UPANISHAD SERIES

ĪŚĀVĀSYOPANIŚAD

Including accented and unaccented original verses, construed text (ānvaya) with a literal word by word translation, English rendering of each stanza, copious notes, Introduction and Appendix

BY

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PREFACE

Originally this series of Upaniṣads appeared on the pages of the Vedānta Kesari, the organ of the Ramakrishna Math, Madras, and subsequently they were reprinted with some additions and alterations. It has been acknowledged by all scholars that the Upaniṣads constitute the supreme achievement of Hindu thought. The sublimity of their soaring meditation, the infinite range of their outlook of life, their fearless exposition of Soul-consciousness, their determined assertion of the verities of Existence and lastly their broad synthesis of knowledge and experience, have all joined to evoke towards them in the Hindu heart a feeling of profound awe and respect, and made it love them as Divine Revelations, from the immemorial past. Moreover, to an aspirant of spiritual truth, the Upaniṣads shed a light unseen in any other scripture or literature of the world. It has, therefore, been felt as the supreme need of the time to popularise the Upaniṣadie lore. With this object in view, we have been publishing the original texts of the principal Upaniṣads with suitable annotations in the Vedānta Kesari. Some of these have been brought out in book form, and others also will follow.
The Upaniṣads as the name imply, embody esoteric spiritual knowledge meant for reflection and contemplation, and hence the deeper a man dives into the significance of the passages of these scriptures in meditation, the greater the hidden meanings he finds in them. And so the sole object of the present author in annotating the Upaniṣads is more to help such persons as are desirous of plunging into their spiritual contents than to satisfy the superficial reader or the mere scholar.

ŚARVANANDA
INTRODUCTION

What are the Vedas, of which the Upaniṣads constitute the end and aim, the very crest-jewel? What is its source? What are its features? The great Sāyaṇācārya, to whose elucidation the present understanding of their meaning is mainly due, defines Veda as that literature which sheds light on the transcendental means of achieving what is wished for and avoiding what is disliked. ¹ The role of the Revealed Scripture lies beyond the spheres of perception and inference, for it illuminates us about "all the divinities, moral and spiritual duties of man and Absolute Truth". ² Since man is imperfect, human deliverances, however exalted they may be, can hardly be accepted as final and infallible. Therefore on questions regarding transcendental facts a self-manifest, inherently valid, eternally existing, divinely inspired Veda alone can

¹ इत्यादाप्ति चार्यादिहरे: अलौकिकस्मृतिः उपायम् जो चन्द्रो वैद्यति स वैद्य: ।
अलौकिकवेदेन प्रलक्षानामाने व्याख्येते ॥ सायणास तातिरियासाम्हिताभाष्या, p. 2.

² सत्संभवतानामुपज्ञसत्यत्तलक्ष्येन प्रतिगद्यकामुवेदम् ॥ Ib.
be considered inerrant and conclusively authoritative. The continuous unfoldment of the predominantly religious and spiritual culture of India for millennia, governing the thought and conduct of the race, working through the moral and religious impulses of the entire people and drawing them ever to the realization of the highest values of life, attests to the greatness and penetrative influence of the Vedas.

The Vedas are transmitted from the beginningless antiquity through a continuous chain of teachers and pupils, who, relying upon the statements in the Vedas themselves, considered them to be eternal and apauruṣeya, i.e. having no human source. Of those who hold fast to this theory of eternality, some substantiate their position by arguing that since the Vedas are the only source of our knowledge of Dharma and Brahman which are eternal, and since the relation between word and its meaning is also eternal, the Vedas are eternal in language and content. There are others who view the unworldly and spiritual principles enunciated in them to be eternal and timeless; they do not subscribe to the other part of the argument, viz. the eternality of the language of the Veda, which, they would assert, is but the composition (vākya) of ṛṣis or āptapurūṇas—reliable and selfless personages who have realized those truths for themselves.

According to the famous Puruṣa-sūkta, Ṛg, Yajus and Sāman were generated at the beginning of creation from a mental sacrifice of adoration performed by the divine Prajāpatī and sages with the Supreme Being as the

1 शहाणो निदींशत्वेन वेदस्य कृत्योपासम्बवत्: खल: सिद्धम् प्रामाण्यम्
ददायः—Sāyaṇa’s Aitareya-brāhmaṇa-bhāṣya, p. 2.
material of the offering. The Śvetāsvatara-purāṇaśad\textsuperscript{1} states that the Supreme Being creates Brahма and communicates to him the Vedas. The Bhādhāraṇyaka IV. 5. 11 has: "As from a fire kindled...smoke issue, even so, the Rgveda etc....are all the breath of this infinite Reality." The Brahma-sūtras I. 1. 3 declares that Brahman is the source of the Vedas; and I. 3. 29 of the same book affirms them to be eternal. The Mīmāṁsā-sūtras I. 1. 18 establishes the eternality of the Word. The first stanza of Śrīmad-bhāgavata, voicing the view of the Purāṇas in general, states that God, the Supreme Truth, caused the Vedas to appear in the mind of Brahmā, the first ‘poet’. Smṛtis generally state that the eternally existing Vedas were remembered by the Creator at the beginning of the cycle of creation and transmitted to the world through the succession of teachers and learners. Śrī Śaṅkara in his Introduction to the Gītā-bhāṣya, speaks of the imparting of the Religion of Work and the Religion of Renunciation, constituting the contents of the Vedas, to Prajāpatis like Marīci and sages like Sanaka, by Lord Nārāyaṇa, immediately after the creation of the universe, and also of the subsequent dissemination of the Vedic lore through that channel. These various accounts given in the authoritative books of the past speak for the inspirational quality of the Vedas and the great veneration with which they were looked upon from the dawn of Hindu civilization.

Even though the orthodox teachers of India do not assent to the dialectic differences and chronological strata recognised by Western scholars in the body of the Vedas, they have their own logical appellations, divisions
\textsuperscript{1} VI. 18.
and classifications of the various parts of the Vedic literature. The Veda is generally spoken of as a vidyā and śāstra. Vidyā (from the root ‘vid’ meaning to know, reflect, possess, be) denotes wisdom that is gained by intuition or instruction. When taken as a vidyā, the Veda has two phases, a higher one and a lower one, parā- and aparā- vidyā, the one connoting divine wisdom and the other knowledge of everything else that tend to it. Śāstra is from the root ‘śās’, meaning to wish, command or teach; and hence Veda as a śāstra is either ajñāta-jñāpaka or aprvrta-pravartaka, that is, revelational or mandatory. The Vedas are also known commonly as nigama, śrutī and āmnāya. Nigama implies a settled text handed down from beginningless antiquity. Śrutī denotes a revealed text heard by the pupil from the teacher, and āmnāya is what is learned by repetition and reflection. Almost synonymous with aparā- and parā- vidyā is the division into karma-kāṇḍa, and jñāna-kāṇḍa, work section and knowledge section, the former dealing with religious rites and duties and the latter with God, Soul and Nature. It is generally held that this twofold division coincides with the external division into non-Upaniṣadic and Upaniṣadic Vedic literature. Such a view cannot be taken as well-marked and precise, since there is ritualistic material interspersed in certain portions of some of the Upaniṣads and esoteric and philosophic ideas in the Sainḥitās. So Muktikopaniṣad recognizes that ‘like oil in the sesamum seed Vedānta is established essentially in every part of the Veda.’

1 तिलेकु तैखवत, वेदेन्द्रे वेदान्त: सुप्रतिष्ठित: I, 9.
that govern them rather than as mere formal or structural matter.

This leads us to the customary classification based upon the form, purport and style of the Vedic literature. These are the well-known divisions into Rg, Yajus, Sāman and Atharva; Mantra and Brāhmaṇa or Saṁhitā, Brāhmaṇa, Āraṇyaka and Upaniṣad; and caraṇa, śākhā or bheda. Of the first division, the words Rg, Yajus and Sāman have a double denotation; primarily, Rg means a laudatory verse, Yajus a liturgical passage or formula (mostly prose and sometimes metrical) and Sāman a melody. These three species of compositions in their collective form were also called in a secondary sense Rg- Yajus- and Sāma-saṁhitās. Finally by extension the Brāhmaṇas annexed to these Rg-, Yajus-, Sāma- and Atharva-saṁhitās, the Āraṇyakas supplementary to them and the Upaniṣads, either embedded in, terminated by, or affiliated to, each of them, were also included by the name of the respective Veda to which they belonged.

The self-manifest Veda, which, according to the purānic account, was a unified plenary revelation made to Brahmā in the beginning, suffered much obscurity in subsequent ages, due to the confusion and want of care on the part of the learners. At the commencement of the dvāpara-yuga, therefore, the great sage Kṛṣṇa-dvaipāyana (Vyāsa) resuscitated it by clarifying and facilitating its study by his methodical arrangement into the four divisions Rg, Yajus, Sāman and Atharva and by making his four disciples Paila, Vaiśampāyana, Jaimini and Sumantu the recipients and transmitters of the four Vedas in the respective order. Disciples of these lenial heads, in course of time, multiplied and formed into groups separating
from each other and giving rise to various śākhās or branches. Each of these śākhās had its own reduction or collection of the given Veda preserved as its heirloom, differing not a little from the other. These were named according to the śākhā (school) to which it belonged, as Kaṭha, Kauthuma, Vājasaneya, Mādhyandina and the like. The Muktikopaniṣad (verses 12 & 13) records as having existed twenty-one such śākhās for the Rg-veda, ninety-four for Black Yajur-veda, fifteen for White Yajur-veda, one thousand for Sāma-veda and fifty for Atharva-veda; about most of these we know nothing at present except this bare mention.

The next division, partly based on style and partly on purport, is the one into Mantra and Brāhmaṇa.¹ The Kalpa-sūtra defines Veda as constituting of Mantra and Brāhmaṇa. This division is internal to the above-said fourfold division; for, each Veda has its Mantra and Brāhmaṇa portions, the former comprising all chants and invocations (i.e. Mantras) and the latter everything else with the exception of the Mantras. The first three Samhitās—by which we are to understand the three canonical texts designated as Rg, Yajus and Sāma collections embodying the invocatory stanzas and the ritualistic formulas sung or uttered, arranged in hymns, books and other literary divisions—had even a functional basis. The popular viniyoga or use of the Veda was for the meticulous performance of painstaking and complicated sacrificial ceremonies which were believed, to bring

¹भन्त्रम् ब्राह्मणं चैति द्वैं भागी—तेन मन्त्रतः ।
अन्यत्तं ब्राह्मणमू, इत्येतद् भवेत् ब्राह्मणव्यक्षणम् ॥

Aitareya-brāhmaṇa-bhāṣya.
about directly or indirectly abhyudaya and niṣṭreyasa, i.e. temporal prosperity and the highest good of life; and so all the parts of the Veda had to be interpreted in such a way as they might find place in this scheme either as invocatory, eulogistic or directive in their application. The four Vedas thus came to be associated with the four priests who were indispensable to the performance of a sacrifice, yajña. They are the hotṛ or reciter of the solemn hymns, adhvaryu or the performer of the material part of the sacrifice with the help of liturgical formulas, udgāty the chanter of the Sāman songs and brāhmaṇ who, although by name associated with the Atharva-veda, was the superintendent of the entire sacrifice—‘the very embodiment of the sacrificial art and Vedic lore in general so as to be able to advise the other priests and rectify any mistake committed during the performance.’

Among the Samhitās or collections, Rg-veda is by far the most important; for a considerable portion of the other Vedas are repeated or adapted from it. According to the current Sākala school, it has 1028 metrical hymns sung in praise of various devatās or aspects of the Divine. These hymns of varying length, the longest having 52 stanzas, are arranged into ten Māṇḍalas or Books of which the tenth is specially interesting for the philosophical and esoteric material contained therein, although such information is not entirely absent in other parts too. To the Rg-veda belong Aitareya, Kauśītakī, Paiṅgī and Śāikhyāyana Brāhmaṇas. Aitareya and Kauśītakī Āranyakas supplement the Brāhmaṇas of the same names. The Aitareya and Kauśītakī Upaniṣads are taken in as some of the concluding sections of the Āranyakas bearing those names.
The Taittirīya-saṁhitā of the Yajur-veda, also called Kṛṣṇa-yajur-veda, is the book of the performing priest or adhvaryu, and is for the most part in prose. Mainly sacrificial in purpose, it is a mixture of ritualistic formulas and explanations. There is another important book of the Yajur-veda called the Śukla-yajur-veda in forty-chapters, with its contents systematically arranged in a liturgical order. The Kṛṣṇa-yajur-veda has the Taittirīya-, Bhāllava-, S'ātyāyana-, Maitrāyaṇa- and Kaṭha-brāhmaṇas, of which the first is the most well-known, its contents being of such a nature as could well be considered supplementary to its cognate Saṁhitā. The Taittirīyāraṇyaka is its appendage, in which is embedded the important Taittirīya- upaniṣad. There is also a Maitrāyaṇī-upaniṣad. The Śukla-yajur-veda, now chiefly preserved in the Mādhyandina and Kāṇva schools, has the famous Śatapatha-brāhmaṇa terminating in the monumental Bṛhadāraṇyaka, which is an Āraṇyaka and an Upaniṣad of great importance.

The Sāma-veda-saṁhitā is taken directly (excepting the seventy-five original verses) from the eighth and ninth Mandalas of the Rg-veda and set to the mode of Sāman chants designed to be sung by the udgātṛ priest. Eight short Brāhmaṇas (Sāmavidhāna, Mantra, Ārṣeya, Vamśa Daivatadhyāya, Talavakāra, Tāṇḍya and Saṁhitopaniṣad) are known to belong to it, explaining chiefly the duties of the priest of that Veda and other allied materials. No Āraṇyaka is known now to belong to it; but the famous Chāndogyopaniṣad and Kenopaniṣad are very important supplements of the Sāma-veda. Like the other three Vedas, Atharva-veda has no important part to play in the yajña, and the brahman priest,
associated with it, has to function more comprehensively as has been mentioned above. According to the current Śaunaka-sākhā Atharva-veda-saṁhitā has 730 hymns of 6000 stanzas distributed over 20 chapters; of this total number, 1200 stanzas are repetitions from the Ṛk-saṁhitā, and a sixth of the whole work is in prose. It chiefly deals with occult matters, but there are to be found beautiful philosophical verses also in the book. This Veda also has not got any Āraṇyaka—at least known to us at present. Three very well-known Upaniṣads, Munda, Māndukya and Praśna are considered as belonging to it. However, there is one Gopatha-brāhmaṇa related with it, the importance of which is not very high in comparison with that of others.

The Brāhmaṇas aim at the interpretation of the texts supplied by the Saṁhitās; they are, therefore, exegetical and commentative. They describe the minute details of sacrificial ceremonies explaining their origin and hidden meaning and illustrating their value and potency by citing itihāsas or past stories. Śāyaṇa quotes a definition of Brāhmaṇa,¹ which is not very conclusive as he himself admits. It is therefore safely asserted, "All that is not Mantra is Brāhmaṇa." Many of the Brāhmaṇas known at present (about 16) generally treat about more or less

¹ हेतुनिर्विचयम् निन्दा प्रशांसा संशयो विचि:।

परक्रिया पुराकल्पे व्यववारणकल्पना॥ Śāyaṇa’s Introduction to Ṛg-veda.

Brāhmaṇaḥ कल्पन् गाथा नारायणीरितिहासपुराणानीति। Aśvalāyana-grhya-sūtra, III, 3. This is taken to be the definition of Brāhmaṇa.
a common stock of material with variations in treatment and elaboration.

The Āraṇyakas occupy an intermediate position between the Brāhmaṇas and the Upaniṣads in form and spirit. They too are ritualistic in content like the Brāhmaṇas, but the material part is suppressed. In these Forest Books, 'the symbolic and spiritual aspects of the sacrificial cults are meditated upon, and the meditation takes place of the performance of the sacrifice.'

The Āraṇyakas are to be recited by those who have taken the vow (vrata) of the recluse and therefore (due perhaps to their superior sanctity also) they are designed to be the books of the vānapraśasthas living in the solitude of forests. In general they share the subject-matter and treatment of the Upaniṣads also. From the point of subject-matter a clear demarcation line cannot be drawn between the two.

The Upaniṣads are the sum and substance of all true wisdom. Of the ten most authoritative Upaniṣads now authentically known to have explained by Śrī Śaṅkara-çārya five are parts of some well-known Śamhitā or Āraṇyaka. According to tradition, Upaniṣads are 1180, one for each sākhā of the Vedas; but only about 200 are brought to light till now, many of which clearly bear the stamp of modernity. Of those, 108 are deemed worthy of careful study. They are all commented on by one Brahmayogin. Each one of them, the Muktikopaniṣad associates with one Veda or other, though only five, as

1 Radhakrishnan, Indian Philosophy, Vol. I, p. 65.
2 Muktikopaniṣad, verse 14.
3 By The Theosophical Publishing House, Adyar.
we have noted, are actually seen as part of the Veda in its existing form. But there is evidence to believe that some more might have been part of some Saṁhitā or Brāhmaṇa in the past and from which they were separated and become detached subsequently.

THE ĪŚĀVĀSYOPANIŚAD. This particular Upaniṣad derives its name from the opening words of its first Mantra. In all collections and enumerations of the Upaniṣads it occupies the first place, owing partly perhaps to the great spiritual significance of its contents and partly to the fact that it is the only Upaniṣad that is found as an integral part of a Saṁhitā, which fact gives it the other name Saṁhitopaniṣad. It is the last chapter of the Śukla-yajur-veda-saṁhitā. The Upaniṣads that are in verses (the most important ones, without doubt) are called Mantropaniṣads, Īśavāsya is the Mantropaniṣad par excellence.

According to Śaṅkarācārya’s analysis (whose commentary we have mainly followed in our explanations), this Upaniṣad lays down two paths for spiritual aspirants—one for the jñānins or those who are the exclusive adherents of the path of knowledge, and the other for

1 There are however some differences by way of variant readings and others in the text as it appears in the Vājasaneyi-saṁhitā and in the Upaniṣad as commented on by Śaṅkarācārya. Mantras 9, 10, and 11 of the Saṁhitā text appears as Mantras 12, 13 and 14 of the Upaniṣad and vice versa. The second half of the fifteenth Mantra and all the lines of the sixteenth Mantra except the last one, are not in the Saṁhitā text. The last five verses, just as in the Upaniṣad, are found in the Bhadāranyaka-kopaniṣad 5-15-1.

2 Śrimadbhāgavata, VIII. I. 9 & 17.
those who have not attained the necessary internal development needed to renounce all desires and adopt that exalted way. A jñānin of that type is identical with a sannyāsin. He is absolved from the performance of all sacrificial rites. Repeated study of the Upaniṣadic texts and reflection and contemplation of the real nature of the Ātman are the only activities that engage his attention. And so the first verse and the verses from the fourth to the eighth (both included), which describe the nature of the Ātman, are meant for him. The rest of the Upaniṣad has in view all other persons who are bound to the world by the desire to enjoy it. These men who are attracted by the things of the world, worship Gōd as a Person with the aim of securing through His grace worldly happiness and spiritual bliss in the form of final emancipation from the round of births and deaths. They, as it is laid down in the second verse, should perform sacrificial rites and duties and at the same time acquire knowledge (vidyā) about the various divinities and the supreme Divinity. By pursuing this discipline they will attain the highest heaven of Brahmā after death, as it is spoken of in the last verse of this Upaniṣad.

Owing to the terseness and the obscurity of many of the concepts found in this Upaniṣad many of its stanzas are liable to be interpreted differently, if one does not accept the fundamental premise of Śaṅkarācārya regarding the two paths—that of knowledge and that of work—and their mutual opposition. In the appendix at the end of the book, we have given another interpretation of the Upaniṣad, synthesising work and knowledge in the light of the types of spiritual perfection we come across, the passive type and the active type.
NOTE ON TRANSLITERATION

In the book devanāgari characters are transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then gradually acknowledged to be the only rational and satisfactory one. In it the inconsistency, irregularity and redundancy of English spelling are ruled out: f, q, w, x and z are not called to use; one fixed value is given to each letter. Hence a, e, i and o always represent अ, ए, ई and औ respectively and never ऑ, ओ, औ and ज्ञ or other values which they have in English; t and d are always used for ठ and ड only. One tialde, one accent, four macrons and ten dots (2 above, 8 below) are used to represent adequately and correctly all Sanskrit letters. The letter C alone represents च. Since the natural function of h will be to make the aghoṣa ghoṣa (e.g. kh, ch, th, th, ph, gh, jh, ch, dh, bh) it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving च and ष values; hence ch here is छ and sh स t. The vowel ओ is represented by r because ri, legitimate for र, is out of place and the singular रि is an altogether objectionable distortion. The tialde over n represents छ, ञ. Accent mark over s gives झ, झ; dots above m and n gives anusvāra (≈) m and ं, ं, respectively. Dots below h and r give visarga (¡), h, and ं, ं respectively. Dots below s, n, t and d give their corresponding cerebrals झ, झ, ढ and ड झ, झ, ढ respectively. Dots and macrons over a, i, u and r give ॐ, ि, ि, ि respectively. Macrons are not used to lengthen the quantity of e and o, because they always have the long quantity in Sanskrit. Sanskrit words are capitalized only where special distinctiveness is called for, as in the opening of a sentence, title of books, etc. The scheme of transliteration in full:

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛ, ऌ ṛ, ए e, ओ o, ऐ ai, ऑ ou, म m, h, k, kh, g, gh, ṇ, c, ch, j, jh, n, t, th, d, dh, n, n, t, th, d, dh, n, n, p, ph, b, bh, m, m, y, r, l, v, s, s, s, ś, ṭh.
PEACE INVOCATION

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णेमुदच्यते ॐ
पूर्णस्य पूर्णमादाय पूर्णेऽवावशिष्यते ॥

ॐ शान्ति: ॐ शान्ति: ॐ शान्ति: ॥

ॐ Om पूर्णम् whole अह: that पूर्णम् whole इसम् this पूर्णात्
from the whole पूर्णम् the whole (universe) उदच्यते has
come out. पूर्णस्य of the whole पूर्णम् the whole (universe)
आदाय having taken पूर्णम् the whole एव alone अवशिष्यते
remains. ॐ Om शान्ति: Peace.

The invisible is the Whole, the visible too is the Whole. From the Whole, the visible universe of infinite extension has come out. The Whole remains the same, even though the infinite universe has come out of It.

Om Peace: Peace: Peace.
In the world यत् किम् च whatsoever जगत् changeful (अति is), इदम् सर्वम् all this ईशा with the Lord वास्यम् should be enveloped. तेन व्यचनेन by that renunciation भुक्तीशा: support (yourself); कस्य खिति of any one धनम् wealth सा do not गृहः covet.

Whatever¹ there is changeful in this ephemeral world,—all that must be enveloped by the Lord. By this renunciation² (of the world), support³ yourself. Do⁴ not covet the wealth of anyone⁵.

[Notes—This passage refers to the duty of the Sannyāsin who is competent to devote himself exclusively to the contemplation of the Ātman.

1. Whatever there is etc.—Just as the bad odour of a piece of sandal-wood, produced by continuous contact with water, is covered by its natural sweet smell on its being rubbed on a stone, so also the changeful and imperfect
world of duality is to be obliterated by its being enveloped, through contemplation, by the Divinity that is inherent in it as well as in the self of the contemplator. The expression 'changeful' applied to the world suggests by contrast that the Lord is the one changeless substratum in the flux of Nature. The word 'envelopes' signifies that the Lord is both immanent and transcendent.

2. Renunciation—Contemplation of this kind presupposes the renunciation of worldly life and desires pertaining to it.

3. Support yourself—Renunciation helps one to realise the Ātman and attain the bliss born of it. Hence the Sannyāsin is asked to support himself by renunciation, in contrast to worldly men who support themselves by the satisfaction of desires.

4. Do not covet etc.—The Sannyāsin is to seek bliss in renunciation, not in wealth which is the source of all worldly satisfactions.

5. Anyone—Implies what may belong to oneself as well as to others.

कुर्वेचेवेह कर्मणि जिजीविषेच्छतं समा: ।
एवं तवि नायतेतोहिष्टि न कर्मे लिप्यते नरे ॥ २ ॥

In this world कर्मणि (scripture-ordained) works (such as agnihotra etc.) कुर्वेचछे performing एव alone शतमु a hundred समा: years जिजीविषेत should desire to live. एकमु thus तवि you नरे man (wishing to live a hundred years) इति: than this (performance of religious rites) के not अन्यथा other alternative अश्वि is (येन by which) कर्मे work-न not लिप्यते stains.
Only performing scripture-ordained\(^1\) works, should one desire to live a hundred\(^2\) years. Thus, and in no other way, can you be free from the taint\(^3\) of evil deeds, as long as you are fond\(^4\) of your human life.

[Notes—In contrast to the previous passage, this one, according to Śaṅkara, refers to those who are incapable of complete renunciation and absorption in the Ātman, and have, as a consequence, to be devoted to righteous works by which they can attain purity of mind, and thereby knowledge ultimately.

1. Scripture-ordained works—Strictly speaking they are the necessary and occasional rites like agnihotra (maintenance of sacred fire) and other duties ordained by the scriptures for householders. From a different point of view we may, however, include all altruistic works too.

2. Hundred years—That is the full span of human life according to the Vedas. To desire to live a hundred years means to have worldly attachments. This is to be contrasted with the attitude of a true Sannyāsin who has neither like nor dislike for both life and death alike.

3. Taint of evil deeds—A man who is not capable of complete absorption in the Ātman, can save himself from stagnation and positively evil deeds, only if he engages himself in meritorious or altruistic works.

4. Fond of your human life—In contrast to the Sannyāsin who has given up all desires of life as well as clinging to life itself.
According to some, this passage refers to Karma-yoga or the path of desireless action elaborated in the Bhagavad-gītā.

अनुभवः नाम ते लोका अन्वेषन तमसाहुता: ||
तांस्ते प्रेताभिषिक्ष्यन्ति ये के चास्थहनो जनना: \(\frac{1}{2} \) \(\frac{3}{2} \)

अनुभवः: Belonging to the Asuras (demonic) अन्वेषन तमसा with the blinding darkness आकृता: shrouded नाम verily ते those लोका: births (सन्ति are). ये के whoever च and जनना: persons आल्महन: slayers of Ātman (सन्ति are) ते they प्रेत after death तान those (worlds) अभिषिक्ष्यन्ति attain.

Verily, those births are demoniac,\(^1\) enshrouded\(^2\) in blind darkness. Those\(^3\) who slay the Self attain to them after death.

[Notes—This refers to the second type of persons, viz., those who are qualified only for work.

1. Demoniac—The word in the original is asurya, meaning, 'of the Asuras or demons'. Asuras are noted for their attachment to sensual enjoyment. The births in various spheres, high and low, are conducive only to the life of the senses. Hence they are called 'demonic' in contrast to the absolute state of emancipation.

2. Enshrouded in blind darkness—In contrast to the illumination that the realisation of the Ātman gives.

3. Those who slay the Self—Every one who is indifferent to the realisation of the Ātman, his own essential nature, may be described as committing spiritual suicide.
The purport of the passage is that those who have not realised the Self and are therefore competent only for work, will be re-born in different spheres, and this is a condition infinitely inferior to the realisation of the Self.

अनेजदेवं मनसो जवीयो
नैनद्र देवा आप्नुञ्चन्तु पूर्वमुण्डतः
तद्व धार्मलोक्यानत्वेऽति
तिष्ठत् तस्तिच्यो मातरिश्च द्वादशि II २ II

(तत तत्त In That Ātman) एकम् one अनेजद् motionless (immutable) मनस: than mind जवीय: faster देवा: the senses न आप्नुञ्चन्तु could not reach (since) पूर्वमुण्डत: went before the mind. तद्व It tishthá being steady धार्मलोक्यानत्वेऽति running (i.e., changeable) अन्यान्तः other objects अस्ते tātāt it being present मातरिश्च the cosmic energy, i.e., prāṇa (lit. air) अप: all the activity (of the living beings) द्वादशि sustains.

The Self is one. Unmoving,\(^1\) It is faster than the mind. Having\(^2\) preceded the mind, It is beyond the reach of the senses. Ever\(^3\) steady, It outstrips all that run. By\(^4\) Its mere presence, it enables the cosmic energy to sustain the activities of living beings.

[Notes—The distinction between the two types of men has already been drawn. Now, what is the nature of
the Ātman by knowing which one is saved from spiritual suicide? This is discussed from here up to the eighth verse.

1. Unmoving etc.—The Ātman is the unchangeable and eternal Principle at the back of the changing Nature. On whatever the mind alights, it finds the light of Ātman already there, because the Ātman is all-pervading. Hence It is swifter than mind, the swiftest of all things known to us.

2. Having preceded etc.—The mind is subtler and infinitely faster than the senses; so if the Ātman is beyond the grasp of the mind, It is much more so beyond the powers of the senses. The Ātman is never an object of perception.

3. Ever steady etc.—As the Ātman is all-pervading, there is nothing that can go beyond It.

4. By its mere presence etc.—Being the Conscious Principle behind life, the Ātman is spoken of as the sustainer of all the activities of living beings. It should be noted here that It is spoken of only as awakening the cosmic energy into activity by Its mere presence. For, the Ātman really does no action; it is the cosmic energy that translates itself into all activities of life, mind itself being a manifestation of it. The cosmic energy is also known as sūtrātman and prāṇa.

तदेजति तश्चेजति तद् दूरे तदन्तिके।
तदन्तरस्य सर्वस्य तद् उ सर्वस्याय सब्बरट्ट बाष्ट्र: ॥ ५ ॥

तद् That एक्षति moves, तद् That न एक्षति moves not; तद् That दूरे far, तद् That उ अन्तिके near even; तद् That
अस्त्य सर्वेख्य of all this कन्तर् within, तद्व That उ again अस्त्य सर्वेख्य of all this बाह्यत: outside.

It\(^1\) moves, and It moves not. It\(^2\) is far, and It is near. It\(^3\) is within all this, and It is also outside all this.

[Notes—1. *It moves etc.*—In Its real absolute state It moves not, *i.e.*, is immutable; but in Its conditioned aspect It appears to be ever-changing, ever in motion.

2. *It is far etc.*—*i.e.*, It is omnipresent. Or it can be explained thus: For the ignorant, It is far, *i.e.*, very difficult to attain, but to the wise, It is very near, because they know It as their very Self.

3. *It is within etc.*—It is immanent and also transcendent, *i.e.*, beyond creation, beyond limitation. It has two aspects, the conditioned and the unconditioned. Hence the opposite epithets are given to It.]

यस्तु सर्वाणि भूतान्यालम्बन्येवातुपस्यधि | सर्वभूतेषु चाल्मानं ततो न विजुगुप्सते || ६ ||

व: (The wise one) who \(\text{तु} \) and सर्वाणि all भूतानि objects आत्मिन्य in Ātman एव itself अनुपस्यति sees, व and सर्वभूतेषु in every being आत्मान्य the Ātman, तत: from that न not विजु- गुप्सते hates (rejects).

The wise man who perceives\(^1\) all beings as not distinct from his own Self at all, and his
own Self as the Self of every being,—he does not, by virtue of that perception, hate anyone.

Notes—1. Perceives all beings etc.—The idea is that when the unconditioned state of consciousness is realised, the wise man recognises that the one Conscious Principle (Self or Ātman), which witnesses the modifications of the body-mind combination, that is specially called his own, is the same as the Conscious Principle witnessing all other entities from the highest to the lowest.

2. Hate anyone—Hatred is born of self-interest, which in turn has its basis in the sense of separateness. When the unity of the Self in all is realised, there is no room for hatred.]

यस्मिन् सर्वाणि भूतान्यात्मांवाभूद् विजानतः ||
तत्र को मोहः कः शोक एकलमनुपद्यतः || ७ ||

यस्मिन् When विजानतः to the knower आत्मा Ātman एवं verily, सर्वाणि all भूतानि things अभूतः has become, तत्र then एकत्रम् oneness अनुपस्थतः of one who beholds कः what मोहः delusion, कः what शोकः sorrow.

What delusion, what sorrow is there for the wise man who sees the unity of existence and perceives all beings as his own Self!

स पर्यागाच्छुक्रमकायमत्रण-
मक्खाविरःशुद्धमपापविद्धम् ||
He (the Atman) self-existent is all-pervading without body, without muscles, untainted by sin or ignorance; radiant, scatheless (whole), pure; all-seeing, all-knowing, encompassing all. (He) in the proper way for eternal duties assigned.

He, the self-existent, is everywhere—without a body, without muscles, and without the taint of sin; radiant, whole, and pure; seeing all, knowing all, and encompassing all. He duly assigned their respective duties to the eternal Prajāpatīs.

[Note—1. Duly assigned etc.—This passage has also been explained as, “He has distributed all objects of the universe rightly for all eternity,” or as “In the eternal procession He has assigned to every period its proper duty.”]
Those who are devoted\(^1\) to avidyā (ignorance or pure ritual) enter into blind darkness. Into darkness greater than that, as it were, do those enter, who delight\(^2\) in vidyā (knowledge of ritualistic philosophy) alone.

[Notes—The description of the nature of the Ātman that is attained by the true Sannyāsins who seek knowledge alone, ends with verse 7. From here onwards, the Upaniṣad addresses itself to those who wish to live here continually, doing good works, ritualistic and otherwise.

1. Devoted to avidyā—Avidyā literally means ignorance; but here it denotes ritualistic observances, as all rituals are performed through the ignorance of the real nature of Ātman that is beyond all action.

2. Delight in vidyā—Vidyā means knowledge, but here it signifies the ordinary theoretical knowledge of gods and rituals.

The drift of this verse is that those persons who remain satisfied with the performance of the rituals only, and never strive to know the real significance of the works as explained in the scriptures, are rājasic and cannot attain to that sāttvic state of life which rests upon the glorious union of the ritualistic actions with the knowledge of their full significance. But still worse are those
persons who remain contented with the mere theoretical knowledge about the gods and sacrifices gathered from scriptural study, and never stir themselves up for any action. They are tāmasic, and as such, are necessarily relegated by their own inactivity to the inert state, which, of all levels of existence, is the one farthest away from the Truth.

It may be noted that in this interpretation, which follows Śaṅkara’s, the significance of the expression ‘iva’ or ‘as it were’, is not brought out. In the alternative interpretation of the Upaniṣad given at the end of the book, we have tried to make some meaning out of it.

Some commentators hold that vidyā means here theoretical knowledge of Brahmaṇ from mere study.]

अन्येदवाहुर् विद्या अन्यदाहुरविद्या।
इति शुद्धम धीराणां ये नैलेख विचचक्षिरे॥ १० ॥

विद्या By vidyā, अन्येद a different (फलम् result) भावः they say, अविद्या through avidyā अन्येद a different एव verily; इति thus धीराणां from the wise शुद्धम we have heard, ये who न: to us तव that विचचक्षिरे explained.

One result, they say, is obtained¹ by vidyā (knowledge of ritualistic philosophy), and quite another by² avidyā (ignorance or pure rituals). Thus have we heard from the wise who explained it to us.

[Notes—1. Obtained by vidyā—The goal obtained by ritualistic knowledge is the world of the gods.
2. *By avidyā—The goal of pure rituals is the world of the manes.*

विद्यां चाविद्यां च यस्तद्वेदोभयं सह।
अविद्यामुख्यं तीर्थ्यं विचित्रायस्तमश्चतु॥ १९ ॥

शः विद्यामुख्यं अविद्यामुख्यं च विद्याय अविद्याय तव ते ब्रह्मांचलम्
both सह together वेद knows, अविद्या by avidyā मृत्युमुक्तम् death
हीर्ष्यं having conquered, ब्रह्मां विद्याय अविद्याय तव ते ब्रह्मांचलम् the nature of
immortals (lit. immortality) अस्तुते attains.

**He who understands vidyā and avidyā, both together, attains to the nature of immortals through vidyā (knowledge of ritualistic philosophy), having conquered death by avidyā (pure rituals).**

**[Notes—1. Attains to the nature of immortals etc.—**
According to Śaṅkara the immortality here referred to is not the absolute immortality of Brahman but the relative immortal nature of the gods. Death here means, according to him, the works and knowledge of the ordinary ignorant life, which are all subject to destruction. His object in interpreting it in this way, which looks far-fetched, is to avoid the combination of works and knowledge as a direct means of attaining supreme illumination; for these, according to him, are opposed like light and darkness, in their application to Brahman.

An alternative interpretation of this may be given if we do not go all the way with Śaṅkara in maintaining
the opposition between action and Knowledge. Action, ritualistic or otherwise, when done with desire, is surely opposed to spiritual enlightenment; but why should works of a purely devotional nature, like communion and the rest, which help us to reduce the theoretical knowledge of Brahman into an actual realisation in life, be also regarded as opposed to enlightenment? If, therefore, we take *vidyā* and *avidyā* to mean theoretical knowledge of Brahman and the devotional practices necessary for its actual realisation respectively, then the passage may be given a more direct interpretation. By *avidyā* or devotional practices, including selfless work, we overcome ‘*mṛtyu*’ or the ordinary life of birth and death, and by *vidyā* or Knowledge of Brahman we attain absolute immortality. What is meant is that mere conceptional knowledge of Brahman is not enough; it must be combined with the practice of spiritual disciplines. The mere theory of Brahman is not the realisation of Brahman; for without combining practice with it, the theory will not be able to counteract the mental and physical tendencies that obstruct the dawning of Knowledge.

अन्वेषतः प्रविशति येंसम्पूर्वितमुपासते ।
ततो भूष इव ते तमो य उ सम्पूर्वितां रताः || १२ ||

*वे वो* असम्पूर्वितम् non-becoming उपासते worship वे अन्वेषतः blind तमः darkness प्रविशति enter; वे who उ but सम्पूर्वितम् in becoming रताः delight वे they ततः than that भूषः much greater इव as it were तमः darkness (*प्रविशति* enter).
Those who worship asambhūti¹ (non-becoming or prakṛti) enter into blind darkness. Into darkness still greater than that, as it were, do they enter who delight in sambhūti² (becoming or Hiranyagarbha).

[Notes—1. Asambhūti—i.e. prakṛti or māyā, the non-intelligent first cause of the universe in a state of equilibrium, before the creation.

2. Sambhūti—Signifies the Hiranyagarbha, the first manifestation of Brahman. He is known by different names, viz. Brahmā, Sūtratman, Kārya-brahman, etc. Māyā playing upon Brahman causes the first manifestation of Hiranyagarbha in the beginning of the cycle. He in turn creates the whole universe.]

अन्यजानपद्वेदाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुभ्रम धीराणां ये नस्तदृ विचिन्तिष्ये ॥ १३ ॥

सम्भवात् । From (the worship of) becoming (Hiranyagarbha), अन्यव different एव verily (फलम् result) आहुः they say, असम्भवात् from (the worship of) non-becoming (prakṛti) अन्यव a different (फलम् result) आहुः they say. इति thus धीराणाम् from the wise शुभ्रम we have heard, वे who न to us तद् that विचिन्तिष्ये explained.

One¹ result, they say, is obtained from the worship of sambhava (becoming or Hiranyagarbha), and quite another from that of asam-
bhava (non-becoming or Prakṛti). Thus have we heard it from the wise who explained it to us.

[Notes—1. One result etc. Śaṅkara says that the result of worshipping sambhūti or sambhava (Hiraṇyagarbha) is the attainment of eightfold Yogic powers; and of worshipping asambhūti or asambhava (prakṛti), absorption in prakṛti.]

सम्भूतिः च विनाशं च यस्तद् वेदोभवं सह।
विनाशेन मृत्युं तीर्थं सम्भूत्यामृत्तमसनुते || १४ ||

(अ) सम्भूतिः Non-becoming (prakṛti) च and विनाशिः destruction (i.e. becoming or Hiraṇyagarbha) च also य: who तद् those उभयं both सह together वेद knows; विनाशेन by (the worship of) Hiraṇyagarbha मृत्युम death तीर्थं overcoming असम्भूत्या through (the devotion to) prakṛti अमृतत्म deathlessness अस्थायते attains.

He who understands asambhūti¹ and vināśa² both together, attains immortality³ by devotion to asambhūti (non-becoming or prakṛti), having conquered death⁴ by the worship of vināśa (destruction or Hiraṇyagarbha).

[Notes—1. Asambhūti—In the text there is the word sambhūti in the 1st line and asambhūti in the 2nd. But Śaṅkara says that in the 1st line sambhūti should be
taken as an apheresis of asambhūti, the initial 'a' being elided; and in the 2nd line he reads, 'Vināśena mṛtyum tīrvā' śambhūtyā', where tīrvā and asambhūtyā are combined euphonically. Therefore he holds that sambhūti, i.e. asambhūti, means non-becoming or the unmanifested prakṛti referred to in the previous verses.

2. Vīnāśa—This word means 'destruction', but here it should be taken as 'destructible', i.e. abstract used for the concrete. Whatever is caused, is destructible. So Hiranyagarbha, being the first manifestation of Brahman, is also destructible. Hence by the word vīnāśa, as by sambhūti (becoming in the preceding verses, Hiranyagarbha is meant. Through the worship of Hiranyagarbha, one can get great occult powers.

3. Immortality—Here it means absorption in prakṛti. By intense concentration on prakṛti, one remains absorbed in it till the end of a cycle, and at the beginning of the next cycle is born as the presiding deity of a certain sphere of existence.


It is very difficult to make out the real meaning of verses 12, 13 and 14. What is given here is the view of Śaṅkara, the drift of which is that the combined worship of prakṛti and Hiranyagarbha takes one to the highest position attainable through work. The opposition between work and Knowledge is here taken for granted.

Among the other commentators, Uvatācārya gives a more plausible meaning of the 14th verse. He takes, sambhūti to mean Brahman, the cause of all creations and vīnāśa the body which is perishable. He explains the whole verse thus: The Yogin who knows both
Brahman and the (secret of) body attains immortality through the Knowledge of Brahman, having crossed death through works performed with the body, productive of jñāna.

Then again, if we do not accept the opposition between Knowledge and work, we may interpret the passage in the same way as we have done the 9th, 10th and 11th verses. We can take sambhūti and asambhūti in the last three verses to mean work (karma) and Knowledge (jñāna) respectively; and in the 14th verse sambhūti may be taken as an apheresis of asambhūti, meaning Knowledge, and vināśa as work, since all work is perishable.]

हिरण्यगो धरण सत्यस्थापितं मुखम् ।
ततो तं पूण्यत्वाद्रुण सत्यमर्मण दृष्ट्ये ॥ १५ ॥

हिरण्यगो Golden धरण with the plate (orb of the sun) सत्यस्थापितं मुखम् entrance अपिमितम् (अस्ति) is covered. पूण्यत् O Sun (lit. the supporter) ततो that सत्यमर्मण for me who is devoted to the True दृष्ट्ये to the view इम् अपात्मक do Thou remove.

Like a lid, Thy shining golden orb covers the entrance¹ to the Truth in Thee. Remove it, O Sun, so that I who am devoted to the True may behold That.

[Notes—According to Saṅkara the Upaniṣad explains, from here onwards, by what path those who have been devoted all their life to scripture-enjoined works and the
worship of lower Brahman, attain immortality after death. This and the succeeding verses form the prayer of such a devotee.

1. Entrance to the Truth—In the Upanisads (Vide Chandogya, III. 19. 4, VIII. 3. 3, IV. 15. 1; Bṛhad., II. 1. 2, IV. 3. 6. II. 3. 5; Kauśitakī, IV. 3; Kaṭha, VI. 9) one is advised to meditate upon Brahman as residing in the sun, the heart and the eyes, because special manifestations of Divine glory are associated with these regions. This particular verse is the dying prayer for illumination, of one who has been devoted all through life to the contemplation of the Deity as manifested in the sun. He wants to see the spiritual entity behind the shining orb of the material sun.

पूषन् यस्मि सूर्य देवता
व्यूह रामीन समूह |
तेजो यत् ते रूपं कल्याणतम
tतद्व ते प्रार्थ्यम योज्यावतृ कुरुषः सोडमस्मि || १६ ॥

पूषन् The supporter, एकेऽ the lonely courser, यस्मि the controller, रामपत्र the son of Prajāpati, सूर्य O Sun रामीन the rays व्यूह remove, तेजः light समूह withdraw. यत् which तेथ Thy कल्याणतम् the most glorious, the most blessed रूपम् form तद्व ते (प्रसादात) through Thy grace प्रार्थ्यम I behold. व: who अतिम that अति that पुरुष: Being स: He अहम् I असि am.

O·Sun, offspring of prajāpati, Thou lonely courser of the heaven, Thou controller and
supporter of all, contract Thy rays, withdraw Thy light. Through Thy grace, I behold the most blessed form of Thine. I am indeed He, that Being who dwells there.

वायुर्निमित्तमनुमयेऽद्भस्मान्तं शरीरसः
ॐ कतो स्मर क्ततं स्मर कतो स्मर क्ततं स्मर ्॥ १७ ्॥

अथ Now वायुः the breath अनिलम् the (all-pervading) air अभित्वात स the eternal (प्रतिवयतात् let attain). इत्यादि this शरीरसः body अभस्मान्तम् reduced to ashes (भूतात् let be). ॐ कतो O mind स्मर remember क्ततम् deeds.

Now let my breath be merged in the all-pervading immortal prāṇa, and the body be reduced to ashes. Om. Mind! remember1, past deeds remember! Mind! remember, past deeds remember!

Notes—This and the next verse form the prayer of the devotee of pious works at the time of death.

1. Remember etc.—The probable significance of the passage is this: As the course of the departing soul entirely depends upon the predominant thoughts of the dying moment, the devotee is, at the time of death, asking the mind to fill itself with the memories of all the good deeds of his life, so that he may take the higher passage referred to in the next verse. Cf. Bhagavad-gītā, VIII. 6.]
अनेन नय सुपथा राघे अस्मान्
विश्वानि देव वयुनानि विद्वान्।
ययोध्यस्मज्जुआराध्यस्मात्
भूविष्ण्य में नमयुवकि विशेष || १८ ||

ॐ पूर्णसद: पूर्णित्व पूर्णित पूर्णिदद्यते।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते।

ओऽ राम्निः। रान्निः। रान्निः।

अनेन O Agni अस्मान् us राघे to the enjoyment of the
fruits of our karma सुपथा by the fair path नय take, lead.
देव O Lord, विश्वानि all वयुनानि deeds विद्वान् knowing अस्मान्
from us ययोध्यस्मज्जुआराध्यस्मात् crooked-going, deceitful एनः sin ययोधि
destroy ते to Thee भूविष्ण्य very many नमयुवकि words of
salutations विशेष do we offer.

O Agni, lead us by the fair path that we
may reap the good we have sown. Thou knowest
all our deeds. Lord, destroy all crooked-going
sin in us. We salute Thee with our words
again and again.

Om Peace: Peace: Peace.

[Notes—1. *Fair path*—Reference is made here to
the deva-yāna or 'the path of the gods'. In the Vedanta
two paths are mentioned, by which the departed souls may
proceed to enjoy the fruits of karma done during their life on the earth. One is called deva-yāna, ‘the path of the gods’, or areir-mārga, ‘the path of light’, and the other pitṛ-yāna, ‘the path of the manes’, or dhūma-mārga, ‘the path of darkness’. The former leads to the plane of Brahmā, known as satya-loka, through the different spheres, such as the planes of Agni, the day, the bright half of the lunar months, i.e. ‘śukla-pakṣa’, the six months of the sun’s passage to the northern solstice, the year, the devas, the vāyu, the sun, the moon, the lightning, the region of Varuṇa, the region of Indra, and the region of Prajāpati. The pitṛ-yāna, on the other hand, leads to candra-loka or the region of the moon, through quite a different path consisting of spheres such as those of smoke or darkness, night, the six months of the sun’s passage to the southern solstice, year, the pitṛ-loka, i.e. ‘the world of manes.’ and the ether. One who goes by the deya-yāna, has not to come back again to this world, but remains in the brahma-loka till the end of the cycle, when he attains complete absorption in Brahman with Brahmā. This process of emanicipation is called krama-mukti or gradual or indirect salvation in contradistinction to jīvan-mukti or direct salvation even while alive in the body, which is attained only by the realisation of the true nature of the Self. None but those who worship the Saguṇa-brahman (Brahman in Its qualified aspect), the naiṣṭhika-brahmacārin i.e. one who observes, lifelong vow of sexual purity, the vānaprastha, i.e. one who leads the retired life of worship and devotion in forest, and the grāhastha or house-holder knowing the pañcāgni-vidyā (Chandogya, V. 3. 1), are eligible for the deya-yāna. But all others who are of ordinary knowledge and
actions, and do some charitable or good works in their lifetime, go, when they depart, to candra-loka by the other path; and there they remain for the enjoyment of the fruits of their good karma till its exhaustion. Then they come back again with some residue of their past karma, to be reborn on this earth to undergo all the pains and pleasures of life here. Cf. Bhagavad-gītā, VIII. 24 & 25.

So in the 18th verse, the devotee is ardently praying to Agni to take him by the deva-yāna that he may not have to come back again into this world of misery. Since Agni was considered the principal intermediary god for an agnihotrin (one who worships Agni)—for through Agni he offers all his oblations to other gods even,—therefore the devotee is praying to Agni with the assertion, "Thou knowest all our deeds, Lord."

2. With our words—The devotee wants to say that he is dying, and that therefore he has no strength left to do the whole worship. So he is offering salutations by word of mouth only.]
APPENDIX

The study of the ancient religious literature of India reveals that from the Vedic times onwards there were two main currents of philosophic thought in this country. One insisted on the importance of rituals (karma) and the attainment of heavenly felicity through them, while the other minimised the value of these and emphasised the intuition of Brahman through Knowledge and ascetic practices as the goal of human life. The difference in these two philosophies affected the whole scheme of life advocated by the two groups expounding them, the first preferring an active life in society and the second a life of retirement and mystic absorption. The karma-kāṇḍa of the Vedas, comprising the Sāṁhitās and the Brāhmaṇas, was the source of inspiration for the former, while the latter based their philosophy of life on the jñāna-kāṇḍa of the Vedas consisting of the Āranyakas and the Upaniṣads. It was, however, only in later times when these two typical doctrines in Vedic thought came to be systematised by Jaimini and Vyāsa, that the distinction between them became well-defined. Henceforth they received the distinct names Mīmāṁsā and Vedānta, the Advaitins among the Vedāntins holding that the latter system is in no way directly related to the former.

But it cannot be denied that even in the Vedic days the difference between these two schools of thought was felt in a sufficiently acute form. Consequently, as in later times, some of the best thinkers of the day must have felt the necessity of effecting a reconciliation between them. And most probably the Įśāvāsyopaniṣad is one
such striking attempt. According to literary history, the Śukla-yajur-veda or the Vājasaneyi-samhitā, of which the present Upaniṣad is the 40th chapter, was comparatively of much later origin than the rest of the Vedic literature, and it seems all the more likely that the thinkers of this period should have felt all the more the need of reconciling the two streams of thought. Īśāvāsyopaniṣad, according to some, is an early effort in this direction.

In the translation and the notes given in the body of the book, we have, followed Śaṅkara's interpretation of the Upaniṣad. Now Śaṅkara was one of the most prominent Vedāntic thinkers of post-Vedic times, holding strong views about the relation between karma and jñāna. According to him, ritualistic work and Brahman-intuition are contradictory like light and darkness; for karma is based upon the ego-sense and desires, and jñāna on their destruction. They cannot therefore be simultaneously combined. They can be reconciled only by allotting them to different stages of spiritual life. Karma of all kinds, he relegates to the pre-Knowledge stage. When performed with desire, karmas, whether ritualistic or altruistic, bestow on one merits that entitle one to certain transient enjoyments in this world and in heavenly regions. When performed without coveting the fruits for oneself and as an offering unto the Lord, the same karmas lead to the purification of the mind, which is the stage preparatory to spiritual enlightenment or Knowledge. After the mind is purified the aspirant has no concern with work of this kind even. He has only to listen to the Upaniṣadic teachings and absorb himself in meditation on them—a task for which he has attained
the necessary capacity by means of the purification of mind achieved through disinterested karma. One who has not yet attained this state of mental purity must go on doing disinterested karma in a spirit of dedication to the Lord. He too will attain Knowledge gradually, but not immediately here on earth. By virtue of his actions and devotion he will go to the highest heaven, live there till the end of the cycle, and then attain Knowledge and complete emancipation. This way of attainment is called krama-mukti or gradual emancipation, as distinguished from the other kind known as jīvan-mukti or liberation in this very embodied state. Thus according to Śaṅkara karma can only precede jñāna, not co-exist with it. And in saying this, it is also fair to state that he excludes from the category of karma vidvat-karma or actions performed by the 'knowing ones' for the good of the world, without any egoistic promptings.

It is from this point of view that Śaṅkara interprets this difficult Upaniṣad, and no one can deny that he makes a very consistent meaning out of it. There are however, thinkers who do not see eye to eye with him in regard to the way in which he effects the reconciliation. They maintain that even though Śaṅkara's theory is as perfect as a theory could possibly be, it is not without a loop-hole. If the study of the Upaniṣads and meditating on their meaning are not considered work, and therefore regarded as reconcilable with Knowledge, why not the same be done also with disinterested action performed in a spirit of devotion? The reply of a Śaṅkarite would be that the study of the Upaniṣad and meditation, though apparently are forms of work, should not be called work, because they lead directly to the destruction
of the ego which is the basis of karma. The others can very well retort that the same is the case with devotion and disinterested actions too. They also rule out the ego, and are therefore no more opposed to Knowledge, or a merely indirect means to it, than the study of the Upaniṣads and meditation on them. Hence to them Knowledge and work of the higher types are not contradictory, and can and ought to be practised simultaneously for the growth of a healthy spiritual life. According to the view of these thinkers, this Upaniṣad, like the Gitā in later times, is a plea for combining Knowledge with disinterested action, perception of the many with absorption in the One, and devotion to the Personal Deity with the intuition of the Absolute. The Īśāvāsyopaniṣad can very well be construed in this light too, but, in doing so, one has to give arbitrary meanings to certain expressions; the liberty taken in this respect is not in any way greater than what has to be taken for construing it as Śaṅkara has done. The difficulty is largely due to the play upon words in the text. We therefore give below a free paraphrase of the Upaniṣad in this light changing the translation only where the new approach to the subject requires it:

**WORK AND KNOWLEDGE RECONCILED**

(1) Whatever there is changeful in this ephemeral world—all that should be seen as pervaded by the Lord. Therefore enjoy the world after renouncing desire for these ephemeral things. Do not crave for possessions.

(2) Only performing work in the world, should a man desire to live the full span of his life. If he lives as
mentioned before, renouncing desires and seeing the Lord in everything, he will not be subject to the natural consequences of work, namely, their good and bad fruits and rebirths resulting from them; for then works will not taint him as he is detached.

THE STATE OF THE UNSPIRITUAL

(3) Those who do not recognise the Self in everything practically commit suicide. They are enshrouded in the blind darkness of ignorance, and are reborn in various spheres of existence.

NATURE OF THE ĀTMAN AND THE STATE OF SELF-REALISATION

(4) The Self is one. Unmoving, It is faster than the mind. Having preceded the mind, It is beyond the reach of the senses. Ever steady, it outstrips all that run. By its mere presence, It enables the cosmic energy to sustain the activities of living beings.

(5) It moves, and It moves not. It is far, and It is near. It is within all this, and It is also outside all this.

(6) The wise man who perceives all beings as not distinct from his own Self at all, and his own Self as the Self of every being,—he does not, by virtue of that perception, hate anyone.

(7) What delusion, what sorrow is there for the wise man who sees the unity of existence and perceives all beings as his own Self!
(8) He, the self-existent is everywhere—without a body, without muscles, and without the taint of sin; radiant, whole, and pure; seeing all, knowing all, and encompassing all. He duly assigned their respective duties to the eternal Prajāpati.


(9) Those who are engrossed in ‘ignorance’ or the perception of the many enter into blind darkness. Into darkness that seems to be even greater than that, enter they who are absorbed in Knowledge or mystic consciousness of the One in trance; for in the former there is access to life and its possibilities while in the latter even this is apparently denied.¹

(10) Thus one result, they say, is obtained by engrossment with the many (avidyā), and quite another by absorption in the One. Thus have we heard from the wise who explained it to us.

(11) But he who understands the secret² of the many and has also absorption in the One simultaneously, attains the spiritual felicity of transcendence by absorption in the One (vidyā), having overcome the weakness³ and delusions of mortal life by knowing how the many are the becomings of the One (avidyā).

¹ In this and in the 14th verse absorption in the One and the Absolute is not really condemned. It only states the apparent or popular view. That is the force of ‘iva’, as it were, in the text.

² Engrossment with the many without knowing the One behind it is the bane of ‘ignorant’ life. The secret of the many is that the One can appear to be many without losing Its unity.

³ On knowing the One, the many loses their binding influence on the seer.
(12) Those who are engrossed with the worship of the ‘born’ or a personal god\(^1\) who is not recognised as an expression of the Absolute (asambhūti = vināśa of verse 14),—enter into blind darkness. Into darkness that seems even greater than that, enter they who are absorbed in the Unborn or the Absolute (sambhūti = sambhūti of verse 14); for in the former there is expression of life, while the latter apparently looks like inertness and negation of life.

(13) Thus one result, they say, is obtained by worship of a Personal God (sambhūti), and quite another by absorption in the Absolute (asambhūti). Thus have we heard from the wise who explained it to us.

(14) But he who understands the secret of the Personal Deity (i.e. knows Him to be the manifestation or Power of the Absolute) and has absorption in the Absolute simultaneously, attains the spiritual felicity of transcendence by absorption in the Absolute, having\(^2\) conquered the travails of life by devotion to the Personal God.\(^3\)

\(^1\) This is the stage of polytheism and is, therefore, a very low stage. The Personal God of verse 14 is Īśvara or Power of the Absolute. The Personal Deity can be called Born, because it comes from the Absolute and is absorbed in It.

\(^2\) The true devotee is unmoved by the sufferings of life.

\(^3\) The superiority of the ideal held out in verses 11 and 14 seems to be that it combines knowledge and devotion, mysticism and work, philosophy and action, staticity and dynamism, in a harmonious way, and hence stands for an all-sided development of man, which a mere absorption in the One or the Absolute does not help.
(15) Like a lid, Thy shining golden orb covers the entrance to the Truth in Thee. Remove it, O Sun that I who am devoted to the True may behold That.

(16) O Sun, offspring of Prajāpati, Thou lonely courser of the heaven, Thou controller and supporter of all, contract Thy rays, withdraw Thy light. Through Thy grace, I behold the most blessed form of Thine. I am indeed He, that Being who dwells there.

(17) Now let my breath be merged in the all-pervading, immortal praṇa, and the body be reduced to ashes. C. M. Mind! remember, past deeds. Remember! Mind! remember, past deeds remember!

(18) Oh Agni, lead us by the fair path that we may reap the good we have sown. Thou knowest all our deeds. Lord. Destroy all crooked-going sin in us. We salute Thee with our words again and again.

END OF THE ĪŚĀVĀSYOPANIŚAD

1 Here Sun is identified with the Personal God.