceives it—he does not really know. It is not really understood by those who understand it; it is really understood by those who do not understand it. Ke. U.

५१. यदिदं किञ्च जगत्सर्वे प्राण एजति निःसृतम् ।
महद्यथं वज्रमुवत् य एतद्विद्वरमृतास्ते भवन्ति ॥

The whole world, whatever there is, springs from and moves in Life (Brahman) which is a great terror, an up-raised thunderbolt. Those who know it become immortal.

Ka. U.

५२. भयादस्याग्रिस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥

Through fear of Him fire burns, through fear of Him
the sun blazes, through fear of Him Indra, Vayu and also
Yama, as the fifth, speed on their way. Ka. U.

Ka. U.

५३. न सन्दर्शे तिष्ठति रूपमस्य न चक्षुपा पश्यति कश्चनैनम् ।
हृष्टा मनीषा मनसामिक्तल्पतो य एतद्विद्वरमृतास्ते भवन्ति ॥

His form is not to be seen, no one beholds Him with the eye. He is to be apprehended by the heart, by thought, by mind. Those who know Him thus become immortal.

Ka. U.

54. आविः सन्निहितं गुहाचरं नाम महत्पदमत्रैतत्समर्पितम् ।
एजत्प्राणन्निमिपच्च यदेतज्जानथ सदसद्रेण्यं परं विज्ञानाय-
द्वरिष्ठं प्रजानाम् ॥

Radiant and near, indeed stirring in the heart itself, is that great Being. In it is centred everything—everything that

moves and breathes and winks. Know this which is both being and non-being, adorable, supreme and beyond the understanding of men.

Mu. U.

५५. ब्रह्मैवेदमसृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अवश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥

That immortal Brahman is before; that Brahman is behind; that Brahman is to the right and to the left. It is stretched below and above. Brahman indeed is all this. It is the best.

Mu. U.

५६. भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो
ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाच-
मिति । तं होवाच । यतो वा इमानि भूतानि जायन्ते । येन
जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विज्ञासस्व ।
तद्व्याप्तेति ॥

Bhrigu, son of Varuna, approached his father and said, "Sir, teach me Brahman."

To him he said, "Matter, life, sight, hearing, mind and speech"—(these are the means). He said further, "That from which these beings are born, that by which, when born, they live, and that into which they enter on passing away—try to know that. That is Brahman."

T. U.

५७. एतस्य वा अक्षरस्य प्रशास्ने गार्गि सूर्यचन्द्रप्रसौ
विद्युतौ तिष्ठत एतस्य वा अक्षरस्य प्रशासने गार्गि यावा-
पृथिव्यौ विद्युते तिष्ठत एतस्य वा अक्षरस्य प्रशासने
गार्गि निमेषा मुहुर्ता अहोरात्राण्यर्धमासा मासा ऋतवः
संवत्सरा इति विद्युतास्तिष्ठन्त्येतस्य वा अक्षरस्य प्रशासने
गार्गि प्राच्योऽन्या नद्यः स्पन्दन्ते श्रेतेभ्यः पर्वतेभ्यः
प्रतीच्योऽन्या यां यां च दिशमन्वेतस्य वा अक्षरस्य

प्रशासने गार्भि ददतो मनुष्याः प्रशंसन्ति यजमान देवा
दर्वीं पितरोऽन्वायत्ताः ॥

“Verily, by the command of that Imperishable, O Gargi, the sun and the moon stand apart. By the command of that Imperishable, O Gargi, heaven and earth stand apart. By the command of that Imperishable what are called moments, hours, days and nights, half-months, months, seasons, years—all stand apart. By the command of that Imperishable, O Gargi, some rivers flow to the east from the white mountains, others to the west or in whatever direction they flow. By the command of that Imperishable, O Gargi, men praise those who give, the gods depend on the sacrificer, and the Pitrīs on the *darvi* offering.

५८.* यो वा एतदक्षरं गार्यविदित्वाऽस्मिंस्मिंलोके जुहोति यजते
तपस्तप्यते ब्रह्मनि वर्षसहस्राण्यन्तवदेवास्य तद्भवति यो
वा एतदक्षरं गार्यविदित्वाऽस्माल्लोकात्पैति स कृपणोऽथ
एतदक्षरं गार्भि विदित्वाऽस्माल्लोकात्पैति स ब्राह्मणः ॥

“Whosoever, O Gargi, without knowing this Imperishable, performs sacrifices in this world, offers worship or practises austerities for a thousand years—his work will indeed have an end. Whosoever, O Gargi, without knowing this Imperishable, departs from this world, pitiable is he. But whosoever, O Gargi, having known this Imperishable, departs from this world—he is a Brahmana.

५९. तदा एतदक्षरं गार्यदृष्टं द्रष्टृश्रुतं श्रोतमतं मन्त्रविज्ञातं
विज्ञातु नान्यदतोऽस्ति द्रष्टृ नान्यदतोऽस्ति श्रोतु नान्यदतोऽ
स्ति मन्त्रु नान्यतोऽस्ति विज्ञात्रेतस्मिन्नु खल्वक्षरे
गार्यकाश ओतश्च प्रोतश्चेति ॥

“Verily, O Gargi, that Imperishable is the unseen Seer, the unheard Hearer, the unthought Thinker, the unknown Knower. There is no other seer but He, no other hearer but He, there is no other thinker but He, there is no other knower but He.

It is in this Imperishable, O Gargi, that space is woven like warp and woof.”

B. U.

60.* ओं । पूर्णमदः पूर्णमिदं पूर्णत्पूर्णमुदच्यते
पूर्णस्व पूर्णमादाय पूर्णमेवावशिष्यते ॥

Full is that, and full is this. Out of the full comes the full. When from the full, the full is taken, the full itself remains.

I. U.

CHAPTER XIV

THE SELF, INDIVIDUAL AND UNIVERSAL (ATMAN)

“Memory and imagination are the signs of the soul’s transcendence of time and space.”

From the objective point of view the ultimate Reality is called Brahman, but from the subjective point of view the same is called Atman, for God is present both in the universe and in the heart of man. The two words are often used synonymously in the Upanishads. And the central theme of the Upanishads is that Brahman is Atman and Atman is Brahman. This is declared by the famous Mahavakyas (great sayings) taken from the four Vedas—“Prajnam Brahman” (Conscious Intelligence is Brahman), “Aham Brahmasmi” (I am Brahman), “Tatvamasi” (Thou art That), and “Ayam Atma Brahman” (This Self is Brahman). These sentences mean that the supreme Spirit which is behind all the phenomena of the universe is also behind the phenomena of human nature. In every man beyond his senses, beyond his mind and beyond his understanding (Indriya, Manas and Buddhi) or to put it in modern psychological terms, beyond his feelings, his will and his intellect there is the same divine Spirit (Atman) unaffected by sin and sorrow. But this Spirit is covered over by many sheaths (Kosa) such as matter (anna), life-breath (prana), mind (manas) and intellect (vijnana). In our Vedantic literature these are called upadhis or the limiting conditions of the Spirit within man. It is these that constitute man’s individuality. When the Supreme Spirit (Paramatman) is thus confined in a cage of individuality it is called Jivatman. Every soul (Jiva) thinks

that it is separate from other souls and separate from God and has an independent existence. This is its original *ajnana* (ignorance) which corresponds to the original sin in Christian theology.

All souls are like islands in an ocean. They appear separate and removed from one another and they may have different flora and fauna but they are all connected together down below at the bottom of the sea by land. Else they could not stand. Similarly all souls appear as separate units on account of their different physical, mental and moral equipments. But they are all one at bottom, firmly rooted in God. Till they perceive this unity and break down the walls of separation through acts of charity, love, sympathy, mutual help and understanding they cannot realise the universal Atman which is in all of them. The famous injunction, "Love thy neighbour as thyself" derives its importance from the recognition of the fact that thy neighbour is really thyself. Just as in the case of the world Jnana consists in seeing the whole truth of unity as well as multiplicity of things, so also in the case of souls, Jnana consists in seeing their oneness and unity as well as their apparent difference and separateness. Thus it is by losing their lower self that men gain their higher Self, which is the self of all beings. "He who loses himself gains himself."

Atman in man is like space in a vessel; it is both inside and outside. And just as when the sides of a vessel are broken the space inside becomes one with the infinite space outside, so also when the upadhis are removed, the jivatman becomes one with Paramatman. How are the upadhis finally removed? Death removes only one of the upadhis, namely, the physical body. But the soul is still wrapped in a subtle body consisting of its mental and moral equipments and

goes through the vicissitudes of Samsara with this body according to its merits and demerits. The upadhis are finally removed not by death or rebirth but only by Jnana, the vivid realisation of the soul's oneness with other souls and with God.

Just as Brahman has different phases of manifestations in the universe so has Atman different grades of consciousness in man. Corresponding to Virat, Hiranyagarbha and Iswara which were mentioned in the last Chapter we have in the case of the Self three grades of consciousness — waking consciousness (Jagarita), dream consciousness (svapna) and sleep consciousness (sushupti). We have first the waking consciousness which is filled with impressions directly derived from objects presented to the senses. Here the subject is entirely dependent on the object. Then we have the dream consciousness in which the impressions are not derived directly from any objects, but from the images of objects stored in the memory. Here the subject is not directly dependent on the object. In the next stage of sleep consciousness we have pure subject, for in deep sleep there are no impressions either from objects or from images of objects, and yet on awaking we have the experience of having slept soundly and some idea of the duration of the sleep. The principle of objectivity is still there in a dormant condition, for at any moment we may either wake up or have a dream. Moreover, as sleep consciousness is for all practical purposes a state of unconsciousness, we have here only the negative aspect of the pure subject. Therefore a fourth (turiya), a state of transcendental consciousness, has to be postulated in which the subject is permanently free from the principle of objectivity and in which we have the positive experience of the liberated Spirit. This of course is beyond the cognisance of ordinary men. But all the great

mystics of the world have had an experience of it. This is Atman corresponding to Brahman or God the unmanifest. As we have already said Brahman and Atman are only the objective and subjective sides of the same ultimate Reality. Thus corresponding to Iswara, Hiranya-garbha and Virat in the objective series we have Prajna, Taijasa and Vaisvanara, (to give their technical names) in the subjective series.

1. अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युद्धस्व भारत ॥

Transient are said to be these bodies of the eternal soul, which is imperishable and incomprehensible. Therefore, fight, O Bharata.

B.G. - II, 18.

2. न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शर्वरे ॥

It is never born, it never dies, nor, having once been, does it again cease to be. Unborn, eternal, permanent and primeval, it is not slain when the body is slain.

B.G. - II, 20.

3. नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति माश्तः ॥

Weapons do not cleave him; fire does not burn him; water does not make him wet; nor does the wind make him dry.

4. अच्छेद्योऽयमदाह्योऽयमक्लेश्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥

He cannot be cloven, he cannot be burnt, he cannot be wetted, he cannot be dried. He is eternal, all-pervasive, unchanging and immovable. He is the same for ever.

5. अव्यक्तोऽयमनिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥

He is said to be unmanifest, inconceivable and unchanging. Therefore, knowing him as such, thou shouldst not grieve for him.

B.G. - II, 23-25.

6. इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥

This body, O son of Kunti, is called the Field, and the soul that is cognizant of it is called the Knower of the Field by those who have knowledge thereof.

B.G. - XIII, 1.

7. अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥

Having no beginning and possessing no qualities, the supreme and imperishable Spirit, O son of Kunti, neither does any work, nor does it receive any stain, even while it remains in the body.

8. यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥

Just as ether that pervades all things is too subtle to be stained, even so the soul that is present everywhere suffers no stain in the body.

B.G. - XIII, 31, 32.

9. केनेपितं पतति प्रेपितं मनः केन प्राणः प्रथमः प्रैति युर्कः ।
केनेपितां वाचसिमां वदन्ति चक्षुः श्रोत्रं उ देवो युनक्ति ॥

Impelled and directed by whom does the mind light on its objects? Commanded by whom does the first life-breath move forward? Prompted by whom do men utter this speech? And what god directs the eye and the ear?

10. श्रोत्रस्य श्रोत्रं मनसो मनो यद्राचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुपश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥

It is the ear of the ear, the mind of the mind, the speech of the speech, the breath of the breath and the eye of the eye. Hence the wise, giving up these and departing from this world, become immortal.

11. न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।
न विज्ञो न विजानीमो यथैतदनुशिष्यात् ॥

The eye does not go there, speech does not go, nor the mind. We do not know, we do not understand how we can instruct one about it.

12. अन्यदेव तद्विदितादथो अविदितःदधि ।
इति शुश्रुम पूर्वेषां ये नस्तव्याच्चक्षिरे ॥

It is indeed other than the known, and also above the unknown. Thus have we heard from the ancients who explained it to us. Ke. U.

13.* न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

The knowing Self is never born, nor does it die. It sprang from nothing, and nothing sprang from it. It is unborn, eternal, everlasting and primeval. It is not slain when the body is slain. Ka U.

14. आत्मानः रथिनं विद्धि शरीरः रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥

Know that the Self is like the lord of the chariot, and the body is his chariot. Know that the intellect is the charioteer and the mind the reins.

15. इन्द्रियाणि हयान्याहुर्विपया ० स्तेनु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥

The senses, they say, are the horses, the objects of the senses their roads. When the Self is in union with the body, the senses and the mind, the wise call Him the enjoyer.

16. यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्चा इव सारथेः ॥

He who has no understanding and whose mind is ever unrestrained—his senses are out of control as vicious horses for a charioteer.

17. यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्चा इव सारथेः ॥

But he who has understanding and whose mind is always restrained—his senses are under control as good horses for a charioteer.

18. यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥

He who has no understanding, who has no control over his mind and who is ever impure—he does not reach that place, but comes back to the round of births.

19. यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्मान्द्योन जायते ॥

He, however, who has understanding, who has control over his mind and who is ever pure—he reaches that place from which he is not born again.

20. विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः परमाप्नोति तद्विष्णोः परमं पदम् ॥

The man whose charioteer is his understanding, who holds the reins of his mind—he reaches the end of his journey, the supreme abode of Vishnu. Ka. U.

21.* अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो वभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो वहिश्च ॥

As fire, which is one, entering the world assumes different forms corresponding to different objects, so does the one Self within all beings assume different forms corresponding to different beings and also exists outside them all.

22. वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो वभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो वहिश्च ॥

As air, which is one, entering the world, assumes different forms corresponding to different objects, so does the one Self within all beings assume different forms corresponding to different beings and also exists outside them all. Ka. U.

23.* यः सर्वज्ञः सर्वविग्रहस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥

He who knows all, who understands all and to whom belongs the glory on the earth—He is the Self established in the divine city of Brahman (the heart) as well as in space.

24. मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥

He consists of mind, He guides the senses and the body. Established in the body He controls the heart. The wise, through their understanding, behold the Eternal, which shines forth full of bliss. Mu. U.

25. वालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥

This living soul is to be known as a part of the hundredth part of the point of a hair divided a hundredfold, and yet it is potentially infinite.

26. नैव स्त्री न पुमानेष न चैवायं न पुंसकः ।
यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥

It is neither female nor male, nor yet is it neuter. Whatever body it takes, with that it is joined. S.U.

27. अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निर्हितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥

Smaller than the small and greater than the great, the Self is hidden in the heart of every creature. A man who is free from desires beholds the glory of that Self through the tranquillity of his mind and senses and becomes freed from sorrow.

28. आसीनो दूरं ब्रजति शयानो याति सर्वतः ।
कस्तं महामदं देवं मदन्यो ज्ञातुमर्हति ॥

Though sitting still He travels far, though lying down He goes everywhere. Who, except myself, is able to know that God who is both joyful and joyless?

29. अशरीर शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥

The wise man who knows the Self as bodiless within the bodies, as the unchanging among changing things, as great and all-pervading, will never grieve. Ka. U.

30. सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिमयो हि शुभ्रोयं पश्यन्ति यतयः
क्षीणदोषाः ॥

By truthfulness, by austerities, by right knowledge and by ceaseless abstinence is that Self to be gained. He whom the sinless ascetics behold is pure and like a light within the body.

31. सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्युपश्यो ह्यातकामा यत्र तत्सत्यस्य परमं निधानम् ॥

Truth alone succeeds, not falsehood. By truth is laid out the path of the gods, on which the sages whose desires are fulfilled proceed to where there is the highest repository of truth.

32. वृहच्च तद्विद्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।
दूरात्सुदूरे तदिहान्तिके च पश्यत्स्वहैव निहितं गुहायाम् ॥

Grand, divine, inconceivable in form and smaller than the small, it shines forth. It is farther than the far and yet it is here at hand, hidden in the hearts of those who see it even here.

33. न चक्षुपा गृह्णते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥

He is not grasped by the eye, nor even by speech, nor by the other senses—no, not by austerities or by works. When a man's nature is purified by the serene light of knowledge, then through meditation he can see Him who is without parts. M.U.

34. नायमात्मा ब्रल्हीनेन लभ्यो न च प्रमादात्तपसो वाऽप्यलिङ्गात् ।
एतैरुपाधैर्यते यस्तु विदांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥

This Self cannot be gained by one who is devoid of strength, who is without earnestness and without the right kind of austerity. But if a wise man strives after it by these means, his spirit enters the abode of Brahman. M.U.

35.* नान्तः प्रज्ञं न वहिः प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृश्यमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्य-मेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥

That which does not cognise either internal objects or external objects, which is not a mass of cognition, which is neither cognitive nor non-cognitive—that which cannot be seen, which cannot be described, which cannot be grasped, which has no distinctive marks, which cannot be thought of, which cannot be designated,—that of which the essence is the knowledge of the oneness of the Self, that in which the world ceases to exist—the peaceful, the benign, the non-dual—such, they think, is the fourth quarter. That is the Atman. That is to be known.

Ma. U.

36. ओं ॥ आत्मा वा इदमेक एवाग्र आसीत् । नान्यत्किञ्चन मिष्ठत् । स ईक्षत लोकान्तु सुजा इति ॥ इमाँल्लोकान् सुजत ॥

In the beginning all this was Atman—one only. There was nothing else active. He bethought himself, “Let me now create the worlds.” He created these worlds.

Ai. U.

37. अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तत्रदिदम-स्मिन्नन्तः पुरुषे ज्योतिः ॥

Now that light which shines above this heaven, higher than all, higher than everything, in the highest world, beyond which there are no other worlds, verily, that is the same as this light which is here within man. Ch. U.

38. तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं
विद्वांसोऽन्नमत्थ यस्त्वेत्मेवं प्रादेशमात्रमभिविमान-
मात्मानं वैश्वानरमुपास्ते सं सर्वेषु लोकेषु सर्वेषु भूतेषु
सर्वेष्वात्मस्वन्नमत्ति ॥

Then he said to them all, "Verily, indeed, you eat your food, knowing this Universal Self, as if it were many. But he who meditates on this Universal Self as extending from heaven to earth and as identical with himself—he eats food in all worlds, in all beings and in all selves. Ch. U.

39. यावन्वा अयमाकाशस्तावानेषोऽन्तर्दद्य आकाश उभे
अस्मिन्न्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च
सूर्यचन्द्रमसातुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति
सर्वे तदस्मिन्समाहितमिति ॥

As extensive as this cosmic space is that space within the heart. Both heaven and earth are contained in it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of Him in this world and whatever is not—all that is contained within it. Ch. U.

40. य आत्मापहतपाप्मा विजरो विमृत्युर्विशेषो विजिघत्सोऽ
पिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञा-
सितव्यः स सर्वोश्च लोकानान्मेति सर्वोश्च कामान्यस्तमात्मान-
मनुविद्य विजानातीति ह प्रजापतिरुवाच ॥

The Self which is free from sin, free from old age, free from death, free from grief, free from hunger and thirst,

whose desire is Reality, whose will is Truth—it is that which one has to seek, it is that which one has to know. He who has found out that Self and understands it—he obtains all worlds and all desires.” Thus spoke Prajapati (Lord of creatures).

Ch. U.

41. अथ यत्वैतदाकाशमनुविष्ट्णं चक्षुः स चाक्षुषः पुरुषो
दर्शनाय चक्षुरथ यो वेदेदं जिग्नाणीति स आत्मा गन्धाय
ग्राणमथ यो वेदेदमभिव्याहराणीति स आत्माभिव्या-
हाराय वागथ यो वेदेदं शृणवाणीति स आत्मा श्रवणाय
श्रोत्रम् अथ यो वेदेदं मन्वाणीति स आत्मा मनोऽस्य
दैवं चक्षुः स वा एष एतेन दैवेन चक्षुगा मनसैतान्का-
मान्पश्यन्मते ॥

Now, when the eye is turned towards space, there is the seeing person, the eye is only the instrument for seeing. He who is cognisant of ‘Let me smell this,’ he is the Self, the nose is for smelling; He who is cognisant of ‘Let me utter this,’ he is the Self, the voice is for uttering. He who is cognisant of ‘Let me hear this,’ he is the Self, the ear is for hearing. He who is cognisant of ‘Let me think this,’ he is the Self, the mind is his divine eye. He (the Self) rejoices, seeing these pleasures through his divine eye, namely the mind.

Ch. U.

42. तदेतत्प्रेयः पुत्रात्प्रेयोवित्तात्प्रेयोऽन्यस्मात्सर्वस्मादन्तरतरं
यद्यमात्मा ॥

This Self is dearer than a son, dearer than wealth, dearer than all else, and is the innermost.

43. स योऽन्यमात्मनः प्रियं श्रुत्वाणं वृद्याग्नियं रोत्स्यती-
तीश्वरो ह तथैव स्यादात्मानमेव प्रियमुपासीत स य
आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति ॥

If one were to say to a person, who speaks of anything else than the Self as dear, that he will lose what he holds dear, very likely he would. One should worship the Self alone as dear. He who worships the Self as dear—the object of his love will not perish.

B.U.

44.* स यथोर्णनाभित्तन्तुनोच्चरेत्यथाम्रेः क्षुद्रा विस्फुलिङ्गा
व्युच्चरन्तयेवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे
देवाः सर्वाणि भूतान्युच्चरन्ति तस्योपनिषत्सत्यस्य सत्य-
मिति प्राणा वै सत्यं तेषामेष सत्यम् ।

As a spider moves along its threads, and as from a fire tiny sparks fly in all directions, even so from this Self come forth all organs, all worlds, all deities and all beings. Its mystic name is 'the Truth of truth.' The senses are the truth and the Self is the Truth of truth.

45.* स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्या-
त्मनस्तु कामाय पतिः प्रियो भवति ॥

And he proceeded, "Verily it is not for the sake of the husband that a husband is dear, but for the sake of the Self is a husband dear.

46. न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु
कामाय जाया प्रिया भवति ॥

Verily, it is not for the sake of the wife that a wife is dear, but for the sake of the Self is a wife dear.

47. आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिष्यासि-
तव्यो मैत्रेयात्मनो वा अरे दर्शनेन श्रवणेन मत्या
विज्ञानेनेदं सर्वे विदितम् ॥

Verily, O Maitreyi, it is the Self that should be seen, heard of, reflected on and meditated upon. Verily, when the Self is seen, heard of, reflected on and understood all that is known.”

B.U.

48.* अथ हैनं कहोलः कौषीतकेयः पगच्छ याज्ञवल्क्येति
 होवाच यदेव साक्षादपरोक्षाद्वाह्य य आत्मा सर्वान्तरस्तं
 मे व्याच्चश्वेत्येप त आत्मा सर्वान्तरः । कतमो
 याज्ञवल्क्य सर्वान्तरो योऽयानायापिपासे शोकं मोहं
 जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणाः
 पुत्रैपणायाश्च वित्तैपणायाश्च लोकैपणायाश्च व्युत्थायाथ
 मिक्षाचर्यं चरन्ति याह्येव पुत्रैपणा सा वित्तैपणा या वित्तै-
 पणा सा लोकैपणोमे हैते एषणे एव भवतः । तस्मा-
 द्वाह्मणः पाण्डल्यं निर्विद्या बाल्येन तिष्ठासेत् । बाल्यं च
 पाण्डल्यं च निर्विद्याथ मुनिरमौनं च मौनं च
 निर्विद्याथ ब्राह्मणः स ब्राह्मणः केन स्याद्येन स्यात्तेनेदश
 एवातोऽन्यदार्तं ततो ह कहोलः कौषीतकेय उपराम ॥

Then Kahola Kaushitakeya said, “Yajnavalkya, explain to me that Brahman which is immediately present and directly perceived and which is the self within all beings.”

“It is your self which is within all beings.”

“Which is the self within all beings, O Yajnavalkya?”

“He who transcends hunger and thirst, grief and delusion, decay and death. When Brahmins know this Self and have risen above the desire for sons, for wealth and for the worlds, they wander about as mendicants. For the desire for sons is the desire for wealth and the desire for wealth is the desire for the worlds. Both these are indeed desires. Therefore a Brahmin, after he has done with learning, should

wish to rest upon its strength; and after he has done with that strength as well as learning he becomes a man of meditation; and after he has done with meditation as well as with what is not meditation he becomes indeed a knower of Brahman."

"How does the knower of Brahman conduct himself?"

"Howsoever he conducts himself he is such indeed. Everything else is of evil." Thereupon Kahola Kaushitakeya held his peace. B. U.

49*. यः पृथिव्यां तिष्ठन्पृथिव्या अन्तरो यं पृथिवी न वेद यस्य
पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्माऽ-
न्तर्याम्यमृतः:

He who dwells in the earth and is within the earth, whom the earth does not know, whose body the earth is, who controls the earth from within—he is your Self, the inner controller, the immortal.

50. योऽन्तरिक्षे तिष्ठन्तरिक्षादन्तरो यमन्तरिक्षं न वेद
यस्यान्तरिक्षं शरीरं योऽन्तरिक्षमन्तरो यमयत्येष त
आत्माऽन्तर्याम्यमृतः:

He who dwells in the sky and is within the sky, whom the sky does not know, whose body the sky is, who controls the sky from within—he is your Self, the inner controller, the immortal.

51. यो दिवि तिष्ठन्दिवोन्तरो यं द्यौर्न वेद यस्य चौः
शरीरं यो दिवमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

He who dwells in the heaven and is within the heaven, whom the heaven does not know, whose body the heaven is, who controls the heaven from within—he is your Self, the inner controller, the immortal.

५२. अद्योऽद्विष्टः श्रोताऽमतो मन्ताऽविज्ञातो विज्ञाता
नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नान्योऽतो-
ऽस्ति मन्ता नान्योऽतोऽस्ति विज्ञातैष त आत्माऽन्तर्या-
म्यमृतोऽतोऽन्यदार्ते ॥

He is the unseen seer, the unheard hearer, the unthought thinker, the unknown knower. There is no other seer but he, there is no other hearer but he, there is no other thinker but he, there is no other knower but he. He is your Self, the inner controller, the immortal. Everything else is of evil.

B. U.

५३. स एप नेति नेत्यात्माऽगृह्णो न हि गृह्णते शीर्यो न हि
शीर्यते ऽसङ्गो न हि सज्यते ऽसितो न व्यथते न रिष्यत्यभयं
वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः ॥

“And the Atman can only be described by ‘not this, not this.’ He is incomprehensible, for he can never be comprehended. He is indestructible, for he cannot be destroyed. He is unattached, for he does not attach himself. He is unfettered, he does not suffer, he does not perish. O Janaka, you have indeed reached this state of fearlessness,” thus said Yajnavalkya.

B.U.

५४. स वा एप महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य-
एप्तोऽन्तर्दृश्य आकाशस्तस्मिन्छ्लेने सर्वस्य वशी सर्वस्ये-
शानः सर्वस्याधिपतिः स न साधुना कर्मणा भूयान्नो एवा-
साधुना कर्तीयानेष सर्वेश्वर एष भूताधिपतिरेष भूतपाल
एप सेतुर्विधरण एपां लोकानामसम्भेदाय तमेतं वेदानु-
वचनेन त्राहणा विविदिपन्ति यज्ञेन दानेन तपसाऽना-
शकेनैतमेव विदित्वा मुनिर्भवति । एतमेव प्रत्वाजिनो
लोकमिच्छन्तः प्रत्रजन्ति । एतद्व स वै तत्पूर्वे विद्वांसः

प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोक इति ते ह स पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ मिक्षाच्चर्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे होते एषणे एव भवतः ।

He who consists of knowledge among the senses, he is verily the great unborn Self. In the space within the heart lies the controller of all, the lord of all, the ruler of all. He does not become greater by good works, nor smaller by evil works. He is the bank that serves as a boundary to keep the different worlds apart. Him the Brahmanas seek to know by the study of the Veda, by sacrifices, by gifts, by penance, by fasting. On knowing him only, one becomes an ascetic. Desiring him only as their world, mendicants leave their homes. It is because they know this that the sages of old did not wish for offspring. What shall we do with offspring, they said,—we who have attained this Self, this World? And they, having risen above the desire for sons, the desire for wealth, the desire for worlds, wander about as mendicants. For the desire for sons is the desire for wealth, and the desire for wealth is the desire for worlds. Both these are indeed desires only.

55. स एष नेति नेत्यात्माऽग्न्हो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि सज्यतेऽसितो न व्यथते न रिष्यत्येतम् हैवैते न तरत इत्यतः पापमकरवमित्यतः कल्याणमकरवमित्युभे उ हैवैष एते तरति नैनं कृताकृते तपतः ॥

He, the Self, is 'not this, not this.' He is incomprehensible, for he can never be comprehended. He is indestructible, for he cannot be destroyed. He is unattached, for he does not attach himself. He is unfettered; He does not suffer; He is not injured.

He who knows this—him these two thoughts do not overcome, viz., 'for this reason I have done evil, for this reason I have done good.' He overcomes both. Things done and things left undone do not trouble him. B.U.

५६. तिलेषु तैलं दधिनीव सर्पिरापः स्रोतरस्वरणीपु
चायिः । एवमात्माऽऽत्मनि गृह्यते ऽसौ सत्येनैन तपसा
योऽनुपश्यति ॥

As oil in seeds, as butter in cream, as water in river-beds, as fire in sticks of wood, so is the Self seized in one's own self, if one looks for Him with truthfulness and penance.

५७. सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् । आत्मविद्या
तपोमूलं तद्व्योपनिषत्परं तद्व्योपनिषत्परमिति ॥

The Self which pervades all things, as butter is contained in milk, and which has its roots in self-knowledge and penance—that is Brahman. That is the highest Upanishad. S.U.

५८. यस्त्व्यात्मरतिरेव स्यादात्मतृत्य मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥

But the man who rejoices in the Self who is content and satisfied with the Self alone—he has nothing for which he should work. B. G. III, 17

PART III

CHAPTER XV

THE WORLD OF SPIRIT (BRAHMA-LOKA)

"The Kingdom of God is within you."

The world of Spirit interpenetrates this world of time and space, unlike many a heaven of popular religions. It is a state of consciousness. It is the Kingdom of God within us. It is the home of all spiritual values like truth, beauty, love, righteousness, and justice. Those who gain access to it partake of the consciousness of God. The Upanishads declare that the world of Spirit is one of eternal light, that sin is vanquished there and that on reaching it a blind man is no longer blind and that a suffering man is no longer suffering. This world is said to be accessible to all those who lead a life of the Spirit. In fact every step one takes to spiritualise one's life is a step taken towards that world.

The heavens of popular religions are crude attempts at a symbolic representation of this world of Spirit. It is probable that in the beginning the symbols were recognised as those of spiritual values. But in course of time they became independent, attracted all attention to themselves and what they originally symbolised was all but lost. Spirituality gave way to sensuous quality and religion gave way to poetry. Hence the descriptions of heaven came to be enjoyed for their beauty and sensuousness. Religion had hardly any place in them.

1.* निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंशैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥

Those who are free from pride and delusion, and who have conquered the evil of attachment and who, having abandoned desire, are devoted to the supreme Spirit and are freed from the pairs of opposites, known as pleasure and pain, go undeluded to that immutable place.

2.* न तद्वासयते सूर्यो न शशाङ्को न पावकः ।
यद्वत्वा न निवर्तन्ते तद्वाम परमं मम ॥

The sun does not illumine it, nor the moon, nor fire. It is my supreme abode, and they who reach it never return.

B. G. XV, 5, 6

3. न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति
कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वे तस्य
भासा सर्वमिदं विभाति ॥

The sun does not shine there, nor the moon and the stars, nor these lightnings. How then could this fire? When He shines, everything shines after Him. By Him all this is lighted.

Ka. U.

4. वेदान्तविज्ञानसुनिश्चितार्थः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥

Having well ascertained the object of the knowledge of Vedanta and having purified their minds by the Yoga of renunciation, these ascetics, enjoying the highest immortality, become free in the worlds of Brahma at the time of death.

Mu. U.

5. अथ य आत्मा स सेतुर्विवृतिरेषां लोकानामसम्भेदाय
नैतं सेतुमहोरात्रे तरतो न जरा न मृत्युनं शोको न
सुकृतं न दुष्कृतं सर्वे पाप्मानोऽतो निवर्तन्तेऽपहृतपाप्मा
ह्येष ब्रह्मलोकः ॥

The Self is a bank, a boundary that preserves these worlds. Day and night do not reach that bank—neither old age nor death, neither grief, nor good nor evil deeds. From it all evils turn back, for the world of Brahman is one where sin is vanquished.

6. तस्माद्वा एतं सेतुं तीत्वन्धिःसन्ननन्धो भवति विद्वःसन्न-
विद्वो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा एतं
सेतुं तीत्वापि नक्षमहरेगथि निष्पत्तेऽसङ्कुद्धिभातो ह्यैवैप
ब्रह्मलोकः ॥

Therefore, verily, a blind man reaching that bank is no longer blind, a wounded man is no longer wounded, a suffering man is no longer suffering. Therefore, verily on reaching that bank, night appears even as day, for the world of Brahman is one of eternal light.

7.* तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैप
ब्रह्मलोकस्तेषां सर्वेषु लोकेषु कामन्तारो भवति ॥

But only those who seek it through a life of the spirit (Brahmacharya) find this world of Brahman. For them there is freedom of movement in all the worlds. Ch. U.

8. य एते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते
तस्मात्तेषां सर्वे च लोका आत्माः सर्वे च कामाः स
सर्वाश्च लोकानाम्नोति सर्वाश्च कामान्यस्तमानमनुविद्य
विजानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥

“The gods who are in the world of Brahma meditate on that Self. Therefore all worlds belong to them, and all desires. He who knows that Self and understands it obtains all worlds and all desires.”

Thus spoke Prajapati, Yea thus spoke Prajapati.

Ch. U.

9.* सलिल एको द्रष्टाऽद्वैतो भवति । एष ब्रह्मलोकः सम्रादिति
हैनमनुशाशास याज्ञवल्क्य एपास्य परमा गतिरेपास्य
परमा सम्पदेपोऽस्य परमो लोक एप्रोऽस्य परम आनन्द
एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥

“An ocean is that one seer, without any duality. This is the world of Brahman, O King.” Thus did Yajnavalkya teach him. “This is his highest goal, this is his highest treasure; this is his highest world; this is his highest bliss. All other creatures live on a fragment of this very bliss.”

B. U.

10. तदेतद्वचाभ्युक्तं । एष नित्यो महिमा ब्राह्मणस्य न वर्धते
कर्मणा नो कनीयान् । तस्यैव स्यात्पदवित्तं विदित्वा न
लिप्यते कर्मणा पापकेनेति । तस्मादेवंविच्छान्तो दान्त
उपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति
सर्वमात्मानं पश्यति नैनं पाप्मा तरति सर्वं पाप्मानं तरति
नैनं पाप्मा तपति सर्वं पाप्मानं तपति विपापो विरजोऽ
विचिकित्सो ब्राह्मणो भवत्येष ब्रह्मलोकः सम्राडेनं
प्रापितोऽसीति होवाच याज्ञवल्क्यः । सोऽहं भगवते
विदेहान्ददामि मां चापि सह दास्यायेति ॥

This has been expressed in the following hymn:—

“The eternal glory of the knower of Brahman is not increased by work, nor is it diminished. Therefore one should know the nature of that alone. Having known it, one is not tainted by evil action.”

“Therefore he who knows it as such, having become calm, self-controlled, withdrawn, patient and collected, sees

the Self in his own self, sees all in the Self. Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. Free from evil, free from taint, free from doubt he becomes a true knower of Brahman. This is the world of Brahman, O King. You have attained it." So said Yajnavalkya.

"Sir, I give you the Videhas and myself also to serve you."

B. U.

CHAPTER XVI

THE MYSTIC SYLLABLE

"The syllable with which the Veda begins; and which in Vedanta is well established —".

The syllable Aum consisting of three elements A, U, and M is a symbolic representation, in sound, of Brahman, both the manifested and the unmanifested. And as Brahman and Atman are only the objective and subjective sides of the same Reality, Aum stands also for Atman. The four states of consciousness of the Self are represented by the sounds A, U, M and the syllable AUM. Vaisvanara or the waking state of the Self is represented by the letter A, the first element. Taijasa or the dream state of the Self is represented by the letter U, the second element. Prajna or the state of deep sleep of the Self is represented by the letter M, the third element. Atman or the transcendental Self is represented by the undivided Aum (Aum-kara or Pranava).

This mystic syllable is extensively used in all our Mantra literature. Every sacred mantra begins with Aum. Every sacred recitation is begun with Aum. Apart from all this, this Aum is highly recommended for meditation on Brahman. In a very significant figure the Svetasvatara Upanishad compares Aum to a bow, one's own self to an arrow and Brahman to the target. Just as by means of a powerful bow the arrow is shot into the distant target so also by meditation on Aum the individual self is to be shot into the target of Brahman so that it may go and stick there and be one with it.

The most sacred of all the Mantras which begin with Aum is the famous Gayatri mantra, which derives its name from the metre in which it is composed. It is so important that it is referred to as Veda-mata or the mother of the Vedas and is extensively used not only in initiatory rites and daily prayers but also in all forms of worship, in all purificatory ceremonies and other rituals of various kinds.

We said above in Chapter XI that a mantra is not a magic spell or even a prayer but an embodiment in sound of the Deity that is worshipped and that the aim of the sadhaka in repeating the mantra and meditating on it is to try to become one with the Deity. We have now to point out that the Gayatri is both a mantra and a prayer and that its sound and its sense are equally important. It is a prayer in which the worshipper prays for the light of Jnana or saving knowledge—not for himself alone but for all. And it is also a mantra which embodies the Deity that is invoked. The Deity in this case is Savitr—the mystical Sun, the Light of all lights, *jyotishamapi tajjyotih*, as the Gita puts it—who symbolises the highest Brahman. That is why the initiation into the Gayatri mantra at the time of the Upanayana is called Brahmopadesa. By constantly repeating the mantra and meditating on it the earnest Sadhaka tries gradually to partake of the eternal Divine Consciousness and thus fulfil himself. Such a transfiguration we consider to be the highest aim of religion. The sacred Gayatri mantra is thus both a prayer of the highest type and a mantra of supreme significance.

1. सर्वे वेदा यत्पदमामन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तसे पदं सङ्ग्रहेण ब्रवीम्योमित्येतत् ॥

That word which all the Vedas declare, which all austerities proclaim, and which men desire when they

lead the life of religious students—that word, I tell you briefly. It is Aum.

2.* एतद्वयेवाक्षरं ब्रह्म एतद्वयेवाक्षरं परम् ।
एतद्वयेवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥

This syllable is indeed Brahman; this syllable is indeed the highest; he who knows this syllable—whatever he desires will be his.

3. एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥

This is the best support; this is the highest support; he who knows this support becomes great in the world of Brahman.

Ka. U.

4. तस्मै स होवाच । एदद्वै सत्यकामं परं चापरं ब्रह्म यदोङ्कारः ।
तस्माद्विद्वनेतेनैवायतनेनैकतरमन्वेति ॥

To him he said, “Verily, O Satyakama, this syllable *Aum* is both the higher and the lower Brahman. Therefore he who knows it can reach by its support either the one or the other.”

P. U.

5. धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं सन्दधीत ।
आयम्य तद्वावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥

Taking the Upanishad as your bow, as your great weapon, fix on it the arrow sharpened by devotion, and then, drawing it with a mind concentrated on That, hit the target of that Eternal, O friend.

6. प्रणवो धनुः शरो ह्यात्मा ब्रह्म तद्वक्ष्यमुच्यते ।
अप्रमत्तेन वेदव्यं शरवत्तन्मयो भवेत् ॥

Aum is the bow, one's own self is the arrow and Brahman is said to be its aim. It should be hit by a man who is undistracted. And like the arrow he should become one with It.

Mu. U.

7.* हरिः ओं ॥ ओमित्येतदक्षरमिदं सर्वं तस्योपब्याख्यानं भूतं
भवन्द्रविष्यदिति सर्वमोङ्कार एव । यच्चान्यत्रिकालातीतं
तदप्योङ्कार एव ॥

Aum—this syllable is this whole world. Its explanation is:—

The past, the present and the future—all this is only the syllable Aum. And whatever else there is that transcends the threefold time—that too is only the syllable Aum.

Ma. U.

8. ओमित्येतदक्षरमुद्गीथमुपासीत । ओमिति हुद्गायति तस्योप-
ब्याख्यानम् ॥

One should meditate on the syllable Aum, called the Udgitha, for the Udgitha (a portion of the Sama Veda) is sung beginning with Aum. Of this syllable the explanation is:—

9. एषां भूतानां पृथिवी रसः पृथिव्या आपो रसः अपामोषधयो
रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाच्च ऋग्रस ऋचः
साम रसः साम्न उद्गीथो रसः ॥

The essence of things here is the earth; the essence of the earth is water; the essence of water is plants; the essence of plants is man; the essence of man is speech; the essence of speech is the Rig Veda; the essence of the Rig Veda is the Sama Veda; and the essence of the Sama Veda is the Udgitha.

10. स एष रसानां रसतमः परमः परार्थोऽश्वमो यदुद्गीथः ।

It is the best of all essences—the highest, the supreme, the eighth—namely the Udgitha.

11. तेनेवं त्रयी विद्या वर्तते । ओमित्याश्रावयत्योमिति शंसत्यो-
मित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन ॥

By this does the threefold knowledge proceed; saying Aum one recites, saying Aum one orders, and saying Aum one sings aloud—all in honour of that syllable with its greatness and its essence.

12.* तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद । नाना तु विद्या
चाविद्या यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं
भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥

He who understands it and he who does not—both perform the same sacrifice. But knowledge and ignorance are different. What one performs with knowledge, faith and meditation becomes more powerful. This indeed is the full explanation of this syllable.

Ch. U.

13. वहेर्यथा योनिगतस्य मूर्तिर्न दृश्यते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिगृह्यस्तद्वोभयं प्रणवेन देहे ॥

As the form of fire which is latent in the wood is not seen, nor that subtle form destroyed but may be seized again and again from the wood by means of a drill, so it is in both cases. The Self has to be seized in the body by means of the Pranava (the syllable Aum).

14.* स्वदेहमरण्गं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासादेवं पश्येन्निगृह्यत् ॥

By making one's body the under-stick and the syllable Aum the upper-stick, one can, by practising the drill of meditation, see God like the hidden spark. S. U.

15. ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
त्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥

“Om Tat Sat”—this is the three-fold symbol of the Absolute. By means of this were ordained of old the Brahmanas, the Vedas and the Sacrifices.

16. तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥

Therefore with the utterance of the word “Om” are the acts of sacrifice, gifts and penance, which are enjoined by the scriptural rule, always begun by the expounders of the Veda. B. G. XVII, 23, 24.

CHAPTER XVII

THE MYSTIC ONENESS

"Hast thou not got two eyes? Look at the trees with one eye and look at the wood with the other".

It cannot be too often repeated that a vivid realisation of the mystic oneness of all things in this world of space and time and the oneness of all souls who inhabit it but who are really above space and time, whether they know it or not, constitutes Jnana in the highest sense of that term. A man who is more conscious of the unity of all things than of their multiplicity and separateness is called a mystic. A mystical poet is different from an ordinary lyric poet. The latter sings of all things of beauty—say, clouds, streams, flowers, birds or love and joy — in their isolation and separateness, while the former sings of these in such a way as to point to their unity in an infinite but invisible spirit.

Let us take an illustration from the fine arts. Naturalism in art has for its ideal the representation of objects exactly as they appear in nature. According to one of the extreme advocates of naturalism, Ruskin, nature being supremely beautiful, the business of the artist is to go to her in all humility and singleness of heart rejecting nothing scorning nothing and selecting nothing. In all forms of art—painting sculpture or architecture—the artist ought to follow the path which nature traces for us and be faithful to her even in the smallest details. But there is something higher than naturalism in art. Romantic art is on a higher plane than naturalistic art. Every natural object in its individuality

and separateness is really incomplete and insignificant. Till it is sublimated by imagination into a spiritual order which transcends the natural order, it cannot gain significance. Take for instance, the human hand. A naturalistic representation of it gives us a picture of the hand, as it is in nature, with all its contours, its joints, its veins, its nails and its hair. But the hand is only a part of a whole. The whole is the human body animated by a conscious spirit. The art which represents the hand in such a way as to give us a hint of this whole is surely on a higher plane than that which gives us no such hint. The hands that indicate prayer command consent or protection are certainly superior to hands that are true to every anatomical detail, but point to nothing beyond their own physical existence. The representation of a gesture is surely superior to the representation of mere flesh, even as spirit is higher than matter.

The highest mission of art is not to indicate the separateness of objects in nature but to hint at their unity in spirit. Similarly the highest mission of religion is not to confine itself to the separateness of things in the world but to hint at their unity in God. According to the highest teachings of Hinduism, individuality is only a half-way house. We are deluded in thinking that there is only multiplicity in the world while the truth is that there is only one ultimate Reality of which all things in the universe as well as all souls that inhabit it are only fragments and shadows. The Upanishads declare that so long as men do not realise this Oneness and act upon it, they go from death to death, i.e. they do not get salvation but are ever involved in the round of births and deaths.

1. यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपत्यते तदा ॥

When he sees that the manifold nature of beings is centred in the One, and that all evolution is only from there —he becomes one with the Absolute. B. G. XIII, 30

2. इहैकस्थं जगत्कृत्स्नं पश्याद्य सच्चराचरम् ।
मम देहे गुडाकेश यच्चान्यद्रष्टुमिच्छसि ॥

Behold here today, O Arjuna, the whole universe with the moving and the unmoving, and whatever else thou desirest to see, all concentrated in my person.

3. न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुपा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥

But thou canst not behold me with this, thine own eye. I will give thee a divine eye, behold now my sovereign power. B. G. XI, 7, 8

4. तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यदेवदेवस्य शरीरे पाण्डवस्तदा ॥

There, in the person of the God of gods, Arjuna beheld the whole universe with its manifold divisions, all gathered together in one. B. G. XI, 13

5. यस्मिन्सर्वाणि भूतानि आत्मैवाभूदिजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

When the Self has become all things to a man who knows, what sorrow, what delusion, can there be to him who has perceived this oneness? I. U.

6.* यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥

Whatever is here the same is there; whatever is there the same is here. He goes from death to death who sees only multiplicity here. Ka. U.

7. मनसैवेदमवाप्तव्यं नेह नानास्ति किञ्चन ।
मृत्योः सः मृत्युमाप्नोति य इह नानेव पश्यति ॥

By mind alone is this to be realised. There is no multiplicity here whatsoever. He goes from death to death who sees only multiplicity here. Ka. U.

8.* यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान्पृथकपश्यस्तानेवानुविधावति ॥

As rain water that has fallen on a mountain-ridge runs down among the hills on all sides, so does a man who sees things as separate ones run after them on all sides. Ka. U.

9. यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदव्यं
यो वै भूमा तदमृतमथ यदर्पं तन्मत्ये ॥

Where one sees nothing else, hears nothing else, understands nothing else—that is the Infinite. Where one sees something else, hears something else, understands something else—that is the finite. The Infinite indeed is immortal, the finite is mortal. Ch. U.

10.* यत्र हि द्वैतमिव भवति तदितर इतरं जिग्रति तदितर
इतरं पश्यति तदितर इतरं शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं विजानाति यत्र वा अस्य सर्वमात्मैवाभूत्तकेन कं जिग्रत्तकेन कं पश्येत्तकेन कं शृणुयात्तकेन कमभिवदेत्तकेन कं मन्वीत तत्केन कं विजानीयात् । येनेदं सर्वं विजानाति तं केन विजानीयाद्विजातारमरे केन विजानीयादिति ॥

For when there is duality, as it were, then one smells another, one sees another, one hears another, one speaks to another, one thinks of another, one understands another. But when everything has become the Self then by what and whom should one smell, by what and whom should one see, by what and whom should one hear, by what and to whom should one speak, by what and of whom should one think, and by what and whom should one understand? By what should one know that by which all this is known? By what, my dear, should one know the knower?

B. U.

CHAPTER XVIII

SELF-REALISATION

“The waters in a river flow continuously towards the sea. But the river is already in touch with the sea.”

Discipline is the only way to freedom in religion. Self-realisation can come only through self-conquest. Not only our holy scriptures but also saints and mystics all over the world affirm that it is only by resolutely reducing our lower self—our false self—to utter nothing that we can gain the higher Self—the true Self, the ultimate Reality.

We, ordinary men, who have not tasted that unique experience called self-realisation cannot imagine what it is like. The Upanishads declare that those who have gained the Self have freedom in all the worlds and that they have all their desires satisfied. They become a law unto themselves, for their will has coalesced with the law. They have no need of any scriptures, as all scriptures have already fulfilled themselves in them. They have no desire for anything, for everything is included in the Self which they have gained. Every wish of theirs is automatically fulfilled by the very thought of it. Every thought, every feeling and every action of theirs are free and spontaneous and forge no bonds for them. The Gita says that those who have gained the Self are illumined within, rejoice within and enjoy eternal peace. For, their sins are destroyed, their doubts dissolved and their fetters broken. There is nothing more for them to gain and yet they are interested in the good of all beings and they work for the welfare of the world as actively as worldly men do for gaining an object for themselves.

This unique experience of self-realisation has several names. It is called Atma-Jnana, Brahma-Jnana, Brahma-Nirvana, Amritatva, Mukti, Moksha etc. It can come, by the grace of God to men even now and here, and in their present bodies. And those rare souls to whom it comes while they are still living are known as Jivan-muktas.

1. योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥

The Yогin who is happy within, who rejoices within, and who is illumined within becomes divine, and attains to the beatitude of God.

2.* लभन्ते ब्रह्मनिर्वाणमृपयः क्षीणकल्पाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥

Those whose sins are destroyed and whose doubts are removed, whose minds are disciplined and who rejoice in the good of all beings such holy men attain to the beatitude of God.

B. G. V, 24, 25

3.* अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निर्हितो गुह्यायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥

Smaller than the small and greater than the great, the Self is hidden in the heart of every creature. A man who is free from desires beholds the glory of that Self through the tranquillity of his mind and senses and becomes freed from sorrow.

Ka. U.

4.* अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्य यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात्प्रसुच्यते ॥

That which is without sound, without touch, without form, without decay and likewise without taste, without

change, without smell, without beginning, without end, beyond the great, and ever-abiding—by realising it one is freed from the jaws of death. Ka. U.

5.* यथोदकं शुद्धे शुद्धमासिकं ताद्गेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥

As pure water poured into pure water becomes the very same, so, O Gautama, does the self of the seer who knows. Ka. U.

6.* एको वशी सर्वभूतान्तरामा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥

The one Ruler, the Self within all beings who makes His one form manifold—the wise who perceive Him within themselves, to them belongs eternal happiness, not to others.

7. नित्योऽनित्यानां चेतनश्चेतनानामेको ब्रह्मनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥

The Eternal among the transient, the consciousness of conscious beings, the One who fulfils the desires of many—the wise who perceive Him within themselves, to them belongs eternal peace, not to others. Ka. U.

8.* यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मत्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

When all the desires that dwell in the heart are cast away—then does a mortal become immortal and attain to Brahman even here.

9. यदा सर्वे प्रभिच्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मत्योऽमृतो भवत्येतावदनुशासनम् ॥

When all the ties of the heart are cut asunder here—then does a mortal become immortal. Thus far is the teaching.

—Ka. U.

10. परमेवाक्षरं प्रतिपद्यते स यो ह वै तदन्धायमशरीरमलोहितं
शुभ्रमक्षरं वेदयते यस्तु सोम्य । स सर्वज्ञः सर्वो भवति
तदेष श्लोकः ॥

Verily, O friend, he who recognises the shadowless, bodiless, colourless, pure, imperishable Self attains that supreme imperishable itself. He, knowing all, becomes the All. On this, there is this verse:

11. विज्ञानात्मा स ह देवैश्च सर्वैः प्राणा भूतानि सम्प्रतिष्ठिति यत्र ।
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥

‘He who recognises the imperishable Self, in whom the conscious self, with all its powers, its vital breaths and the elements are established—he, O my friend, knowing all, has become the All.’

P. U.

12.* भिन्नते हृदयग्रन्थिश्छचन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्नन्दष्टे परावरे ॥

The fetters of the heart are broken, all doubts are dissolved and one’s works melt away when He that is both high and low is seen.

Mu. U.

13. यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यसुपैति ॥

When the seer sees the radiant Creator, the Lord, the Person who has His source in Brahman, then does he become a knower and, shaking off good and evil and becoming free from stain, reach supreme equality with the Lord.

14. प्राणो द्येष यः सर्वं भूतैर्विभाति विजानन्वद्वान्भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥

He is the Life shining through all beings. The wise man who knows Him will not talk of anything else. He revels in the Self, he delights in the Self, and, having performed his works, he is established in Brahman, and is the best of those who know Brahman. Mu. U.

15. सम्प्राप्यैनमृषयो ज्ञानरूपाः कृतात्मानो वीतरगाः प्रशान्ताः ।
ते सर्वं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥

When they have reached Him, the sages become satisfied through their knowledge. They become perfect in their souls—tranquil and free from passion. These wise men, having reached the Omnipresent on all sides with concentrated minds, enter into the All itself. Mu. U.

16.* यथा नयः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥

As the flowing rivers disappear in the ocean, losing their name and form, so does the knower, freed from name and form, go to the divine Purusha, higher than the high.

17. स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्म-
वित्कुले भवति । तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो
विमुक्तोऽमृतोभवति ॥

Indeed he who knows the supreme Brahman becomes Brahman himself. In his family no one who does not know Brahman will be born. He overcomes grief. He overcomes sin. Free from the fetters of the heart he becomes immortal. Mu. U.

18.* ओं ब्रह्मविदाप्नोति परम् । तदेपाभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान्कामान्सह ब्रह्मणा विपश्चितेति ॥

Aum! The Knower of Brahman reaches the Supreme. On this the following has been said: "He who knows Brahman, the Real, the Intelligent and the Infinite, placed in the depth of the heart as well as in the highest heaven—he realises all desires along with Brahman, the intelligent."

T. U.

19. यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्वाक्षमानीयं तं ततोऽतिजने विसृजेत्स यथा तत्र प्राङ् वोद्भवाधराङ् वा प्रत्यङ् वा प्रथमायीताभिनद्वाक्ष आनीतोऽभिनद्वाक्षो विसृष्टः ॥

"As one might lead a person away from the Gandharas, with his eyes bandaged, and abandon him in a place where there are no human beings.—

"And as that person would shout towards the east or the north or the south or the west, 'I have been led here with my eyes bandaged.'—

20.* तस्य यथाभिनहनं प्रमुच्य प्रवृयादेतां दिशं गन्धारा एतां दिशं ब्रजेति स ग्रामाद्ग्रामं पृच्छन्यपिण्डितो मेधावी गन्धारानेवोपसम्पद्येतैवमेवाचार्यवान्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ स य एषोऽणिमैतदात्म्यमिदं सर्वे सत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति ॥

"And as therefore if some one might release his bandage and say to him, 'In that direction are the Gandharas, go in that direction'—

“And as, therefore, having been informed and being able to judge for himself, he would by asking his way from village to village arrive at last at Gandhara”.—

“In exactly the same manner does a man who has found a teacher acquire true knowledge. For him there is only delay as long as he is not released from his body. Then he will attain perfection.

“That which is the subtle essence—the whole of this world has that for its soul. That is the Reality. That is the Self. And thou art That, O Svetaketu.”

Ch. U.

21.(a)* अथ य इहात्मानमनुविद्य ब्रजन्त्येतांश्च सत्याङ्गामांस्तेषां
सर्वेषु लोकेषु कामचारो भवति ॥

But those who depart from here, having discovered the Self and those true desires—for them there is freedom in all the worlds.

(b) स यदि पितृलोककामो भवति सङ्कल्पादेवास्य पितरः समु-
त्तिष्ठन्ति तेन पितृलोकेन सम्पन्नो महीयते ॥

Thus he who desires the world of Pitrīs—by his mere will the Pitrīs come up to him, and having obtained the world of Pitrīs he is happy.

(c) अथ यदि गीतवादित्रलोककामो भवति सङ्कल्पादेवास्य
गीतवादित्रे समुत्तिष्ठतस्तेन गीतवादित्रलोकेन सम्पन्नो
महीयते ॥

And, he who desires the world of song and music, by his mere will song and music come to him; and having obtained the world of song and music he is happy.

(d) अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्न
लभते सर्वे तदत्र गत्वा विन्दतेऽत्रे ह्यस्यैते सत्याःकामा
त्यनुतामिधानाः ॥

But one's fellows, whether living or departed, and whatever else there is which one wishes for and does not obtain—all these one finds by going in there (into the Self). For here indeed are one's true desires covered with what is false. Ch. U.

22. तदा अस्यतदतिच्छन्दा अपहृतपाप्माभयं रूपम् ।
 तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद
 नान्तरमेवमेवायं पुरुषः प्रज्ञानेनात्मना सम्परिष्वक्तो न
 बाह्यं किञ्चन वेद नान्तरं तदा अस्यतदात्मकाममात्मका-
 ममकामं रूपं शोकान्तरम् ॥

This indeed in his true form which is beyond desire, free from evil and without fear.

Now as a man, when embraced by his beloved wife, knows nothing that is without and nothing that is within, so this person, when embraced by the intelligent Self, knows nothing that is without and nothing that is within. That, indeed, is his true form in which his desires are fulfilled, in which the Self is his only desire, and in which he is without any other desire and free from any sorrow. B. U.

23.* तदेव सक्तः सहकर्मणैति लिङ्गं मनो यत्र निषक्तमस्य ।
 प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययं । तस्माल्लो-
 कात्पुनरैत्यस्मै लोकाय कर्मण इति तु कामयमानो-
 दथाकामयमानो योऽकामो निष्काम आसकामो आत्म-
 कामो न तस्य प्राणा उत्कामन्ति ब्रह्मैव सन्ब्रह्मायेति ॥

To whatever object a man's mind is attached, to that goes his inner self with the deed, being attached to it alone. After exhausting the results of whatever works he did in this world he comes back from that world to this for work again.

So much for the man who desires. But as to the man who does not desire, who is without desire, who is freed from desire, whose desire is satisfied, whose desire is the Self only—his vital spirits do not depart elsewhere. Being Brahman he goes to Brahman. B. U.

24. यथैव ब्रिम्बं मृदयोपलितं तेजोमयं भ्राजते तत्सुधान्तम् ।
तद्वात्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः ॥

Even as a mirror tarnished by dust shines bright after it has been cleaned, so does an embodied being, when he has seen the nature of the Self, realise oneness, attain his end and become free from sorrow.

25. यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेने ह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

And when by means of the nature of his own self he sees, as by a lamp, the nature of Brahman—then, having known God, who is unborn, eternal and free from all natures, he is released from all fetters. S.U.

CHAPTER XIX

SONGS OF BLISS

"Who indeed could breathe, who indeed could live, if there were not this Bliss in space?".

Souls living in bliss are sometimes described as bursting into song to express their feelings. Three such songs from the Upanishads are given below. When a soul attains Moksha it becomes absolutely free, its desires are all fulfilled and it is able to identify itself with every other soul and with every phenomenon in the universe. It not only perceives but also experiences and enjoys the mystic Oneness of all things.

The Brihadaranyaka Upanishad, describing the transcendental state of the consciousness of man, says:— “An ocean is that one seer, without any duality. This is the world of Brahman, O King”. Thus did Yajnavalkya teach him (Janaka). “This is his highest goal, this is his highest treasure; this is his highest world, this is his highest bliss. *All other creatures live on a fragment of this very bliss.*”

1.* हा ३ तु हा ३ तु हा ३ तु । अहमन्नमहमन्नमहमन्नम् । अह-
मन्नादो३८ हमन्नादो३८ हमन्नादः । अहं श्लोककृदहं श्लोक-
कृदहं श्लोककृत् । अहमस्मि प्रथमजा ऋता ३ स्य । पूर्वे देवेभ्यो
अमृतस्य ना ३ भायि । यो मा ददाति स इदेव मा ३ वाः ।
अहमन्नमन्नमदन्तमा ३ द्विः ॥ अहं विश्वं भुवनमभ्यभवा ३ म् ।
सुवर्णज्योतीः ।

Oh! wonderful, wonderful, wonderful!
 I am food, I am food, I am food!
 I am the eater of food, I am the eater of food,
 I am the eater of food!
 I am the composer, I am the composer, I am the composer!
 I am the first-born of the world-order!
 Earlier than the gods, I was in the centre of the Immortal!
 Whoso gives me away—he alone thus saves me.
 And him who eats food by himself I eat as food.
 I have overcome the world and like the glorious sun I shine!

T.U.

2.* श्यामाञ्छवलं प्रपद्य शब्दलाञ्छथामं प्रपद्येऽश्व इव रोमाणि
 विधूय पापं चन्द्र इव राहोर्मुखात्प्रसुच्य धूत्वा शरोरमकृतं
 कृतात्मा व्रह्मलोकमभिसम्भवामीत्यभिसम्भवामीति ।

“From the dark I pass to the coloured, and from the coloured I pass to the dark. Shaking off evil, as a horse his hairs, and shaking off the body, as the moon frees itself from the mouth of Rahu, I, a perfected soul, obtain the uncreated world of Brahman—yea, I obtain it. Ch. U.

3.* अहं वृक्षस्य रेतिव ॥ कीर्तिः पृष्ठं गिरेरिव ॥ उर्ध्वं पवित्रो
 वाजिनीवस्वमृतमस्मि ॥ द्रविणं सर्वचसम् ॥ सुमेधा
 अमृतो क्षितः ॥ इति त्रिशङ्कोवेदानुवचनम् ॥

“I am the mover of the world-tree. My fame is like a mountain peak. The exalted One has made me pure as the sun. I am the immortal One. I am a shining treasure. I am wise, immortal, indestructible.” Such was Trisanku’s meditation on the Veda.

T.U.

CHAPTER XX

MISCELLANEOUS

"Wonderful is the man who can expound Him, and adept is the man who can find Him."

In this chapter are included all those pointed sayings which could not find a place in the other chapters.

Such pearls of wisdom are indeed scattered throughout the Upanishads and the Gita.

1.* नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

The unreal never is, the Real never is not; the conclusion about these two is well perceived by seers of Truth.

B. G. II, 16

2. सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥

To a man who has been honoured, dishonour is worse than death.

B. G. II, 34

3.* समत्वं योग उच्यते ॥

Evenness of mind is called Yoga. B. G. II, 48

4. नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥

When a man has no self-control, he can have no comprehension; nor can he have the power of contemplation. And without contemplation he can have no peace; and when he has no peace, how can he be happy? B. G. II, 66

5.* या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

What is night for all beings, therein the disciplined soul is awake; and wherein all beings are awake, that is night for the sage who sees. B. G. II, 69

6. तान्कृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥

Let no man who knows the whole unsettle the minds of the ignorant who know only a part. B. G. III, 29

7. सद्वशं चेष्टते स्वस्याः प्रकृतेज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥

Even the man of knowledge acts in accordance with his own nature. All beings follow their nature; what can repression do? B. G. III, 33

8. श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

Better is one's own duty, though imperfectly done, than the duty of another well done. Better is death in doing one's own duty; the duty of another brings fear in its train.

B. G. III, 35

9. नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥

This world is not for him who makes no sacrifice, O best of Kurus, much less the other. B. G. IV, 31

10. अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥

Knowledge is veiled by ignorance, and mortals are thereby deluded. B. G. V, 15

11. यतेन्द्रियमनोबुद्धिर्मुनिमोक्षपरायणः ।
विगतेच्छाभयकोधो यः सदा मुक्त एव सः ॥

The sage who has controlled his senses, mind and understanding, who has put away desire, fear and anger, and who is ever bent on liberation—he is indeed ever liberated.

B. G. V, 28

12. उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

Let a man raise himself by his own self, let him not debase himself. For he himself is his friend, and he himself is his foe.

B. G. VI, 5

13. यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥

When the disciplined mind of a man is established in the Spirit alone, free from the desire of any object—then is he said to possess concentration.

B. G. VI, 18

14. न हि कल्याणकृत् कश्चिद्दुर्गतिं तात गच्छति ॥

A man who does good, my dear Arjuna, will never come to grief.

B. G. VI, 40

15. मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

Among thousands of men scarcely one strives for perfection; and, of those who strive and succeed, scarcely one knows me in truth.

B. G. VII, 3

16. मयि सर्वमिदं प्रोत सूत्रे मणिगणा इव ॥

All this is strung on me as rows of gems on a string.

B. G. VII, 7

17. धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥

I am the desire in all creatures, O best of Bharatas, which is not in conflict with the Law. B. G. VII, 11

18. अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

I am the enjoyer and the lord of all sacrifices.

B. G. IX, 24

19. अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥

Having come into this fleeting and unhappy world, do thou worship me. B. G. IX, 33

20. अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥

I am the soul, O Arjuna, seated in the hearts of all creatures. I am the beginning, the middle and the end of all beings. B. G. X, 20

21. यद्यद्विभूतिमत्सर्वं श्रीमद्वृर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥

Whatever being there is, endowed with grandeur, beauty or strength—know that it has sprung only from a spark of my splendour. B. G. X, 41

22. विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥

I stand pervading the whole universe with a single fragment of myself. B. G. X, 42

23. वेदैश्च सर्वैरहमेव वेदो

वेदान्तकृद्वेदविदेव चाहम् ॥

I am indeed He who is to be known by all the Vedas, I am He who made the Vedanta, and I am He who knows the Vedas. B. G. XV, 15

24. दैवी सम्पदिमोक्षाय निवन्धायासुरो मता ।

The heritage of the gods is said to make for deliverance, and that of the demons for bondage. B. G. XVI, 5

25. त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥

Three are the gateways of this hell leading to the ruin of the soul—lust, wrath and greed. Therefore let man renounce these three. B. G. XVI, 21

26.* हिरण्यमेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूष्पन्नपावृणु सत्यधर्माय दृष्टये ॥

The face of Truth is covered with a golden disc. Remove it, O Pushan, so that I, whose law of being is Truth, may see it. I. U.

27. न वित्तेन तर्पणीयो मनुष्यः ॥

No man can be satisfied with wealth. Ka. U.

28. दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।

Wide apart and leading to different ends are these which are known as ignorance and knowledge. Ka. U.

29. न साम्परायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।

The way to the other world does not shine for the ignorant man who blunders, ever deluded by the glamour of wealth. Ka. U.

30.* येनाहं नामृता स्यां किमहं तेन कुर्याम् ।

“What shall I do with that which will not make me immortal?” B. U.

31. यो वा एतदक्षरं गार्यविदित्वाऽस्माल्लोके जुहोति यजते
 तपस्तप्यते वहूनि वर्षसहस्राण्यन्तवदेवास्य तद्वति यो वा
 एतदक्षरं गार्यविदित्वाऽस्माल्लोकात्पैति स कृपणोऽथ
 एतदक्षरं गार्गि विदित्वाऽस्माल्लोकात्पैति स ब्राह्मणः ॥

“Whosoever, O Gargi, without knowing this Imperishable, performs sacrifices in this world, offers worship or practises austerities for a thousand years—his work will indeed have an end. Whosoever, O Gargi, without knowing this Imperishable, departs from this world, pitiable is he. But whosoever, O Gargi, having known this Imperishable, departs from this world—he is a Brahmana.” B. U.

NOTES ON THE EXTRACTS

I-1. We are here advised to go to the scriptures for learning to control our appetites and passions and not to resist the necessary reforms in society.

I-2. This is a verse often quoted by the orthodox in support of their resistance to social reforms.

I-6. *Others than men* — Satyakama Jabala got his illumination not through men but from the various phases of nature which he observed in the forest while tending his herd of cows. This is a remarkable instance of what is now called nature-mysticism. He was anxious that the knowledge he had acquired independently from nature should be confirmed by his Guru.

I-8-11. In these verses of the Taittiriya Upanishad we have as it were a Convocation Address of ancient times. The teacher gives parting advice to a pupil who has finished his course of study. Notice the qualifications of those whose guidance the pupil may seek in future. They should not only be men of independent judgment but also not harsh-lovers of virtues i.e. they should be both humane and virtuous.

II-1. Note that faith finds its fulfilment in knowledge.

II-4. Note that it is only knowledge and not faith that can finally destroy doubt.

II-6. *Natural disposition*—The natural dispositions of a man, according to ancient psychology are Sattva, Rajas and Tamas—purity, passion and dullness.

II-8. These are the words of Yama, the god of death to Nachiketas in the Kathopanishad.

II-10. *His twofold nature*: both as He is to us and as He is in Himself—both as God with attributes and God without attributes—both as Iswara and Brahman.

III-3. In this verse and the following verse the word Brahma means Nature. The word generally means the Creator or the Supreme Spirit. But it also means sometimes the Veda and Nature.

III-5. The various theories regarding the origin of creation current at the time are referred to here. The Upanishad rejects all those theories and asserts that God is the Origin of the world.

III-8. Here also we have a reference to the various theories which trace the origin of the world not to God but to something else.

III-9. *From 'time' to 'the soul'*—This refers to all the theories of creation just mentioned.

III-13. God is the origin not only of all beings but also all the values of life.

III-15. Note the significance of these figures. They stress the point that the world is organically related to God.

III-16. Though God is the origin of all beings and all the values of life, no statement that we can make about Him can describe Him fully as He is.

III-17. *Like form* — Notice again the intimate relationship between God and His creation.

III-20. This is exactly what modern astronomy, biology and other related sciences reveal to us.

IV-1-2. The first verse rejects the suppression of nature while the second rejects its indulgence. The Gita advocates the middle path of wise guidance and goes on to point out that Swadharma or the discharge of duties imposed by one's own nature is the best way.

IV-3. Here we have the Gita analysis of human personality. First come the senses, then the mind, then the intellect, and finally the soul. This analysis is taken from the Kathopanishad.

IV-4-5. According to the Gita, religious life is to be based on temperate habits which avoid the excesses of indulgence and repression.

IV-6-8. Notice this classification of foods according to the *three Gunas*, Sattva, Rajas and Tamas of ancient psychology.

IV-9-11. These three verses best illustrate the emphasis which the Gita lays on the influence of the natural dispositions of men on their moral and religious life.

IV-13. These are the words of Yama the God of death in the Kathopanishad.

IV-15. This 'mantra' indicates the dependence of the natural man on the spirit within him.

IV-16-18. These verses stress the importance of social obligations. It is pointed out that every man should work disinterestedly for the well-being of society as a whole and make others also do the same.

IV-19-20. These verses point out that universal love is the mark of spiritual perfection. The greatest saint is he who identifies himself with the pleasures and pains of all beings.

V-1. *Sacrifice, gifts and penance*—This is a formula used very often in the Gita to denote ritualism in general. It should be noted that in this formula the first word stands for one's duty to God, the second for one's duty to his fellow-beings in society and the third for one's duty to oneself. These are the three great integrations—integration with oneself, integration with the society in which one lives and integration with God.

V-3-4. These two verses point out that mere ritualism leads one only to a temporary heaven and back again into 'Samsara' or the cycle of births and deaths.

V-5-6. These two 'mantras' point out not only the use of rites and ceremonies but also their limitations.

V-8. Like the verse from the Gita given above this 'mantra' also declares that mere ritualism leads one only to a temporary heaven and a subsequent return to 'Samsara'.

V-10. It is here pointed out that mere good works like rites and ceremonies lead one only to a temporary heaven and not to salvation. The Upanishads emphatically declare that salvation can come only from 'Jnana' or divine knowledge.

V-11-12. These 'mantras' declare that it is the knowledge of the Self that finally saves a man and not good works.

V-13-14. The contrast here is between those who worship the gods for gaining some material ends and those who worship the one Unborn Eternal Iswara without any desire for material ends.

V-15. This verse shows again the spirit of toleration so often expressed in the Gita.

V-18-22. The full story given in the Upanishad is as follows: It is said that Brahman won a victory for the gods. But the gods thought that their success was due to their own strength. And when He appeared before them in the form of a Spirit to teach them a lesson they did not recognise Him. They first sent up Agni the god of fire to find out who He was. When he approached the Spirit and announced himself the Spirit set up a straw before the god and asked him to show his power by burning it. The god of fire went at it with all speed but could not burn it. So he went back and said that he had not been able to find out who the Spirit was. Then the gods sent Vayu, the god of wind to find out who the Spirit was. When he went and announced himself the Spirit again placed a straw before him and asked him to blow it off. The god of wind went at it with

all speed, but could not blow it off. So he went back foiled like the god of fire. Then the gods sent up Indra himself, the king of gods, to find out who the Spirit was. But when he came up, the Spirit disappeared and in His place there was a woman exceedingly beautiful. She was the goddess, Uma, the personification of heavenly wisdom. Indra asked her who the Spirit was, and she replied "It is Brahman. And surely it is in the victory of Brahman that you have been exulting."

VI-1. The contrast here is between a man who has subordinated all his aims in life to the single aim of increasing the spirit in him and the man who has not disciplined himself in this manner and therefore whose spiritual life is rather chaotic.

VI-2. *The man of steadfast wisdom*—The Gita calls a man of disciplined mind a *Sthita-prajna*. There is a whole section on the characteristics of a *Sthita-prajna* in Chapter 11 of the Gita. These verses were the favourite ones of Mahatma Gandhi.

VI-6. Mental and moral discipline reaches its consummation only when God is realised.

VI-7. Note that the Gita does not advise us to run away from the world in order to avoid the temptations of the objects of senses. On the other hand it wants us to move amidst the objects of senses but avoid being over-powered by them.

VI-8. Here again we are advised neither to avoid the desires prompted by the objects of senses nor to

be carried away by them. The sea takes in all the rivers that flow into it but does not overflow its limits.

VI-10. The Gita wants that we should cultivate true *internal* righteousness. We should not be satisfied with mere external righteous actions.

VI-11. Note here the contrast between Kama and Jnana. The former is said to be the enemy which one has to fight and bring under control.

VI-12. The analysis of the individual given here is adopted from the Upanishads. The senses, the mind, the understanding and the soul—this is the order followed always.

VI-16. It is the realisation of the mystic oneness of all things that leads man to the goal of religious life.

VI-20. Note this definition of Yoga. When Yoga reaches its perfection, the mind is at a standstill having no images or ideas.

VI-21. This is an important verse. For, it admits that Moksha need not always come after death. One may attain it even here while living in the body.

VI-23. There is a reference here to the dual nature of man and to his freedom of will. He is at liberty to go up or to go down.

VI-27. This does not mean that a Yогin ignores all moral distinctions. It only means that his overpowering love embraces all—the wicked as well as the good.

VI-31. The Gita here again stresses that mental and moral discipline is an inalienable part of religious life.

VI-32. Note that the Gita condemns extreme asceticism which tortures the body.

VI-33. *Fiendish in their resolves*—Notice the strong language used here.

VI-34-36. Having condemned all forms of false penance the scripture describes the true penance in these verses. True penance involves the discipline of the body, speech and mind.

VI-41. Work done in a spirit of sacrifice is what the Gita calls Karma-Yoga.

VI-43. Notice that mere intellectual knowledge without mental and moral discipline cannot lead one to salvation.

VI-45. It is from this 'mantra' that the motto of the Indian republic is taken.

VI-46. 'Da' is the first syllable of the three words of instruction given by the voice of thunder which stands for the voice of Prajapati, the Lord of all creatures. The three words are Damyata, Datta and Dayadhvam — control yourselves, give away and be compassionate. This is the advice given by Prajapati to the gods, men and demons respectively.

VII-1-4. In dividing men into two classes and attributing their virtues and vices to their respective natures, the Gita stresses the importance of natural dispositions in religious discipline.

VII-10. Notice the importance of moral discipline and cultivation of virtues on the part of those who seek Brahma-Vidya.

VII-11. In comparing man's life as a whole to an elaborate sacrifice the teacher here says that these virtues correspond to the gifts which the sacrificer has to make to the officiating priests.

VII-13-17. In these verses Kama or self-centred desire is described as the natural foe of Jnana, divine knowledge, and we are advised to practise self-control from the beginning of our career.

VIII-3. This is only a general statement. In exceptional cases a man may attain Moksha even in this life and thus may not be born again.

VIII-4-6. What Dr. Radhakrishnan says on heredity and rebirth may be quoted here. "While the physical heredity is derived from the parents, and social heredity is derived from the family, race, nation and religion, there is psychological heredity which is not derived from the parents or the society. This controls physical and social heredity"—The *Brahma Sutra*, Introduction P. 202.

VIII-9-10. Note that there is no rebirth for a man who has attained to permanent fellowship with God.

VIII-11. This again is only a general statement.

VIII-15. *Even here on earth*—Notice that Moksha may come to a man even in this life.

VIII-16. It is the law of continuity in nature that is illustrated by this figure.

VIII-18. The remarks of Dr. Radhakrishnan on the subject of the soul entering again into animal bodies are noteworthy. He says—

“If there is a close bond between the self and the body, then we cannot say that any self can inhabit any body. If the contents and conditions of the self-existence must be similar to those which obtain here, rebirth in the form of animals or angels becomes an extravagance. The kind of life after death cannot be completely different from the present one. Death cannot alter so profoundly the life of the self. No human being can take birth in a body foreign to its evolved characteristics. It is possible for man to degenerate into a savage being but he is still a man. If retrogression is referred to, then it is spread over long ages. While it is theoretically possible that the life process which has now reached the human level may so operate as to sink into the animal, from which it may again spring forward on a different line of evolution altogether or continue to sink below the animal world, we are not concerned with such speculative possibilities. While we need not dogmatically deny the possibility of reversion to animal births, we are now concerned with the normal changes which are within a type. It is possible that rebirth in animal form is a figure of speech for rebirth with animal qualities.” An *Idealist view of Life* — P.292.

VIII-19. Commenting on this ‘mantra’ Dr. Radhakrishnan writes, “If we pursue wisdom, we travel by the path of the gods. If we perform good works

we travel by the path of the fathers. If we do neither, we will continually revolve like little creatures."

IX-1 *Whose indeed is wealth?* — This is the alternative interpretation suggested by Sankara. The usual interpretation 'Do not covet another man's wealth' gives rather a weak ending to the 'mantra' as the instruction given is a commonplace.

IX-2. Here is the germ of Karma-yoga so elaborately developed later in the Bhagavad Gita.

IX-3. What has to be renounced is not work but its fruit. Only work has to be done in such a way that it could not bind the doer, that it would not become a *Bandha*.

IX-4. *Evenness of mind is called Yoga* — This is only a provisional definition of Yoga developed later in the Gita. The word Yoga means fellowship or union with God either through Karma or Bhakti or Jnana. Yoga is also used in the Gita in the sense of power, synthesis, concentration and so on.

IX-6. Notice here the function of Jnana. The highest Jnana which means the realisation of God dissolves all Karma.

IX-7. Notice the paradox of work and no work.

IX-8-9. A true Karma-Yogin's work does not affect his mind and hence becomes no bond.

IX-10. The Gita treats Karma-yoga as a form of sacrifice.

IX-13. *"Not he.....no sacred fires* — Notice that even at the time of the Gita there were false sanyasins who abstained from all duties and who did not maintain the sacred fires which a house-holder had to maintain but who had not conquered their desires.

IX-14. The spirit of Karma-yoga should cover all actions in life.

IX-15. Karma-yoga means internal not external renunciation.

IX-19. Notice that an ideal Karma-yogin is full of zeal and enthusiasm though he has no desire for the fruits of his work.

IX-22-24. In these verses the *Avatar* who identifies himself with Iswara points out that Iswara's work in maintaining the world is the best illustration of Karma-yoga.

IX-25. *World order* — The Sanskrit expression used here is *Lokasangraha* — a term which does not occur in the Upanishads.

X-1 This is an oft-quoted verse and sets forth the spirit of toleration which is so characteristic of Hinduism. It applies not only to the various *Sadhanas* in Hinduism but also to the various other religions of the world.

X-3. *Howsoever he leads his life* — A man who has realised God is not bound by rules which are meant only for beginners in religious discipline.

X-4. This is an important verse. For it defines a perfect Yogin as a man who identifies himself with

his neighbours in society in all their pleasures and pains.

X-9. Notice that the Avatar strengthens the faith of a man who is attached to any particular form of God, however inadequate it may be. But see extracts where He points out the limitations of such a worship—11 and 12 below.

X-12. *With a manifest form*—This applies to all forms from images to any personal Ishta-Devata.

X-19. This refers to the various schools of philosophy of religion current at the time.

X-20. This is a very important and oft-quoted verse. For even the worldly welfare of the worshippers is assured here. The Avatar says He bears the responsibility for their welfare.

X-21-22. Notice again how all forms of worship are recognised and tolerated and at the same time their limitations are pointed out.

X-24. Notice that no animal sacrifices are mentioned here.

X-25-26. These are some of the “ringing verses” referred to in the introduction above.

X-28. Notice that the consummation of worship and knowledge is fellowship with God.

X-29. *Though he may be constantly engaged.....work*— These works do not bind him. There is no Karma-Bandha for him.

X-33. This is a very important and oft-quoted verse as we said in the introduction above.

X-38. This again is an oft-quoted verse. Though the worship of the Unmanifested and Impersonal Absolute is recognised as a legitimate form of worship, the worship of a personal Iswara is recommended, as the former is a difficult path for most men.

X-41-48. In these eight verses we have the description of an ideal devotee (Bhakta) according to the Gita.

X-52. Here we have one of the many references to the compassion, love and grace of God in the Gita.

X-53-54. Notice that love and devotion to God are here declared to be superior to mere rites and ceremonies.

X-55. This is the last verse of the eleventh chapter in the Gita. Sankara says in his commentary that this verse gives the essence of the Gita.

X-56. The Upanishad also declares that it is by the grace of God that men are saved.

XI-1. Notice that Dhyana takes the place of Bhakti in this verse in which the other two yogas of Karma and Jnana are mentioned.

XI-2-11. This passage gives us a classical description of the experience of Dhyana-yoga.

XI-12-15. This is the famous Sandilya-Vidya. There are more than thirty Vidyas or exercises in concentration mentioned in the Upanishads.

XI-16-20. In these verses the first three stages given in Patanjali's Ashtanga-Yoga, namely, Yama, Niyama and Asana are informally mentioned.

XI-21-22 Note this definition of Yoga. The word Yoga is used here not in the sense in which it is generally used in the Bhagavad Gita but in the technical sense in which it is used in Patanjali's *Yoga-sutras*.

XI-27-28. These two verses describe only the physical results of Yoga.

XI-29. This verse describes the spiritual results of Yoga.

XII-3. Notice that the lower knowledge consists of the study of the Vedas and Vedangas.

XII-5. This is an interesting passage which gives us an idea of the educational curriculum of the Upanishadic period.

XII-7. The words *Avidya* and *Vidya* in the verse are interpreted by Sankara to mean *Karma* and *Upasana* respectively—that is, performance of rites and knowledge of the deities worshipped. But it may not be over-fanciful to say that we have here the familiar contrast between works and knowledge.

XII-9. The Gita as usual points out the superiority of spirit over matter.

XII-11. Notice that Jnana is defined here as the perception of the mystic oneness of all things.

XII-12-14. It is pointed out here that the experience of Jnana puts an end to all sin and sorrow.

XII-16. Here again it is said that Jnana cancels all sins.

XII-17. Here *Panditas*, means not scholars but saints who have realised the oneness of all things.

XII-18-22. Notice how the description of Jnana given here includes moral purity, cultivation of virtues and devotion to God.

XII-23-25. Knowledge is here said to be of three categories — *Sattvic*, *Rajasic* and *Tamasic*. The first sees all things as one, the second sees each thing as an independent one, and the third, which is the lowest kind, looks upon each single thing as if it were the whole.

XII-27-30. These four verses describe the ideal life of a Jnani — the man of perfect knowledge. Notice again how a Jnani is a man of ethical purity and a man of devotion.

XII-31. Once again it is pointed out that Jnana, which leads one to God, consists in the perception of oneness of all things.

XII-32. The Upanishad declares that the experience of Jnana puts an end to all attachments and doubts and the consequences of all actions.

XIII-2-4. These verses describe the immanent aspect of Iswara. God is both Iswara and Antaryamin. He rules and also pervades the universe.

XIII-6. *I am the desire.....with the Law* — Notice how the Avatar identifies Himself here with Kama or desire which is not against Dharma. So it is not Kama as such that is wrong, but Kama which is opposed to Dharma.

XIII-8. *Does not abide in them.....is not confined to them.*

XIII-11. *Controlling nature which is my own*—Notice that Nature is under the control of God. But in the Sankhya school of philosophy, Prakriti and Purusha are two independent entities. Though the Gita adopts a number of ideas from the Sankhya philosophy it differs from it and follows the Upanishadic tradition on this vital point of the supremacy of God over Nature.

XIII-16. This means that all things reveal God but things that are beautiful or strong or grand reveal Him much more.

XIII-18-20. These are the oft-quoted verses describing the Avatara aspect of Iswara and its functions.

XIII-21. *It is freed from all fetters*—Freedom comes only with the knowledge of the Lord (Jnana).

XIII-24. Notice that here Brahman or the Absolute is said to comprise a personal God, a soul and the world.

XIII-30. *There is no one equal to Him*—Pratima here should not be interpreted as image.

XIII-32. *Developing each according to its nature*—God is described as the Supervisor of the Law.

XIII-37. Notice that here Maya and Prakriti are identified. Maya is the creative power of God and Prakriti is Nature.

XIII-41-45. God is here described as both Iswara and Brahman, that is, both as a personal God and as the impersonal Absolute.

XIII-46. This means that we have to pay attention to both the unmanifest and the manifest, to both what is eternal and what is temporal.

XIII-50. The Absoulte is not an object of knowledge but an eternal subject. That is why when a man says he knows it, it is certain that he does not really know it.

XIII-58. The Upanishad declares that all rituals, sacrifices, austerities, good works etc., that do not lead to the knowledge of Brahman are of no use whatsoever. Notice also the definition of a Brahmin given here. A Brahmin is one who knows Brahman.

XIII-60. *When from the full.....remains.....* The world comes out of God. But He remains unaffected by this emanation.

XIV-13. The Gita quotes this 'mantra' is Chapter II.

XIV-21-22. Notice the statement that the Self exists both inside all beings and outside. It is just like space which is both inside a vessel and outside.

XIV-23. This statement that the Self is both within the heart of a man and in the universe outside is often repeated in the Upanishads. It is the realisation of this oneness that constitutes Jnana which leads to Moksha.

XIV-35. This is the famous definition of Nirguna Brahman found in the Mandukyopanishad.

XIV-44. *As a spider.....in all directions*— These figures of a spider and its threads and of a fire and its

sparks are employed to indicate that the universe is an emanation from God and has the divine Spirit running through it.

XIV-45. *And he proceeded*—what follows is the conversation between Yajnavalkya and his wife Maitreyi.

XIV-48. *Therefore a Brahmin...knower of Brahman*—The steps leading to the knowledge of Brahman are (i) learning, (ii) Strength of conviction derived from learning and (iii) meditation.

XIV-49-52. These and similar sentences form the well-known Antaryami-Brahmana in the Brihadaranyaka Upanishad.

XV-1. *That immutable place*—This is the world of Spirit.

XV-2. *Never return*—Never come back into Samsara.

XV-7. *For them there.....worlds*—This means that every desire of theirs is automatically fulfilled.

XV-9. *Thus did Yajnavalkya teach him*—This is the teaching which Yajnavalka gave to King Janaka.

XVI-2. *Whatever he desires will be his*—When one realises Brahman one's desires are all fulfilled.

XVI-7. This is only a repetition of the statement that Aum stands both for the manifest and the unmanifest Brahman.

XVI-12. *What one.....more powerful*—Notice that the repetition of a mantra with the knowledge of its meaning is said to be more efficacious than mere repetition without the knowledge.

XVI-14. Here we have a reference to the ancient custom of making fire by rubbing one wooden stick against another.

XVII-6. *From death to death*—Through a series of lives which constitute Samsara.

XVII-8. *So does a man.....on all sides*—But when a man sees the Oneness of things his desires come to an end.

XVII-10. This high teaching is imparted by Yajnavalkya to his wife Maitreyi.

XVIII-2. *Who rejoice in the good of all beings*—Universal love is characteristic of those who have attained self-realisation.

XVIII-3. *Smaller than.....creatures*—The Self transcends space and time. That is why it is described as being smaller than the small and greater than the great.

XVIII-4. *That which is.....without end*,—The Self transcends all limitations of qualities.

XVIII-5. This figure shows that the soul which has attained self-realisation is merged in the Self.

XVIII-6. This is the central teaching of the Upanishads, namely, that eternal happiness belongs only to those who have perceived the identity of Brahman and Atman.

XVIII-8. *Even here*—Notice that even in this life self-realisation may come to a soul.

XVIII-12. *One's works melt away*—This means that one's Karma does not bind one when God is realised.

XVIII-16. This figure again shows that those who have attained self-realisation become merged in the Absolute.

XVIII-18. *He realises.....the intelligent*—This is an important statement. The man who attains self-realisation not only realises the Self but also all the desires of his heart.

XVIII-20. *And thou art That*,—This is one of the famous Mahavakyas.

XVIII-21. All these passages show that a man who has attained self-realisation has all his desires fulfilled automatically by the mere thought of them.

XVIII-
21-d. *One's true desires covered with what is false*—Though the desires lie in one's own self they have a covering of untruth, namely, longing for the external objects of senses.

XVIII-23. *His vital spirits do not depart elsewhere*—Notice that the soul which has attained self-realisation need not go back into Samsara.

XIX-1. *I am food,.....I am the composer*—The emancipated soul, having become one with the Absolute, feels that it is both the object and the subject and also the power of bringing the two into relation with each other.

I am the first-born of the world order.—The emancipated soul feels its oneness with all the phases of the Absolute—Virat, Hiranyagarbha, Iswara, and Brahman. The first-born of the world order is Hiranyagarbha.

Whoso gives me away.....I eat as food—He who gives me as food to those who need food, suffers no loss. But he who eats his food without giving it to others who ask for it—him I eat as food.

XIX-2. *From the dark I pass to the dark*.—That is, from the transcendent to the immanent and from the immanent to the transcendent.

XIX-3. Trisanku, having realised Brahman as a result of his knowledge of the Veda, identifies himself with Brahman and says these words.

XIX-3. *The world-tree*—The world-tree is the tree of Samsara of which the moving spirit is Brahman.

XX-1. According to Sankara, the unreal is the phenomenal world and the Real is the Atman. According to Ramanuja, the unreal is the body and the Real is the soul.

XX-3. This is one of the provisional definitions of Yoga. But it is well known that Yoga in the Bhagavad Gita means in most cases union or fellowship with God.

XX-5. The sage is awake to things over which the ordinary man sleeps and *vice-versa*.

XX-26. *The face.....disc*—The golden disc is this beautiful phenomenal world which hides God from us.

XX-30. These are the words of Maitreyi to her husband Yajnavalkya. She had asked him "If this whole earth filled with wealth were mine would I be immortal through it?" and he replied "No, your life would only be like that of the people who are rich, but there is no hope of immortality through wealth". And then she said, "What shall I do with that which will not make me immortal?" and asked him to tell her something of what he knew of immortality. He was pleased and said "You have been truly dear to me and you speak dear words now, come sit down, I will explain it to you".



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