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THE UPANISHADS



THE UPANISHADS

TRANSLATIONS FROM THE SANSKRIT

WITH AN INTRODUCTION BY

JUAN MASCARÓ



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ISA UPANISHAD

BEHOLD the universe in the glory of God: and all that lives and moves on earth. Leaving the transient, find joy in the Eternal: set not your heart on another's possession.

Working thus, a man may wish for a life of a hundred years. Only actions done in God bind not the soul of man.

There are demon-haunted worlds, regions of utter darkness. Whoever in life denies the Spirit falls into that darkness of death.

The Spirit, without moving, is swifter than the mind; the senses cannot reach him: He is ever beyond them. Standing still, he overtakes those who run. To the ocean of his being, the spirit of life leads the streams of action.

He moves, and he moves not. He is far, and he is near. He is within all, and he is outside all.

Who sees all beings in his own Self, and his own Self in all beings, loses all fear.

When a sage sees this great Unity and his Self has become all beings, what delusion and what sorrow can ever be near him?

The Spirit filled all with his radiance. He is incorporeal and invulnerable, pure and untouched by evil. He is the supreme seer and thinker, immanent and transcendent. He placed all things in the path of Eternity.

Into deep darkness fall those who follow action. Into deeper darkness fall those who follow knowledge.

One is the outcome of knowledge, and another is the outcome of action. Thus have we heard from the ancient sages who explained this truth to us.

He who knows both knowledge and action, with action overcomes death and with knowledge reaches immortality.

Into deep darkness fall those who follow the immanent. Into deeper darkness fall those who follow the transcendent.

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One is the outcome of the transcendent, and another is the outcome of the immanent. Thus have we heard from the ancient sages who explained this truth to us.

He who knows both the transcendent and the immanent, with the immanent overcomes death and with the transcendent reaches immortality.

The face of truth remains hidden behind a circle of gold.
Unveil it, O god of light, that I who love the true may see!

O life-giving sun, off-spring of the Lord of creation, solitary seer of heaven! Spread thy light and withdraw thy blinding splendour that I may behold thy radiant form: that Spirit far away within thee is my own inmost Spirit.

May life go to immortal life, and the body go to ashes.
OM. O my soul, remember past strivings, remember! O my soul, remember past strivings, remember!

By the path of good lead us to final bliss, O fire divine thou god who knowest all ways. Deliver us from wandering evil. Prayers and adoration we offer unto thee.



KENA UPANISHAD

PART I

Who sends the mind to wander afar? Who first drives life to start on its journey? Who impels us to utter these words? Who is the Spirit behind the eye and the ear?

It is the ear of the ear, the eye of the eye, and the Word of words, the mind of mind, and the life of life. Those who follow wisdom pass beyond and, on leaving this world, become immortal.

There the eye goes not, nor words, nor mind. We know not, we cannot understand, how he can be explained: He is above the known and he is above the unknown. Thus have we heard from the ancient sages who explained this truth to us.

What cannot be spoken with words, but that whereby words are spoken: Know that alone to be Brahman, the Spirit; and not what people here adore.

What cannot be thought with the mind, but that whereby the mind can think: Know that alone to be Brahman, the Spirit; and not what people here adore.

What cannot be seen with the eye, but that whereby the eye can see: Know that alone to be Brahman, the Spirit; and not what people here adore.

What cannot be heard with the ear, but that whereby the ear can hear: Know that alone to be Brahman, the Spirit; and not what people here adore.

What cannot be indrawn with breath, but that whereby breath is indrawn: Know that alone to be Brahman, the Spirit; and not what people here adore.

PART 2

Master. If you think 'I know well', little truth you know.

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You only perceive that appearance of Brahman that lies in the senses and is in you. Pursue your meditation.

Disciple. I mean to know.

I do not imagine 'I know him well', and yet I cannot say 'I know him not'. Who of us knows this, knows him; and not who says 'I know him not'.

He comes to the thought of those who know him beyond thought, not to those who imagine he can be attained by thought. He is unknown to the learned and known to the simple.

He is known in the ecstasy of an awakening which opens the door of life eternal. By the Self we obtain power, and by vision we obtain Eternity.

For a man who has known him, the light of truth shines; for one who has not known, there is darkness. The wise who have seen him in every being, on leaving this life, attain life immortal.

PART 3

Once upon a time, Brahman, the Spirit Supreme, won a victory for the gods. And the gods thought in their pride: 'We alone attained this victory, ours alone is the glory.'

Brahman saw it and appeared to them, but they knew him not. 'Who is that being that fills us with wonder?' they cried.

And they spoke to Agni, the god of fire: 'O god all-knowing, go and see who is that being that fills us with wonder.'

Agni ran towards him and Brahman asked: 'Who are you?' 'I am the god of fire,' he said, 'the god who knows all things.'

'What power is in you?' asked Brahman. 'I can burn all things on earth.'

And Brahman placed a straw before him, saying: 'Burn this.' The god of fire strove with all his power, but was unable to burn it. He then returned to the other gods and

said: 'I could not find out who was that being that fills us with wonder.'

Then they spoke to Vayu, the god of the air. 'O Vayu, go and see who is that being that fills us with wonder.'

Vayu ran towards him and Brahman asked: 'Who are you?' 'I am Vayu, the god of the air,' he said, 'Matarisvan, the air that moves in space.'

'What power is in you?' asked Brahman. 'In a whirlwind I can carry away all there is on earth.'

And Brahman placed a straw before him saying: 'Blow this away.' The god of the air strove with all his power, but was unable to move it. He returned to the other gods and said: 'I could not find out who was that being that fills us with wonder.'

Then the gods spoke to Indra, the god of thunder: 'O giver of earthly goods, go and see who is that being that fills us with wonder.' And Indra ran towards Brahman, the Spirit Supreme, but he disappeared.

Then in the same region of the sky the god saw a lady of radiant beauty. She was Uma, divine wisdom, the daughter of the mountains of snow. 'Who is that being that fills us with wonder?' he asked.

PART 4

'He is Brahman, the Spirit Supreme', she answered. 'Rejoice in him, since through him you attained the glory of victory.'

And the gods Agni, Vayu and Indra excelled the other gods, for they were the first that came near Brahman and they first knew he was the Spirit Supreme.

And thus Indra, the god of thunder, excelled all other gods, for he came nearest to Brahman and he first knew that he was the Spirit Supreme.

Concerning whom it is said:

He is seen in Nature in the wonder of a flash of lightning.

He comes to the soul in the wonder of a flash of vision.

His name is Tadvanam, which translated means 'the End

the wise man chooses the path of joy; the fool takes the path of pleasure.

You have pondered, Nachiketas, on pleasures and you have rejected them. You have not accepted that chain of possessions wherewith men bind themselves and beneath which they sink.

There is the path of wisdom and the path of ignorance. They are far apart and lead to different ends. You are, Nachiketas, a follower of the path of wisdom: many pleasures tempt you not.

Abiding in the midst of ignorance, thinking themselves wise and learned, fools go aimlessly hither and thither, like blind led by the blind.

What lies beyond life shines not to those who are childish, or careless, or deluded by wealth. 'This is the only world: there is no other', they say; and thus they go from death to death.

Not many hear of him; and of those not many reach him. Wonderful is he who can teach about him; and wise is he who can be taught. Wonderful is he who knows him when taught.

He cannot be taught by one who has not reached him; and he cannot be reached by much thinking. The way to him is through a Teacher who has seen him: He is higher than the highest thoughts, in truth above all thought.

This sacred knowledge is not attained by reasoning; but it can be given by a true Teacher. As your purpose is steady you have found him. May I find another pupil like you!

I know that treasures pass away and that the Eternal is not reached by the transient. I have thus laid the fire of sacrifice of Nachiketas, and by burning in it the transient I have reached the Eternal.

Before your eyes have been spread, Nachiketas, the fulfilment of all desire, the dominion of the world, the eternal reward of ritual, the shore where there is no fear, the greatness of fame and boundless spaces. With strength and wisdom you have renounced them all.

When the wise rests his mind in contemplation on our God beyond time, who invisibly dwells in the mystery of things and in the heart of man, then he rises above pleasures and sorrow.

When a man has heard and has understood and, finding the essence, reaches the Inmost, then he finds joy in the Source of joy. Nachiketas is a house open for thy Atman, thy God.

Nachiketas. Tell me what you see beyond right and wrong, beyond what is done or not done, beyond past and future.

Death. I will tell you the Word that all the *Vedas* glorify, all self-sacrifice expresses, all sacred studies and holy life seek. That Word is OM.

That Word is the everlasting Brahman: that Word is the highest End. When that sacred Word is known, all longings are fulfilled.

It is the supreme means of salvation: it is the help supreme. When that great Word is known, one is great in the heaven of Brahman.

Atman, the Spirit of vision, is never born and never dies. Before him there was nothing, and he is ONE for evermore. Never-born and eternal, beyond times gone or to come, he does not die when the body dies.

If the slayer thinks that he kills, and if the slain thinks that he dies, neither knows the ways of truth. The Eternal in man cannot kill: the Eternal in man cannot die.

Concealed in the heart of all beings is the Atman, the Spirit, the Self; smaller than the smallest atom, greater than the vast spaces. The man who surrenders his human will leaves sorrows behind, and beholds the glory of the Atman by the grace of the Creator.

Resting, he wanders afar; sleeping, he goes everywhere. Who else but my Self can know that God of joy and of sorrows?

When the wise realize the omnipresent Spirit, who rests invisible in the visible and permanent in the impermanent, then they go beyond sorrow.

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Not through much learning is the Atman reached, not through the intellect and sacred teaching. It is reached by the chosen of him – because they choose him. To his chosen the Atman reveals his glory.

Not even through deep knowledge can the Atman be reached, unless evil ways are abandoned, and there is rest in the senses, concentration in the mind and peace in one's heart.

Who knows in truth where he is? The majesty of his power carries away priests and warriors, and death itself is carried away.

PART 3

In the secret high place of the heart there are two beings who drink the wine of life in the world of truth. Those who know Brahman, those who keep the five sacred fires and those who light the three-fold fire of Nachiketas call them 'light' and 'shade'.

May we light the sacred fire of Nachiketas, the bridge to cross to the other shore where there is no fear, the supreme everlasting Spirit!

Know the Atman as Lord of a chariot; and the body as the chariot itself. Know that reason is the charioteer; and the mind indeed is the reins.

The horses, they say, are the senses; and their paths are the objects of sense. When the soul becomes one with the mind and the senses he is called 'one who has joys and sorrows'.

He who has not right understanding and whose mind is never steady is not the ruler of his life, like a bad driver with wild horses.

But he who has right understanding and whose mind is ever steady is the ruler of his life, like a good driver with well-trained horses.

He who has not right understanding, is careless and never pure, reaches not the End of the journey; but wanders on from death to death.

KATHA UPANISHAD

But he who has understanding, is careful and ever pure, reaches the End of the journey, from which he never returns.

The man whose chariot is driven by reason, who watches and holds the reins of his mind, reaches the End of the journey, the supreme everlasting Spirit.

Beyond the senses are their objects, and beyond the objects is the mind. Beyond the mind is pure reason, and beyond reason is the Spirit in man.

Beyond the Spirit in man is the Spirit of the universe, and beyond is Purusha, the Spirit Supreme. Nothing is beyond Purusha: He is the End of the path.

The light of the Atman, the Spirit, is invisible, concealed in all beings. It is seen by the seers of the subtle, when their vision is keen and is clear.

The wise should surrender speech in mind, mind in the knowing self, the knowing self in the Spirit of the universe, and the Spirit of the universe in the Spirit of peace.

Awake, arise! Strive for the Highest, and be in the Light! Sages say the path is narrow and difficult to tread, narrow as the edge of a razor.

The Atman is beyond sound and form, without touch and taste and perfume. It is eternal, unchangeable, and without beginning or end: indeed above reasoning. When consciousness of the Atman manifests itself, man becomes free from the jaws of death.

The wise who can learn and can teach this ancient story of Nachiketas, taught by Yama, the god of death, finds glory in the world of Brahman.

He who, filled with devotion, recites this supreme mystery at the gathering of Brahmins, or at the ceremony of the Sradha for the departed, prepares for Eternity, he prepares in truth for Eternity.

PART 4

The Creator made the senses outward-going: they go to the world of matter outside, not to the Spirit within. But

a sage who sought immortality looked within himself and found his own Soul.

The foolish run after outward pleasures and fall into the snares of vast-embracing death. But the wise have found immortality, and do not seek the Eternal in things that pass away.

This by which we perceive colours and sounds, perfumes and kisses of love; by which alone we attain knowledge; by which verily we can be conscious of anything:

This in truth is That.

When the wise knows that it is through the great and omnipresent Spirit in us that we are conscious in waking or in dreaming, then he goes beyond sorrow.

When he knows the Atman, the Self, the inner life, who enjoys like a bee the sweetness of the flowers of the senses, the Lord of what was and of what will be, then he goes beyond fear:

This in truth is That.

The god of creation, who in the beginning was born from the fire of thought before the waters were; who appeared in the elements and rests, having entered the heart:

This in truth is That.

The goddess of Infinity who comes as Life-power and Nature; who was born from the elements and rests, having entered the heart:

This in truth is That.

Agni, the all-knowing god of fire, hidden in the two friction fire-sticks of the holy sacrifice, as a seed of life in the womb of a mother, who receives the morning adoration of those who follow the path of light or the path of work:

This in truth is That.

Whence the rising sun does come, and into which it sets again; wherein all the gods have their birth, and beyond which no man can go:

This in truth is That.

What is here is also there, and what is there is also here.

that flows out. The source of his life is another and this causes the breath to flow.

I will now speak to you of the mystery of the eternal Brahman; and of what happens to the soul after death.

The soul may go to the womb of a mother and thus obtain a new body. It even may go into trees or plants, according to its previous wisdom and work.

There is a Spirit who is awake in our sleep and creates the wonder of dreams. He is Brahman, the Spirit of Light, who in truth is called the Immortal. All the worlds rest on that Spirit and beyond him no one can go:

This in truth is That.

As fire, though one, takes new forms in all things that burn, the Spirit, though one, takes new forms in all things that live. He is within all, and is also outside.

As the wind, though one, takes new forms in whatever it enters, the Spirit, though one, takes new forms in all things that live. He is within all, and is also outside.

As the sun that beholds the world is untouched by earthly impurities, so the Spirit that is in all things is untouched by external sufferings.

There is one Ruler, the Spirit that is in all things, who transforms his own form into many. Only the wise who see him in their souls attain the joy eternal.

He is the Eternal among things that pass away, pure Consciousness of conscious beings, the ONE who fulfils the prayers of many. Only the wise who see him in their souls attain the peace eternal.

'This is That' – thus they realize the ineffable joy supreme. How can 'This' be known? Does he give light or does he reflect light?

There the sun shines not, nor the moon, nor the stars; lightnings shine not there and much less earthly fire. From his light all these give light, and his radiance illumines all creation.

PART 6

The Tree of Eternity has its roots in heaven above and its branches reach down to earth. It is Brahman, pure Spirit, who in truth is called the Immortal. All the worlds rest on that Spirit and beyond him no one can go:

This in truth is That.

The whole universe comes from him and his life burns through the whole universe. In his power is the majesty of thunder. Those who know him have found immortality.

From fear of him fire burns, and from fear of him the sun shines. From fear of him the clouds and the winds, and death itself, move on their way.

If one sees him in this life before the body passes away, one is free from bondage; but if not, one is born and dies again in new worlds and new creations.

Brahman is seen in a pure soul as in a mirror clear, and also in the Creator's heaven as clear as light; but in the land of shades as remembrance of dreams, and in the world of spirits as reflections in trembling waters.

When the wise man knows that the material senses come not from the Spirit, and that their waking and sleeping belong to their own nature, then he grieves no more.

Beyond the senses is the mind, and beyond mind is reason, its essence. Beyond reason is the Spirit in man, and beyond this is the Spirit of the universe, the evolver of all.

And beyond is Purusha, all-pervading, beyond definitions. When a mortal knows him, he attains liberation and reaches immortality.

His form is not in the field of vision: no one sees him with mortal eyes. He is seen by a pure heart and by a mind and thoughts that are pure. Those who know him attain life immortal.

When the five senses and the mind are still, and reason itself rests in silence, then begins the Path supreme.

This calm steadiness of the senses is called Yoga. Then

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one should become watchful, because Yoga comes and goes.

Words and thoughts cannot reach him and he cannot be seen by the eye. How can he then be perceived except by him who says 'He is'?

In the faith of 'He is' his existence must be perceived, and he must be perceived in his essence. When he is perceived as 'He is', then shines forth the revelation of his essence.

When all desires that cling to the heart are surrendered, then a mortal becomes immortal, and even in this world he is one with Brahman.

When all the ties that bind the heart are unloosened, then a mortal becomes immortal. This is the sacred teaching.

One hundred and one subtle ways come from the heart. One of them rises to the crown of the head. This is the way that leads to immortality; the others lead to different ends.

Always dwelling within all beings is the Atman, the Purusha, the Self, a little flame in the heart. Let one with steadiness withdraw him from the body even as an inner stem is withdrawn from its sheath. Know this pure immortal light; know in truth this pure immortal light.

And Nachiketas learnt the supreme wisdom taught by the god of after-life, and he learnt the whole teaching of inner-union, of Yoga. Then he reached Brahman, the Spirit Supreme, and became immortal and pure. So in truth will anyone who knows his Atman, his higher Self.



MUNDAKA UPANISHAD

PART I

CHAPTER I

BRAHMA was before the gods were, the Creator of all, the Guardian of the Universe. The vision of Brahman, the foundation of all wisdom, he gave in revelation to his first-born son Atharvan.

That vision and wisdom of Brahman given to Atharvan, he in olden times revealed to Angira. And Angira gave it to Satyavaha, who in succession revealed it to Angiras.

Now there was a man whose name was Saunaka, owner of a great household, who, approaching one day Angiras with reverence, asked him this question: 'Master, what is that which, when known, all is known?' The Master replied: Sages say that there are two kinds of wisdom, the higher and the lower.

The lower wisdom is in the four sacred *Vedas*, and in the six kinds of knowledge that help to know, to sing, and to use the *Vedas*: definition and grammar, pronunciation and poetry, ritual and the signs of heaven. But the higher wisdom is that which leads to the Eternal.

He is beyond thought and invisible, beyond family and colour. He has neither eyes nor ears; he has neither hands nor feet. He is everlasting and omnipresent, infinite in the great and infinite in the small. He is the Eternal whom the sages see as the source of all creation.

Even as a spider sends forth and draws in its thread, even as plants arise from the earth and hairs from the body of man, even so the whole creation arises from the Eternal.

By *Tapas*, the power of meditation, Brahman attains expansion and then comes primeval matter. And from this

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comes life and mind, the elements and the worlds and the immortality of ritual action.

From that Spirit who knows all and sees all, whose *Tapas* is pure vision, from him comes Brahma, the creator, name and form and primal matter.

CHAPTER 2

This is the truth: The actions of devotion that sages heard in sacred verses were told in many ways in the three *Vedas*. Perform them always, O lovers of the true: they are your path of holy action in this world.

When the flames of the sacred fire are rising, place then in faith the sacred offerings.

If at the sacred fire of Agnihotra no heed is taken of the new moon, or of the full moon, or of the seasons of the year, or of the first fruits of spring; if no guests are present, if the offering of the sacrifice is left undone, or not done according to rule, or the offering to all the gods is forgotten, then the offerer does not attain the reward of the seven worlds.

The dancing flames of the sacred fire are seven: the black, the terrific, that which is swift as the mind, that which is dark with smoke, the deep red, the spark-blazing and the luminous omniformed flame.

If a man begins his sacrifice when the flames are luminous, and considers for the offerings the signs of heaven, then the holy offerings lead him on the rays of the sun where the Lord of all gods has his high dwelling.

And when on the rays of sunlight the radiant offerings raise him, then they glorify him in words of melody: 'Welcome', they say, 'welcome here. Enjoy the heaven of Brahma won by pure holy actions.'

But unsafe are the boats of sacrifice to go to the farthest shore; unsafe are the eighteen books where the lower actions are explained. The unwise who praise them as the highest end go to old age and death again.

MUNDAKA UPANISHAD

Abiding in the midst of ignorance, but thinking themselves wise and learned, fools aimlessly go hither and thither, like blind led by the blind.

Wandering in the paths of unwisdom, 'We have attained the end of life', think the foolish. Clouds of passion conceal to them the beyond, and sad is their fall when the reward of their pious actions has been enjoyed.

Imagining religious ritual and gifts of charity as the final good, the unwise see not the Path supreme. Indeed they have in high heaven the reward of their pious actions; but thence they fall and come to earth or even down to lower regions.

But those who in purity and faith live in the solitude of the forest, who have wisdom and peace and long not for earthly possessions, those in radiant purity pass through the gates of the sun to the dwelling-place supreme where the Spirit is in Eternity.

Beholding the worlds of creation, let the lover of God attain renunciation: what is above creation cannot be attained by action. In his longing for divine wisdom, let him go with reverence to a Teacher, in whom live the sacred words and whose soul has peace in Brahman.

To a pupil who comes with mind and senses in peace the Teacher gives the vision of Brahman, of the Spirit of truth and eternity.

PART 2

CHAPTER I

This is the truth: As from a fire aflame thousands of sparks come forth, even so from the Creator an infinity of beings have life and to him return again.

But the spirit of light above form, never-born, within all, outside all, is in radiance above life and mind, and beyond this creation's Creator.

From him comes all life and mind, and the senses of all life. From him comes space and light, air and fire and water, and this earth that holds us all.

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The head of his body is fire, and his eyes the sun and the moon; his ears, the regions of heaven, and the sacred *Vedas* his word. His breath is the wind that blows, and this whole universe is his heart. This earth is his footstool. He is the Spirit that is in all things.

From him comes the sun, and the source of all fire is the sun.

From him comes the moon, and from this comes the rain and all herbs that grow upon earth. And man comes from him, and man unto woman gives seed; and thus an infinity of beings come from the Spirit supreme.

The verses of the *Rig Veda* and songs of the *Sama Veda*, prayers of the *Yajur Veda* and rites of initiation, sacrifices and offerings and gifts, the offerer of the sacrifice, the year and the worlds purified by the light from the sun and the moon, all come from the Spirit.

From him the oceans and mountains; and all rivers come from him. And all herbs and the essence of all whereby the Inner Spirit dwells with the elements: all come from him.

The spirit in truth is all: action, and the power of Tapas, and Brahma the creator, and immortality. He who knows him dwelling in the secret place of the heart cuts asunder the bonds of ignorance even in this human life.

CHAPTER 2

Radiant in his light, yet invisible in the secret place of the heart, the Spirit is the supreme abode wherein dwells all that moves and breathes and sees. Know him as all that is, and all that is not, the end of love-longing beyond understanding, the highest in all beings.

He is self-luminous and more subtle than the smallest; but in him rest all the worlds and their beings. He is the everlasting Brahman, and he is life and word and mind. He is truth and life immortal. He is the goal to be aimed at: attain that goal, O my son!

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Take the great bow of the *Upanishads* and place in it an arrow sharp with devotion. Draw the bow with concentration on him and hit the centre of the mark, the same everlasting Spirit.

The bow is the sacred OM, and the arrow is our own soul. Brahman is the mark of the arrow, the aim of the soul. Even as an arrow becomes one with its mark, let the watchful soul be one in him.

In him are woven the sky and the earth and all the regions of the air, and in him rest the mind and all the powers of life. Know him as the ONE and leave aside all other words. He is the bridge of immortality.

Where all the subtle channels of the body meet, like spokes in the centre of a wheel, there he moves in the heart and transforms his one form unto many. Upon OM, Atman, your Self, place your meditation. Glory unto you in your far-away journey beyond darkness!

He who knows all and sees all, and whose glory the universe shows, dwells as the Spirit of the divine city of Brahman in the region of the human heart. He becomes mind and drives on the body and life, draws power from food and finds peace in the heart. There the wise find him as joy and light and life eternal.

And when he is seen in his immanence and transcendence, then the ties that have bound the heart are unloosened, the doubts of the mind vanish, and the law of Karma works no more.

In the supreme golden chamber is Brahman indivisible and pure. He is the radiant light of all lights, and this knows he who knows Brahman.

There the sun shines not, nor the moon, nor the stars; lightnings shine not there and much less earthly fire. From his light all these give light; and his radiance illumines all creation.

Far spreading before and behind and right and left, and above and below, is Brahman, the Spirit eternal. In truth Brahman is all.

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PART 3

CHAPTER I

There are two birds, two sweet friends, who dwell on the self-same tree. The one eats the fruits thereof, and the other looks on in silence.

The first is the human soul who, resting on that tree, though active, feels sad in his unwisdom. But on beholding the power and glory of the higher Spirit, he becomes free from sorrow.

When the wise seer beholds in golden glory the Lord, the Spirit, the Creator of the god of creation, then he leaves good and evil behind and in purity he goes to the unity supreme.

In silent wonder the wise see him as the life flaming in all creation. This is the greatest seer of Brahman, who, doing all his work as holy work, in God, in Atman, in the Self, finds all his peace and joy.

This Atman is attained by truth and *tapas* whence come true wisdom and chastity. The wise who strive and who are pure see him within the body in his pure glory and light.

Truth obtains victory, not untruth. Truth is the way that leads to the regions of light. Sages travel therein free from desires and reach the supreme abode of Truth.

He is immeasurable in his light and beyond all thought, and yet he shines smaller than the smallest. Far, far away is he, and yet he is very near, resting in the inmost chamber of the heart.

He cannot be seen by the eye, and words cannot reveal him. He cannot be reached by the senses, or by austerity or sacred actions. By the grace of wisdom and purity of mind, he can be seen indivisible in the silence of contemplation.

This invisible Atman can be seen by the mind, wherein the five senses are resting. All mind is woven with the senses; but in a pure mind shines the light of the Self.

Whatever regions the pure in heart may see in his mind,

MUNDAKA UPANISHAD

whatever desires he may have in his heart, he attains those regions and wins his desires : let one who wishes for success reverence the seers of the Spirit.

CHAPTER 2

Then he knows the supreme dwelling of Brahman wherein the whole universe shines in radiance. The wise who, free from desires, adore the Spirit pass beyond the seed of life in death.

A man whose mind wanders among desires, and is longing for objects of desire, goes again to life and death according to his desires. But he who possesses the End of all longing, and whose self has found fulfilment, even in this life his desires will fade away.

Not through much learning is the Atman reached, not through the intellect or sacred teaching. He is reached by the chosen of him. To his chosen the Atman reveals his glory.

The Atman is not reached by the weak, or the careless, or those who practise wrong austerity ; but the wise who strive in the right way lead their soul into the dwelling of Brahman.

Having reached that place supreme, the seers find joy in wisdom, their souls have fulfilment, their passions have gone, they have peace. Filled with devotion, they have found the Spirit in all and go into the All.

Those ascetics who know well the meaning of the *Vedanta*, whose minds are pure by renunciation, at the hour of departing find freedom in the regions of Brahman, and attain the supreme everlasting life.

The fifteen forms return to their sources and the senses to their divinities. Actions and the self and his knowledge go into the Supreme everlasting.

As rivers flowing into the ocean find their final peace and their name and form disappear, even so the wise become free from name and form and enter into the radiance of the Supreme Spirit who is greater than all greatness.

In truth who knows God becomes God.

MANDUKYA UPANISHAD

OM. This eternal Word is all: what was, what is and what shall be, and what beyond is in eternity. All is OM.

Brahman is all and Atman is Brahman. Atman, the Self, has four conditions.

The first condition is the waking life of outward-moving consciousness, enjoying the seven outer gross elements.

The second condition is the dreaming life of inner-moving consciousness, enjoying the seven subtle inner elements in its own light and solitude.

The third condition is the sleeping life of silent consciousness when a person has no desires and beholds no dreams. That condition of deep sleep is one of oneness, a mass of silent consciousness made of peace and enjoying peace.

This silent consciousness is all-powerful, all-knowing, the inner ruler, the source of all, the beginning and end of all beings.

The fourth condition is Atman in his own pure state: the awakened life of supreme consciousness. It is neither outer nor inner consciousness, neither semi-consciousness, nor sleeping-consciousness, neither consciousness nor unconsciousness. He is Atman, the Spirit himself, that cannot be seen or touched, that is above all distinction, beyond thought and ineffable. In the union with him is the supreme proof of his reality. He is the end of evolution and non-duality. He is peace and love.

This Atman is the eternal Word OM. Its three sounds, A, U, and M, are the first three states of consciousness, and these three states are the three sounds.

The first sound A is the first state of waking consciousness, common to all men. It is found in the words *Apti*, 'attaining', and *Adimatvam*, 'being first'. Who knows this

THE UPANISHADS

attains in truth all his desires, and in all things becomes first.

The second sound *u* is the second state of dreaming consciousness. It is found in the words *Utkarsha*, 'uprising', and *Ubhayatvam*, 'bothness'. Who knows this raises the tradition of knowledge and attains equilibrium. In his family is never born any one who knows not Brahman.

The third sound *m* is the third state of sleeping consciousness. It is found in the words *Miti*, 'measure', and in the root *Mi*, 'to end', that gives *Apiti*, 'final end'. Who knows this measures all with his mind and attains the final End.

The word *om* as one sound is the fourth state of supreme consciousness. It is beyond the senses and is the end of evolution. It is non-duality and love. He goes with his self to the supreme Self who knows this, who knows this.



They also saw the river of life impetuously rushing with the five streams of sense-feelings which come from five sources, the five elements. Its waves are moved by five breathing winds, and its origin is a fivefold fountain of consciousness. This river has five whirlpools, and the violent waves of five sorrows. It has five stages of pain and five dangerous windings and turnings.

In this vast Wheel of creation wherein all things live and die, wanders round the human soul like a swan in restless flying, and she thinks that God is afar. But when the love of God comes down upon her, then she finds her own immortal life.

Exalted in songs has been Brahman. In him are God and the world and the soul, and he is the imperishable supporter of all. When the seers of Brahman see him in all creation, they find peace in Brahman and are free from all sorrows.

God upholds the oneness of this universe: the seen and the unseen, the transient and the eternal. The soul of man is bound by pleasure and pain; but when she sees God she is free from all fetters.

There is the soul of man with wisdom and unwisdom, power and powerlessness; there is nature, Prakriti, which is creation for the sake of the soul; and there is God, infinite, omnipresent, who watches the work of creation. When a man knows the three he knows Brahman.

Matter in time passes away, but God is for ever in Eternity, and he rules both matter and soul. By meditation on him, by contemplation of him, and by communion with him, there comes in the end the destruction of earthly delusion.

When a man knows God, he is free: his sorrows have an end, and birth and death are no more. When in inner union he is beyond the world of the body, then the third world, the world of the Spirit, is found, where the power of the All is, and man has all: for he is one with the ONE.

Know that Brahman is for ever in thee, and nothing higher is there to be known. When one sees God and the

world and the soul, one sees the Three: one sees Brahman.

Even as fire is not seen in wood and yet by power it comes to light as fire, so Brahman in the universe and in the soul is revealed by the power of OM.

The soul is the wood below that can burn and be fire, and OM is the whirling friction-rod above. Prayer is the power that makes OM turn round and then the mystery of God comes to light.

God is found in the soul when sought with truth and self-sacrifice, as fire is found in wood, water in hidden springs, cream in milk, and oil in the oil-fruit.

There is a Spirit who is hidden in all things, as cream is hidden in milk, and who is the source of self-knowledge and self-sacrifice. This is Brahman, the Spirit Supreme. This is Brahman, the Spirit Supreme.

PART 2

Savitri, the god of inspiration, sent the mind and its powers to find truth. He saw the light of the god of fire and spread it over the earth.

By the grace of god Savitri, our mind is one with him and we strive with all our power for light.

Savitri gives life to our souls and then they shine in great light. He makes our mind and its powers one and leads our thoughts to heaven.

The seers of the god who sees all keep their mind and their thoughts in oneness. They sing the glory of god Savitri who has given every man his work.

I sing the songs of olden times with adoration: may my own songs follow the path of the sun. Let all the children of immortality hear me, even those who are in the highest heaven.

Where the fire of the Spirit burns, where the wind of the Spirit blows, where the Soma-wine of the Spirit overflows, there a new soul is born.

Inspired then by Savitri let us find joy in the prayers of

olden times: for if we make them our rock we shall be made pure of past sins.

With upright body, head, and neck lead the mind and its powers into thy heart; and the OM of Brahman will then be thy boat with which to cross the rivers of fear.

And when the body is in silent steadiness, breathe rhythmically through the nostrils with a peaceful ebbing and flowing of breath. The chariot of the mind is drawn by wild horses, and those wild horses have to be tamed.

Find a quiet retreat for the practice of Yoga, sheltered from the wind, level and clean, free from rubbish, smouldering fires, and ugliness, and where the sound of waters and the beauty of the place help thought and contemplation.

These are the imaginary forms that appear before the final vision of Brahman: a mist, a smoke, and a sun; a wind, fire-flies, and a fire; lightnings, a clear crystal, and a moon.

When the Yogi has full power over his body composed of the elements of earth, water, fire, air, and ether, then he obtains a new body of spiritual fire which is beyond illness, old age, and death.

The first fruits of the practice of Yoga are: health, little waste matter, and a clear complexion; lightness of the body, a pleasant scent, and a sweet voice; and an absence of greedy desires.

Even as a mirror of gold, covered by dust, when cleaned well shines again in full splendour, when a man has seen the Truth of the Spirit he is one with him, the aim of his life is fulfilled and he is ever beyond sorrow.

Then the soul of man becomes a lamp by which he finds the Truth of Brahman. Then he sees God, pure, never-born, everlasting; and when he sees God he is free from all bondage.

This is the God whose light illumines all creation, the Creator of all from the beginning. He was, he is and for ever he shall be. He is in all and he sees all.

Glory be to that God who is in the fire, who is in the waters, who is in plants and in trees, who is in all things

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All this universe is in the glory of God, of Siva the god of love. The heads and faces of men are his own and he is in the hearts of all.

He is indeed the Lord supreme whose grace moves the hearts of men. He leads us unto his own joy and to the glory of his light.

He is the inmost soul of all, which like a little flame the size of a thumb is hidden in the hearts of men. He is the master of wisdom ever reached by thought and love. He is the immortality of those who know him.

He has innumerable heads and eyes and feet, and his vastness enfolds the universe, and even a measure of ten beyond.

God is in truth the whole universe: what was, what is, and what beyond shall ever be. He is the god of life immortal, and of all life that lives by food.

His hands and feet are everywhere, he has heads and mouths everywhere: he sees all, he hears all. He is in all and he is.

The Light of consciousness comes to him through infinite powers of perception, and yet he is above these powers. He is God, the ruler of all, the infinite refuge of all.

The wandering swan of the soul dwells in the castle of nine gates of the body and flies away to enjoy the outer world. He is the master of the universe: of all that moves and of all that moves not.

Without hands he holds all things, without feet he runs everywhere. Without eyes he sees all things, without ears all things he hears. He knows all, but no one knows him, the Spirit before the beginning, the Spirit Supreme everlasting.

Concealed in the heart of all beings lies the Atman, the Spirit, the Self; smaller than the smallest atom, greater than the greatest spaces. When by the grace of God man sees the glory of God, he sees him beyond the world of desire and then sorrows are left behind.

I know that Spirit whose infinity is in all, who is ever one

SVETASVATARA UPANISHAD

The mind cannot grasp him above, or below, or in the space in between. With whom shall we compare him whose glory is the whole universe?

Far beyond the range of vision, he cannot be seen by mortal eyes; but he can be known by the heart and the mind, and those who know him attain immortality.

A man comes to thee in fearful wonder and says: 'Thou art God who never was born. Let thy face, Rudra, shine upon me, and let thy love be my eternal protection.

'Hurt not my child, nor the child of my child; hurt not my life, my horses, or my cows. Kill not in anger our brave men, for we ever come to thee with adorations.'

PART 5

Two things are hidden in the mystery of infinity of Brahman: knowledge and ignorance. Ignorance passes away and knowledge is immortal; but Brahman is in Eternity above ignorance and knowledge.

He is the ONE in whose power are the many sources of creation, and the root and the flower of all things. The Golden Seed, the Creator, was in his mind in the beginning; and he saw him born when time began.

He is God who spreads the net of transmigration and then withdraws it in the field of life. He is the Lord who created the lords of creation, the supreme Soul who rules over all.

Even as the radiance of the sun shines everywhere in space, so does the glory of God rule over all his creation.

In the unfolding of his own nature he makes all things blossom into flower and fruit. He gives to them all their fragrance and colour. He, the ONE, the only God who rules the universe.

There is a Spirit hidden in the mystery of the *Upanishads* and the *Vedas*; and Brahma, the god of creation, owns him as his own Creator. It is the Spirit of God, seen by gods and seers of olden times who, when one with him, became immortal.

THE UPANISHADS

When a man is bound by the three powers of nature, he works for a selfish reward and in time he has his reward. His soul then becomes the many forms of the three powers, strays along the three paths, and wanders on through life and death.

The soul is like the sun in splendour. When it becomes one with the self-conscious 'I am' and its desires, it is a flame the size of a thumb; but when one with pure reason and the inner Spirit, it becomes in concentration as the point of a needle.

The soul can be thought as the part of a point of a hair which divided by a hundred were divided by a hundred again; and yet in this living soul there is the seed of Infinity.

The soul is not a man, nor a woman, nor what is neither a woman nor a man. When the soul takes the form of a body, by that same body the soul is bound.

The soul is born and unfolds in a body, with dreams and desires and the food of life. And then it is reborn in new bodies, in accordance with its former works.

The quality of the soul determines its future body: earthly or airy, heavy or light. Its thoughts and its actions can lead it to freedom, or lead it to bondage, in life after life.

But there is the God of forms infinite, and when a man knows God he is free from all bondage. He is the Creator of all, everliving in the mystery of his creation. He is beyond beginning and end, and in his glory all things are.

He is an incorporeal Spirit, but he can be seen by a heart which is pure. Being and non-being come from him and he is the Creator of all. He is God, the God of love, and when a man knows him then he leaves behind his bodies of transmigration.

PART 6

Some sages speak of the nature of things as the cause of the world, and others, in their delusion, speak of time. But it is by the glory of God that the Wheel of Brahman revolves in the universe.

The whole universe is ever in his power. He is pure consciousness, the creator of time: all-powerful, all-knowing. It is under his rule that the work of creation revolves in its evolution, and we have earth, and water, and ether, and fire and air.

God ended his work and he rested, and he made a bond of love between his soul and the soul of all things. And the ONE became one with the one, and the two, and the three and the eight, and with time and with the subtle mystery of the human soul.

His first works are bound by the three qualities, and he gives to each thing its place in nature. When the three are gone, the work is done, and then a greater work can begin.

His Being is the source of all being, the seed of all things that in this life have their life. He is beyond time and space, and yet he is the God of forms infinite who dwells in our inmost thoughts, and who is seen by those who love him.

He is beyond the tree of life and time, and things seen by mortal eyes; but the whole universe comes from him. He gives us truth and takes away evil, for he is the Lord of all good. Know that he is in the inmost of thy soul and that he is the home of thy immortality.

May we know the Lord of lords, the King of kings, the God of gods: God, the God of love, the Lord of all.

We cannot see how he works, or what are the tools of his work. Nothing can be compared with him, and how can anything be greater than he is? His power is shown in infinite ways, and how great is his work and wisdom!

No one was before he was, and no one has rule over him; because he is the source of all, and he is also the ruler of all.

May God who is hidden in nature, even as the silkworm is hidden in the web of silk he made, lead us to union with his own Spirit, with Brahman.

He is God, hidden in all beings, their inmost soul who is in all. He watches the works of creation, lives in all things, watches all things. He is pure consciousness, beyond the three conditions of nature, the ONE who rules the work of

silence of many, the ONE who transforms one seed into many. Only those who see God in their soul attain the joy eternal.

He is the Eternal among things that pass away, pure Consciousness of conscious beings, the ONE who fulfils the prayers of many. By the vision of Sankhya and the harmony of Yoga a man knows God, and when a man knows God he is free from all fetters.

There the sun shines not, nor the moon, nor the stars; lightnings shine not there and much less earthly fire. From his light all these give light; and his radiance illumines all creation.

He is the wandering swan everlasting, the soul of all in the universe, the Spirit of fire in the ocean of life. To know him is to overcome death, and he is the only Path to life eternal.

He is the never-created Creator of all : he knows all. He is pure consciousness, the creator of time : all-powerful, all-knowing. He is the Lord of the soul and of nature and of the three conditions of nature. From him comes the transmigration of life and liberation : bondage in time and freedom in Eternity.

He is the God of light, immortal in his glory, pure consciousness, omnipresent, the loving protector of all. He is the everlasting ruler of the world : could there be any ruler but he?

Longing therefore for liberation, I go for refuge to God who by his grace reveals his own light; and who in the beginning created the god of creation and gave to him the sacred *Vedas*.

I go for refuge to God who is ONE in the silence of Eternity, pure radiance of beauty and perfection, in whom we find our peace. He is the bridge supreme which leads to immortality, and the Spirit of fire which burns the dross of lower life.

If ever for man it were possible to fold the tent of the sky, in that day he might be able to end his sorrow without the help of God.

From the
MAITRI UPANISHAD

THIS is the knowledge of Brahman as found in all the *Upanishads* and as revealed by the sage Maitri.

The glorious Valakhilyas were pure and good, and once they asked Kratu Prajapati:

‘Since this body is like a chariot without consciousness, who is the Spirit who has the power to make it conscious? Who is the driver of the chariot?’

Prajapati answered:

‘There is a Spirit who is amongst the things of this world and yet he is above the things of this world. He is clear and pure, in the peace of a void of vastness. He is beyond the life of the body and the mind, never-born, never-dying, everlasting, ever ONE in his own greatness. He is the Spirit whose power gives consciousness to the body: he is the driver of the chariot.’

Then the Valakhilyas said:

‘Master, how does this pure Being give consciousness to the unconscious body? How is he the driver of the chariot?’

Kratu Prajapati answered:

‘Even as a man who is asleep awakes, but when he is asleep does not know that he is going to awake, so a part of the subtle invisible Spirit comes as a messenger to the body without the body being conscious of his arrival.

A part of Infinite Consciousness becomes our own finite consciousness with powers of discrimination and definition, and with false conceptions. He is in truth Prajapati and Visva, the Source of creation and the Universal in us all.

This Spirit is consciousness and gives consciousness to the body: he is the driver of the chariot.’

2. 3-5

ditions of nature, and becomes unsteady and wavering, filled with confusion and full of desires, lacking concentration and disturbed with pride. Whenever the soul has thoughts of "I" and "mine" it binds itself with its lower self, as a bird with the net of a snare.'

3. 2

*

'Brahman is', thus says the seer of Brahman.

'Brahman is the door', thus speaks the man of austere harmony whose sins have been washed away.

'OM is the glory of Brahman', says the man of contemplation for ever thinking on Brahman.

It is therefore by vision, by harmony, and by contemplation that Brahman is attained.

4. 4

*

In the beginning all was Brahman, ONE and infinite. He is beyond north and south, and east and west, and beyond what is above or below. His infinity is everywhere. In him there is neither above, nor across, nor below; and in him there is neither east nor west.

The Spirit supreme is immeasurable, inapprehensible, beyond conception, never-born, beyond reasoning, beyond thought. His vastness is the vastness of space.

At the end of the worlds, all things sleep: he alone is awake in Eternity. Then from his infinite space new worlds arise and awake, a universe which is a vastness of thought. In the consciousness of Brahman the universe is, and into him it returns.

He is seen in the radiance of the sun in the sky, in the brightness of fire on earth, and in the fire of life that burns the food of life. Therefore it has been said:

He who is in the sun, and in the fire and in the heart of man is ONE. He who knows this is one with the ONE.

6. 17

*

THE UPANISHADS

When a wise man has withdrawn his mind from all things without, and when his spirit of life has peacefully left inner sensations, let him rest in peace, free from the movements of will and desire. Since the living being called the spirit of life has come from that which is greater than the spirit of life, let the spirit of life surrender itself into what is called turya, the fourth condition of consciousness. For it has been said:

There is something beyond our mind which abides in silence within our mind. It is the supreme mystery beyond thought. Let one's mind and one's subtle body rest upon that and not rest on anything else.

6. 19

*

There are two ways of contemplation of Brahman: in sound and in silence. By sound we go to silence. The sound of Brahman is OM. With OM we go to the End: the silence of Brahman. The End is immortality, union and peace.

Even as a spider reaches the liberty of space by means of its own thread, the man of contemplation by means of OM reaches freedom.

6. 22

*

The sound of Brahman is OM. At the end of OM there is silence. It is a silence of joy. It is the end of the journey where fear and sorrow are no more: steady, motionless, never-falling, ever-lasting, immortal. It is called the omnipresent Vishnu.

In order to reach the Highest, consider in adoration the sound and the silence of Brahman. For it has been said:

God is sound and silence. His name is OM. Attain therefore contemplation – contemplation in silence on him.

6. 23

*

Even as fire without fuel finds peace in its resting-place, when thoughts become silence the soul finds peace in its own source.

FROM THE MAITRI UPANISHAD

And when a mind which longs for truth finds the peace of its own source, then those false inclinations cease which were the result of former actions done in the delusion of the senses.

Samsara, the transmigration of life, takes place in one's own mind. Let one therefore keep the mind pure, for what a man thinks that he becomes: this is a mystery of Eternity.

A quietness of mind overcomes good and evil works, and in quietness the soul is ONE: then one feels the joy of Eternity.

If men thought of God as much as they think of the world, who would not attain liberation?

The mind of man is of two kinds, pure and impure: impure when in the bondage of desire, pure when free from desire.

When the mind is silent, beyond weakness or non-concentration, then it can enter into a world which is far beyond the mind: the highest End.

The mind should be kept in the heart as long as it has not reached the Highest End. This is wisdom, and this is liberation. Everything else is only words.

Words cannot describe the joy of the soul whose impurities are cleansed in deep contemplation – who is one with his Atman, his own Spirit. Only those who feel this joy know what it is.

Even as water becomes one with water, fire with fire, and air with air, so the mind becomes one with the Infinite Mind and thus attains final freedom.

THE UPANISHADS

Mind is indeed the source of bondage and also the source of liberation. To be bound to things of this world: this is bondage. To be free from them : this is liberation.

from 6. 24

Glory be unto Agni, the god of fire, who dwells in the earth, who remembers the world. Give this world to him who adores thee.

Glory be unto Vayu, the god of the wind, who dwells in the air, who remembers this world. Give this world to him who adores thee.

Glory be unto Aditya, the god of the sun, who dwells in the sky, who remembers this world. Give this world to him who adores thee.

from 6. 35



THE UPANISHADS

Pratardana, the son of Devadasa, fought the inner fight with all his soul and thus he reached the house of Indra, the house of the love of God.

Indra said to him: 'Pratardana, ask for a gift.' To this Pratardana replied: 'I ask for that gift which you think is best for mankind.'

'A master imposes not a gift upon his pupil,' said Indra, 'ask for any gift you like.'

'I shall then not have a gift,' said Pratardana.

But Indra left not the path of truth, for God is truth. He thus said to Pratardana: 'Know me, for this is the best for man: to know God.'

3. 1

Then Indra spoke:

I am the breath of life, and I am the consciousness of life. Adore me and think of me as life and immortality.

The breath of life is one:

When we speak, life speaks.

When we see, life sees.

When we hear, life hears.

When we think, life thinks.

When we breathe, life breathes.

And there is something greater than the breath of life.

For one can live without speech: we can see the dumb.

One can live without sight: we can see the blind.

One can live without hearing: we can see the deaf.

One can live without a right mind: we can see those who are mad.

But it is the consciousness of life which becomes the breath of life and gives life to a body. The breath of life is the consciousness of life, and the consciousness of life is the breath of life.

3. 2-3

When consciousness rules speech, with speech we can speak all words.

When consciousness rules breath, with inbreath we can smell all perfumes.

FROM THE KAUSHITAKI UPANISHAD

When consciousness rules the eye, with the eye we can see all forms.

When consciousness rules the ear, with the ear we can hear all sounds.

When consciousness rules the tongue, with the tongue we can savour all tastes.

When consciousness rules the mind, with the mind we can think all thoughts.

3. 6

*

It is not speech which we should want to know: we should know the speaker.

It is not things seen which we should want to know: we should know the seer.

It is not sounds which we should want to know: we should know the hearer.

It is not mind which we should want to know: WE SHOULD KNOW THE THINKER.

3. 8



infinite joy, hidden in the inmost of our soul and in the highest heaven, enjoys all things he desires in communion with the all-knowing Brahman. From Atman – Brahman – in the beginning came space. From space came air. From air, fire. From fire, water. From water came solid earth. From earth came living plants. From plants food and seed; and from seed and food came a living being, man. 2. 1

Who denies God, denies himself. Who affirms God, affirms himself. 2. 6

Joy comes from God. Who could live and who could breathe if the joy of Brahman filled not the universe? 2.7

If a man places a gulf between himself and God, this gulf will bring fear. But if a man finds the support of the In-visible and Ineffable, he is free from fear. 2. 7

Words and mind go to him, but reach him not and re-turn. But he who knows the joy of Brahman, fears no more. 2. 9

*

Once Bhrigu Varuni went to his father Varuna and said: 'Father, explain to me the mystery of Brahman.'

Then his father spoke to him of the food of the earth, of the breath of life, of the one who sees, of the one who hears, of the mind that knows, and of the one who speaks. And he further said to him: 'Seek to know him from whom all beings have come, by whom they all live, and unto whom they all return. He is Brahman.'

So Bhrigu went and practised *tapas*, spiritual prayer. Then he thought that Brahman was the food of the earth: for from the earth all beings have come, by food of the earth they all live, and unto the earth they all return.

After this he went again to his father Varuna and said:

'Father, explain further to me the mystery of Brahman.' To him his father answered: 'Seek to know Brahman by *tapas*, by prayer, because Brahman is prayer.'

So Bhrigu went and practised *tapas*, spiritual prayer. Then he thought that Brahman was life: for from life all beings have come, by life they all live, and unto life they all return.

After this he went again to his father Varuna and said: 'Father, explain further to me the mystery of Brahman.' To him his father answered: 'Seek to know Brahman by *tapas*, by prayer, because Brahman is prayer.'

So Bhrigu went and practised *tapas*, spiritual prayer. Then he thought that Brahman was mind: for from mind all beings have come, by mind they all live, and unto mind they all return.

After this he went again to his father Varuna and said: 'Father, explain further to me the mystery of Brahman.' To him his father answered: 'Seek to know Brahman by *tapas*, by prayer, because Brahman is prayer.'

So Bhrigu went and practised *tapas*, spiritual prayer. Then he thought that Brahman was reason: for from reason all beings have come, by reason they all live, and unto reason they all return.

He went again to his father, asked the same question, and received the same answer.

So Bhrigu went and practised *tapas*, spiritual prayer. And then he saw that Brahman is joy: for FROM JOY ALL BEINGS HAVE COME, BY JOY THEY ALL LIVE, AND UNTO JOY THEY ALL RETURN.

This was the vision of Bhrigu Varuni which came from the Highest; and he who sees this vision lives in the Highest.

3. 1-6

Oh, the wonder of joy!

I am the food of life, and I am he who eats the food of life: I am the two in ONE.

I am the first-born of the world of truth, born before the gods, born in the centre of immortality.

From the
CHANDOGYA UPANISHAD

WHEREFROM do all these worlds come? They come from space: All beings arise from space, and into space they return: space is indeed their beginning, and space is their final end.

1. 9. 1

*

Prajapati, the Creator of all, rested in life-giving meditation over the worlds of his creation; and from them came the three *Vedas*. He rested in meditation and from those came the three sounds: BHUR, BHUVAS, SVAR, earth, air, and sky. He rested in meditation and from the three sounds came the sound OM. Even as all leaves come from a stem, all words come from the sound OM. OM is the whole universe. OM is in truth the whole universe.

2. 23. 2

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Great is the Gayatri, the most sacred verse of the *Vedas*; but how much greater is the Infinity of Brahman! A quarter of his being is this whole vast universe: the other three quarters are his heaven of Immortality.

3. 12. 5

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There is a Light that shines beyond all things on earth, beyond us all, beyond the heavens, beyond the highest, the very highest heavens. This is the Light that shines in our heart.

3. 13. 7

*

THE UPANISHADS

All this universe is in truth Brahman. He is the beginning and end and life of all. As such, in silence, give unto him adoration.

Man in truth is made of faith. As his faith is in this life, so he becomes in the beyond: with faith and vision let him work.

There is a Spirit that is mind and life, light and truth and vast spaces. He contains all works and desires and all perfumes and all tastes. He enfolds the whole universe, and in silence is loving to all.

This is the Spirit that is in my heart, smaller than a grain of rice, or a grain of barley, or a grain of mustard-seed, or a grain of canary-seed, or the kernel of a grain of canary-seed. This is the Spirit that is in my heart, greater than the earth, greater than the sky, greater than heaven itself, greater than all these worlds.

He contains all works and desires and all perfumes and all tastes. He enfolds the whole universe and in silence is loving to all. This is the Spirit that is in my heart, this is Brahman.

To him I shall come when I go beyond this life. And to him will come he who has faith and doubts not. Thus said Sandilya, thus said Sandilya.

3. 14

*

I go to the Imperishable Treasure: by his grace, by his grace, by his grace.

I go to the Spirit of life: by his grace, by his grace, by his grace.

I go to the Spirit of the earth: by his grace, by his grace, by his grace.

I go to the Spirit of the air: by his grace, by his grace, by his grace.

I go to the Spirit of the heavens: by his grace, by his grace, by his grace.

3. 15. 3

A man is a living sacrifice. The first twenty-four years of his life are the morning offering of the Soma-wine; because the holy Gayatri has twenty-four sounds, and the chanting of the Gayatri is heard in the morning offering. The Vasus, the gods of the earth, rule this offering. If a man should be ill during that time, he should pray: 'With the help of the Vasus, the powers of my life, may my morning offering last until my midday offering and may not my sacrifice perish whilst the Vasus are the powers of my life.'

The next forty-four years of his life are the midday offering of the Soma-wine; because the holy Trishtubh has forty-four sounds, and the chanting of the Trishtubh is heard with the midday offering. The Rudras, the gods of the air, rule this offering. If a man should be ill during that time, he should pray: 'With the help of the Rudras, the powers of my life, may my midday offering last until my evening offering, and may not my sacrifice perish whilst the Rudras are the powers of my life.'

The next forty-eight years of his life are the evening offering; because the holy Jagati has forty-eight sounds, and the chanting of the Jagati is heard with the evening offering. The Adityas, the gods of light, rule this offering. If a man should be ill during that time, he should pray: 'With the help of the Adityas, the powers of my life, let my evening offering last until the end of a long life; and may not my sacrifice perish whilst the Adityas are the powers of my life.'

Mahidasa Aitareya knew this when he used to say: 'Why should I suffer an illness when I am not going to die?' And he lived one hundred and sixteen years. 3. 16

*

We should consider that in the inner world Brahman is consciousness; and we should consider that in the outer world Brahman is space. These are the two meditations.

3. 18. 1

THE UPANISHADS

Once Satyakama went to his mother and said: 'Mother, I wish to enter upon the life of a religious student. Of what family am I?'

To him she answered: 'I do not know, my child, of what family thou art. In my youth, I was poor and served as a maid many masters, and then I had thee: I therefore do not know of what family thou art. My name is Jabala and thy name is Satyakama. Thou mayest call thyself Satyakama Jabala.'

The boy went to the Master Haridrumata Gautama and said: 'I want to become a student of sacred wisdom. May I come to you, Master?'

To him the Master asked: 'Of what family art thou, my son?'

'I do not know of what family I am,' answered Satyakama. 'I asked my mother and she said: "I do not know, my child, of what family thou art. In my youth, I was poor and served as a maid many masters, and then I had thee: I therefore do not know of what family thou art. My name is Jabala and thy name is Satyakama." I am therefore Satyakama Jabala, Master.'

To him Master Gautama said: 'Thou art a Brahman, since thou hast not gone away from truth. Come, my son, I will take thee as a student.'

4. 4

*

OM. There lived once a boy, Svetaketu Aruneya by name. One day his father spoke to him in this way: 'Svetaketu, go and become a student of sacred wisdom. There is no one in our family who has not studied the holy *Vedas* and who might only be given the name of Brahman by courtesy.'

The boy left at the age of twelve and, having learnt the *Vedas*, he returned home at the age of twenty-four, very proud of his learning and having a great opinion of himself.

His father, observing this, said to him: 'Svetaketu, my boy, you seem to have a great opinion of yourself, you think you are learned, and you are proud. Have you asked for that knowledge whereby what is not heard is heard, what is

not thought is thought, and what is not known is known?

'What is that knowledge, father?' asked Svetaketu.

'Just as by knowing a lump of clay, my son, all that is clay can be known, since any differences are only words and the reality is clay;

Just as by knowing a piece of gold all that is gold can be known, since any differences are only words and the reality is only gold;

And just as by knowing a piece of iron all that is iron is known, since any differences are only words and the reality is only iron.'

Svetaketu said: 'Certainly my honoured masters knew not this themselves. If they had known, why would they not have told me? Explain this to me, father.'

'So be it, my child.'

6. 1

*

'Bring me a fruit from this banyan tree.'

'Here it is, father.'

'Break it.'

'It is broken, Sir.'

'What do you see in it?'

'Very small seeds, Sir.'

'Break one of them, my son.'

'It is broken, Sir.'

'What do you see in it?'

'Nothing at all, Sir.'

Then his father spoke to him: 'My son, from the very essence in the seed which you cannot see comes in truth this vast banyan tree. ///

Believe me, my son, an invisible and subtle essence is the Spirit of the whole universe. That is Reality. That is Atman. THOU ART THAT.

'Explain more to me, father,' said Svetaketu.

'So be it, my son.'

Place this salt in water and come to me tomorrow morning.'

THE UPANISHADS

Svetaketu did as he was commanded, and in the morning his father said to him: 'Bring me the salt you put into the water last night.'

Svetaketu looked into the water, but could not find it, for it had dissolved.

His father then said: 'Taste the water from this side. How is it?'

'It is salt.'

'Taste it from the middle. How is it?'

'It is salt.'

'Taste it from that side. How is it?'

'It is salt.'

'Look for the salt again and come again to me.'

The son did so, saying: 'I cannot see the salt. I only see water.'

His father then said: 'In the same way, O my son, you cannot see the Spirit. But in truth he is here.'

An invisible and subtle essence is the Spirit of the whole universe. That is Reality. That is Truth. THOU ART THAT.'

'Explain more to me, father.'

'So be it, my son.'

Even as a man, O my son, who had been led blindfolded from his land of the Gandharas and then left in a desert place, might wander to the East and North and South, because he had been taken blindfolded and left in an unknown place, but if a good man took off his bandage and told him "In that direction is the land of the Gandharas, go in that direction," then, if he were a wise man, he would go asking from village to village until he would have reached his land of the Gandharas; so it happens in this world to a man who has a Master to direct him to the land of the Spirit. Such a man can say: "I shall wander in this world until I attain liberation; but then I shall go and reach my Home."

This invisible and subtle essence is the Spirit of the whole universe. That is Reality. That is Truth. THOU ART THAT.'

6. 12-14

Is there anything higher than thought?

Meditation is in truth higher than thought. The earth seems to rest in silent meditation; and the waters and the mountains and the sky and the heavens seem all to be in meditation. Whenever a man attains greatness on this earth, he has his reward according to his meditation. 7.6

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When a man speaks words of truth he speaks words of greatness: know the nature of truth.

When a man knows, he can speak truth. He who does not know cannot speak truth: know the nature of knowledge.

When a man thinks then he can know. He who does not think does not know: know the nature of thought.

When a man has faith then he thinks. He who has not faith does not think: know the nature of faith.

Where there is progress one sees and has faith. Where there is no progress there is no faith: know the nature of progress.

Where there is creation there is progress. Where there is no creation there is no progress: know the nature of creation.

Where there is joy there is creation. Where there is no joy there is no creation: know the nature of joy.

Where there is the Infinite there is joy. There is no joy in the finite. Only in the Infinite there is joy: know the nature of the Infinite.

Where nothing else is seen, or heard, or known there is the Infinite. Where something else is seen, or heard, or known there is the finite. The Infinite is immortal; but the finite is mortal.

'Where does the Infinite rest?' On his own greatness, or not even on his own greatness.

In this world they call greatness the possession of cattle and horses, elephants and gold, servants and wives, lands and

houses. But I do not call this greatness, for here one thing depends upon another.

But the Infinite is above and below, North and South and East and West. The Infinite is the whole universe.

I am above and below, North and South and East and West. I am the whole universe.

Atman is above and below, North and South and East and West. Atman is the whole universe.

He who sees, knows, and understands this, who finds in Atman, the Spirit, his love and his pleasure and his union and his joy, becomes a Master of himself. His freedom then is infinite.

But those who see not this become the servants of other masters and in the worlds that pass away attain not their liberation.

7. 16-25

*

OM. In the centre of the castle of Brahman, our own body, there is a small shrine in the form of a lotus-flower, and within can be found a small space. We should find who dwells there, and we should want to know him.

And if anyone asks, 'Who is he who dwells in a small shrine in the form of a lotus-flower in the centre of the castle of Brahman? Whom should we want to find and to know?' we can answer:

'The little space within the heart is as great as this vast universe. The heavens and the earth are there, and the sun, and the moon, and the stars; fire and lightning and winds are there; and all that now is and all that is not: for the whole universe is in Him and He dwells within our heart.'

And if they should say, 'If all things are in the castle of Brahman, all beings and all desires, what remains when old age overcomes the castle or when the life of the body is gone?' we can answer:

'The Spirit who is in the body does not grow old and does not die, and no one can ever kill the Spirit who is everlasting. This is the real castle of Brahman wherein dwells all

the love of the universe. It is Atman, pure Spirit, beyond sorrow, old age, and death; beyond evil and hunger and thirst. It is Atman whose love is Truth, whose thoughts are Truth.

Even as here on earth the attendants of a king obey their king, and are with him wherever he is and go with him wherever he goes, so all love which is Truth and all thoughts of Truth obey the Atman, the Spirit. And even as here on earth all work done in time ends in time, so in the worlds to come even the good works of the past pass away. Therefore those who leave this world and have not found their soul, and that love which is Truth, find not their freedom in other worlds. But those who leave this world and have found their soul and that love which is Truth, for them there is the liberty of the Spirit, in this world and in the worlds to come.'

8. 1

*

There is a bridge between time and Eternity; and this bridge is Atman, the Spirit of man. Neither day nor night cross that bridge, nor old age, nor death nor sorrow.

Evil or sin cannot cross that bridge, because the world of the Spirit is pure. This is why when this bridge has been crossed, the eyes of the blind can see, the wounds of the wounded are healed, and the sick man becomes whole from his sickness.

To one who goes over that bridge, the night becomes like unto day; because in the worlds of the Spirit there is a Light which is everlasting.

8. 4. 1

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'There is a Spirit which is pure and which is beyond old age and death; and beyond hunger and thirst and sorrow. This is Atman, the Spirit in man. All the desires of this Spirit are Truth. It is this Spirit that we must find and know: man must find his own Soul. He who has found and knows his Soul has found all the worlds, has achieved all his desires.' Thus spoke Prajapati.

The gods and the devils heard these words and they said: 'Come, let us go and find the Atman, let us find the Soul, so that we may obtain all our desires.'

Then Indra amongst the gods and Virochana amongst the devils went without telling each other to see Prajapati, carrying fuel in their hands as a sign that they wanted to be his pupils.

And so for thirty-two years they both lived with Prajapati the life of religious students. At the end of that time Prajapati asked them: 'Why have you been living the life of religious students?'

Indra and Virochana answered: 'People say that you know the Atman, a Spirit which is pure and which is beyond old age and death, and beyond hunger and thirst and sorrow, a Spirit whose desires are Truth and whose thoughts are Truth; and that you say that this Spirit must be found and known, because when he is found all the worlds are found and all desires are obtained. This is why we have been living here as your pupils.'

Prajapati said to them: 'What you see when you look into another person's eyes, that is the Atman, immortal, beyond fear, that is Brahman.'

'And who is he whom we see when we look in water or in a mirror?' they asked.

'The same is seen in all,' he answered. And then he said to them: 'Go and look at yourselves in a bowl of water and ask me anything you want to know about the Atman, your own self.'

The two went and looked in a bowl of water. 'What do you see?' asked Prajapati.

'We see ourselves clearly from our hair down to our nails,' they said.

'Adorn yourselves and dress in clothes of beauty,' said Prajapati, 'and look at yourselves again in a bowl of water.'

They did so and looked again in the bowl of water. 'What do you see?' asked Prajapati.

'We see ourselves as we are,' they answered, 'adorned and dressed in clothes of beauty.'

'This is the Immortal beyond all fear: this is Brahman,' said Prajapati.

Then they left with peace in their hearts.

Prajapati looked at them and said: 'They have seen but they have not understood. They have not found the Atman, their soul. Anyone who holds their belief, be he god or devil, shall perish.'

Then Virochana went to the devils full of self-satisfaction, and gave them this teaching: 'We ourselves are our own bodies, and those must be made happy on earth. It is our bodies that should be in glory, and it is for them that we should have servants. He who makes his body happy, he who for his body has servants, he is well in this world and also in the world to come.'

That is why when here on earth a man will not give any gifts, when a man has no faith and will not sacrifice, people say 'This man is a devil'; for this is in truth their devilish doctrine. They dress their dead bodies with fine garments, and glorify them with perfumes and ornaments, thinking that thereby they will conquer the other world.

But before Indra had returned to the gods he saw the danger of this teaching and he thought: 'If our self, our Atman, is the body, and is dressed in clothes of beauty when the body is, and is covered with ornaments when the body is, then when the body is blind the self is blind, and when the body is lame the self is lame; and when the body dies, our self dies. I cannot find any joy in this doctrine.'

He therefore went back to Prajapati with fuel in hand as a sign that he wanted to be his pupil.

'Why have you returned, great Maghavan?' asked Prajapati. 'You went away with Virochana with peace in your heart.'

Indra replied: 'Even as the Atman, the self, our soul, is dressed in clothes of beauty when the body is, and is covered with ornaments when the body is, when the body is blind

the self is blind, and when the body is lame the self is lame, and when the body dies the self dies. I cannot find any joy in this doctrine.'

'It is even so, Maghavan,' said Prajapati. 'I will teach you a higher doctrine. Live with me for another thirty-two years.'

Indra was with Prajapati for another thirty-two years, and then Prajapati said: 'The spirit that wanders in joy in the land of dreams, that is the Atman, that is the Immortal beyond fear: that is Brahman.'

Then Indra left with peace in his heart; but before he had returned to the gods he saw the danger of this teaching and he thought: 'Even if in dreams when the body is blind the self is not blind, or when the body is lame the self is not lame, and does not indeed suffer the limitations of the body, so that when the body is killed the self is not killed; yet in dreams the self may seem to be killed and to suffer, and to feel much pain and weep. I cannot find any joy in this doctrine.'

He therefore went with fuel in hand back to Prajapati, who said to him: 'You left, Maghavan, with peace in your heart; why have you returned?'

Indra replied: 'Even if in dreams when the body is blind the Atman is not blind, or when the body is lame the Atman is not lame, and indeed does not suffer the limitations of the body, so that when the body is killed the self is not killed; yet in dreams the self may seem to be killed and suffer, and to feel much pain and weep. I cannot find any joy in this doctrine.'

'What you say is true, Maghavan,' said Prajapati. 'I will teach you a higher doctrine. Live with me for another thirty-two years.'

Indra was with Prajapati another thirty-two years.

And then Prajapati said:

'The spirit who is sleeping without dreams in the silent quietness of deep sleep, that is the Atman, that is the Immortal beyond fear: that is Brahman.'

Then Indra left with peace in his heart, but before he had reached the gods he saw the danger of this teaching and he thought: 'If a man is in deep sleep without dreams he cannot even say "I am" and he cannot know anything. He in truth falls into nothingness. I cannot find any joy in this doctrine.' And he went again to Prajapati with fuel in hand.

'Why have you returned, Maghavan? You left with peace in your heart,' asked Prajapati.

Indra replied: 'If a man is in deep sleep without dreams he cannot even say "I am" and he cannot know anything. He in truth falls into nothingness. I cannot find any joy in this doctrine.'

'What you say is true, Maghavan,' said Prajapati. 'I will teach you a higher doctrine, the highest that can be taught. Live with me now for five years.'

And Indra lived with Prajapati for five years. He lived with Prajapati a total of years one hundred and one. This is why people say: 'Great Indra lived with Prajapati the life of chastity of a Brahmacharya spiritual student for one hundred and one years.'

Prajapati then spoke to Indra:

'It is true that the body is mortal, that it is under the power of death; but it is also the dwelling of Atman, the Spirit of immortal life. The body, the house of the Spirit, is under the power of pleasure and pain; and if a man is ruled by his body then this man can never be free. But when a man is in the joy of the Spirit, in the Spirit which is ever free, then this man is free from all bondage, the bondage of pleasure and pain.

The wind has not a body, nor lightning, nor thunder, nor clouds; but when those rise into the higher spheres then they find their body of light. In the same way, when the soul is in silent quietness it arises and leaves the body, and reaching the Spirit Supreme finds there its body of light. It is the land of infinite liberty where, beyond its mortal body, the Spirit of man is free. There can he laugh and sing of his glory with ethereal women and friends. He enjoys ethereal

THE SUPREME TEACHING

PROLOGUE

To Janaka king of Videha came once Yajñavalkya meaning to keep in silence the supreme secret wisdom. But once, when Janaka and Yajñavalkya had been holding a discussion at the offering of the sacred fire, Yajñavalkya promised to grant the king any wish and the king chose to ask questions according to his desire. Therefore Janaka, king of Videha, began and asked this question :

Yajñavalkya, what is the light of man ?

The sun is his light, O king, he answered. It is by the light of the sun that a man rests, goes forth, does his work, and returns.

This is so in truth, Yajñavalkya. And when the sun is set, what is then the light of man ?

The moon then becomes his light, he replied. It is by the light of the moon that a man rests, goes forth, does his work, and returns.

This is so in truth, Yajñavalkya. And when the sun and the moon are set, what is then the light of man ?

Fire then becomes his light. It is by the light of fire that a man rests, goes forth, does his work, and returns.

And when the sun and the moon are set, Yajñavalkya, and the fire has sunk down, what is then the light of man ?

Voice then becomes his light; and by the voice as his light he rests, goes forth, does his work and returns. Therefore in truth, O king, when a man cannot see even his own hand, if he hears a voice after that he wends his way.

This is so in truth, Yajñavalkya. And when the sun is set, Yajñavalkya, and the moon is also set, and the fire has sunk down, and the voice is silent, what is then the light of man ?

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The Soul then becomes his light; and by the light of the Soul he rests, goes forth, does his work, and returns.

What is the Soul? asked then the king of Videha.

WAKING AND DREAMING

Yajñavalkya spoke:

It is the consciousness of life. It is the light of the heart. For ever remaining the same, the Spirit of man wanders in the world of waking life and also in the world of dreams. He seems to wander in thought. He seems to wander in joy.

But in the rest of deep sleep he goes beyond this world and beyond its fleeting forms.

For in truth when the Spirit of man comes to life and takes a body, then he is joined with mortal evils; but when at death he goes beyond, then he leaves evil behind.

The Spirit of man has two dwellings: this world and the world beyond. There is also a third dwelling-place: the land of sleep and dreams. Resting in this borderland the Spirit of man can behold his dwelling in this world and in the other world afar, and wandering in this borderland he beholds behind him the sorrows of this world and in front of him he sees the joys of the beyond.

DREAMS

When the Spirit of man retires to rest, he takes with him materials from this all-containing world, and he creates and destroys in his own glory and radiance. Then the Spirit of man shines in his own light.

In that land there are no chariots, no teams of horses, nor roads; but he creates his own chariots, his teams of horses, and roads. There are no joys in that region, and no pleasures nor delights; but he creates his own joys, his own pleasures and delights. In that land there are no lakes, no lotus-ponds, nor streams; but he creates his own lakes, his lotus-ponds, and streams. For the Spirit of man is Creator.

It was said in these verses:

Abandoning his body by the gate of dreams. the Spirit be-

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holds in awaking his senses sleeping. Then he takes his own light and returns to his home, this Spirit of golden radiance, the wandering swan everlasting.

Leaving his nest below in charge of the breath of life, the immortal Spirit soars afar from his nest. He moves in all regions wherever he loves, this Spirit of golden radiance, the wandering swan everlasting.

And in the region of dreams, wandering above and below, the Spirit makes for himself innumerable subtle creations. Sometimes he seems to rejoice in the love of fairy beauties, sometimes he laughs or beholds awe-inspiring terrible visions.

People see his field of pleasure; but he can never be seen.

So they say that one should not wake up a person suddenly, for hard to heal would he be if the Spirit did not return. They say also that dreams are like the waking state, for what is seen when awake is seen again in a dream. What is true is that the Spirit shines in his own light.

'I give you a thousand gifts,' said then the king of Videha, 'but tell me of the higher wisdom that leads to liberation.'

When the Spirit of man has had his joy in the land of dreams, and in his wanderings there has beholden good and evil, he then returns to this world of waking. But whatever he has seen does not return with him, for the Spirit of man is free.

And when he has had his joy in this world of waking and in his wanderings here has beholden good and evil, he returns by the same path again to the land of dreams.

Even as a great fish swims along the two banks of a river, first along the eastern bank and then the western bank, in the same way the Spirit of man moves along beside his two dwellings: this waking world and the land of sleep and dreams.

DEEP SLEEP

Even as a falcon or an eagle, after soaring in the sky, folds his wings for he is weary, and flies down to his nest, even so the Spirit of man hastens to that place of rest where the soul has no desires and the Spirit sees no dreams.

What was seen in a dream, all the fears of waking, such as being slain or oppressed, pursued by an elephant or falling into an abyss, is seen to be a delusion. But when like a king or a god the Spirit feels 'I am all,' then he is in the highest world. It is the world of the Spirit, where there are no desires, all evil has vanished, and there is no fear.

As a man in the arms of the woman beloved feels only peace all around, even so the Soul in the embrace of Atman, the Spirit of vision, feels only peace all around. All desires are attained, since the Spirit that is all has been attained, no desires are there, and there is no sorrow.

There a father is a father no more, nor is a mother there a mother; the worlds are no longer worlds, nor the gods are gods any longer. There the Vedas disappear; and a thief is not a thief, nor is a slayer a slayer; the outcast is not an outcast, nor the base-born a base-born; the pilgrim is not a pilgrim and the hermit is not a hermit; because the Spirit of man has crossed the lands of good and evil, and has passed beyond the sorrows of the heart.

There the Spirit sees not, but though seeing not he sees. How could the Spirit not see if he is the All? But there is no duality there, nothing apart for him to see.

There the Spirit feels no perfumes, yet feeling no perfumes he feels them. How could the Spirit feel no perfumes if he is the All? But there is no duality there, no perfumes, apart for him to feel.

There the Spirit tastes not, yet tasting not he tastes. How could the Spirit not taste if he is the All? But there is no duality there, nothing apart for him to taste.

There the Spirit speaks not, yet speaking not he speaks. How could the Spirit not speak if he is the All? But there is no duality there, nothing apart for him to speak to.

There the Spirit hears not, yet hearing not he hears. How could the Spirit not hear if he is the All? But there is no duality there, nothing apart for him to hear.

There the Spirit thinks not, yet thinking not he thinks.

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How could the Spirit not think if he is the All? But there is no duality there, nothing apart for him to think.

There the Spirit touches not, yet touching not he touches. How could the Spirit not touch if he is the All? But there is no duality there, nothing apart for him to touch.

There the Spirit knows not, yet knowing not he knows. How could the Spirit not know if he is the All? But there is no duality there, nothing apart for him to know.

For only where there seems to be a duality, there one sees another, one feels another's perfume, one tastes another, one speaks to another, one listens to another, one touches another and one knows another.

But in the ocean of Spirit the seer is alone beholding his own immensity.

This is the world of Brahman, O king. This is the path supreme. This is the supreme treasure. This is the world supreme. This is the supreme joy. On a portion of that joy all other beings live.

He who in this world attains success and wealth, who is Lord of men and enjoys all human pleasures, has reached the supreme human joy.

But a hundred times greater than the human joy is the joy of those who have attained the heaven of the ancestors.

A hundred times greater than the joy of the heaven of the ancestors is the joy of the heaven of the celestial beings.

A hundred times greater than the joy of the heaven of the celestial beings is the joy of the gods who have attained divinity through holy works.

A hundred times greater than the joy of the gods who have attained divinity through holy works is the joy of the gods who were born divine, and of him who has sacred wisdom, who is pure and free from desire.

A hundred times greater than the joy of the gods who were born divine is the joy of the world of the Lord of Creation, and of him who has sacred wisdom, who is pure and free from desire.

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And a hundred times greater than the joy of the Lord of Creation is the joy of the world of Brahman, and of him who has sacred wisdom, who is pure and free from desire.

This is the joy supreme, this is the world of the Spirit, O king.

'I give you a thousand gifts,' said then the king of Videha: 'but tell me of the higher wisdom that leads to liberation.'

And Yajñavalkya was afraid and thought: Intelligent is the king. He has cut me off from all retreat.

When the Spirit of man has had his joy in the land of dreams, and in his wanderings there has beholden good and evil, he returns once again to this the world of waking.

DEATH

Even as a heavy-laden cart moves on groaning, even so the cart of the human body, wherein lives the Spirit, moves on groaning when a man is giving up the breath of life.

When the body falls into weakness on account of old age or disease, even as a mango-fruit, or the fruit of the holy fig-tree, is loosened from its stem, so the Spirit of man is loosened from the human body and returns by the same way to Life, wherefrom he came.

As when a king is coming, the nobles and officers, the charioteers and heads of the village prepare for him food and drink and royal lodgings, saying 'The king is coming, the king is approaching,' in the same way all the powers of life wait for him who knows this and say: 'The Spirit is coming, the Spirit is approaching.'

And as when a king is going to depart, the nobles and officers, the charioteers and the heads of the village assemble around him, even so all the powers of life gather about the soul when a man is giving up the breath of life.

When the human soul falls into weakness and into seeming unconsciousness all the powers of life assemble around. The soul gathers these elements of life-fire and enters into

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of virtue and vice. It is made of all that is near : it is made of all that is afar. It is made of all.

KARMA

According as a man acts and walks in the path of life, so he becomes. He that does good becomes good ; he that does evil becomes evil. By pure actions he becomes pure ; by evil actions he becomes evil.

And they say in truth that a man is made of desire. As his desire is, so is his faith. As his faith is, so are his works. As his works are, so he becomes. It was said in this verse:

A man comes with his actions to the end of his determination.

Reaching the end of the journey begun by his works on earth, from that world a man returns to this world of human action.

Thus far for the man who lives under desire.

LIBERATION

Now as to the man who is free from desire.

He who is free from desire, whose desire finds fulfilment, since the Spirit is his desire, the powers of life leave him not. He becomes one with Brahman, the Spirit, and enters into the Spirit. There is a verse that says :

When all desires that cling to the heart disappear, then a mortal becomes immortal, and even in this life attains Liberation.

As the slough of a snake lies dead upon an ant-hill, even so the mortal body ; but the incorporeal immortal Spirit is life and light and Eternity.

Concerning this are these verses :

I have found the small path known of old that stretches far

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tion. In himself he sees the Spirit, and he sees the Spirit as all.

He is not moved by evil: he removes evil. He is not burned by sin: he burns all sin. And he goes beyond evil, beyond passion, and beyond doubts, for he sees the Eternal.

This is the world of the Spirit, O king. Thus spoke Yajñavalkya.

O Master. Yours is my kingdom and I am yours, said then the king of Videha.

EPILOGUE

THIS is the great never-born Spirit of man, enjoyer of the food of life, and giver of treasure. He finds this treasure who knows this.

This is the great never-born Spirit of man, never old and immortal. This is the Spirit of the universe, a refuge from all fear.

Brihad. Up. 4. 3-4



Penguin  Classics

THE UPANISHADS

TRANSLATED AND SELECTED BY JUAN MASCARÓ

The Upanishads represent for the Hindu approximately what the New Testament represents for the Christian. The earliest of these spiritual treatises, which vary greatly in length, were put down in Sanskrit between 800 and 400 B.C.

This selection from twelve Upanishads, with its illuminating introduction by Juan Mascaró, whose translation of the *Bhagavad Gita* is already in the Penguin Classics, reveals the paradoxical variety and unity, the great questions and simple answers, the spiritual wisdom and romantic imagination of these 'Himalayas of the Soul'.

'Your translation . . . has caught from those great words the inner voice that goes beyond the boundaries of words' - Rabindranath Tagore in a letter to the translator

The cover shows an architectural detail (Udayapur) of the period between the ninth and thirteenth centuries, in the Gwalior Archaeological Museum, India (Snark International)