THE QUEST CELESTIAL

(A rendering of Kaṭopanishad, Kaṇopanishad & excerpts of Thāmittariyopanishad into English Verse)

by

A. RAMAMURTI, N.A.

(Formerly Head of the Department of English)

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THIS BOOK IS
PUBLISHED WITH THE FINANCIAL ASSISTANCE OF,
TIRUMALA TIRUPATI DEVASTHANAMS
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Thou, Oh Venkateswara, in Thy mercy pure
have given me pains in life and strength to endure.
And in the flash of a holy moment toucht my soul
To render this cryptic lore about the Soul
Into a language foreign but sweet, to remain,
If Thou please, an unfaded flower divine
On Thy feet of sunlike lustre,
Among the other gifts from others that cluster
And fall on Thy feet.

I am not rich
I can only touch
Thy feet with this
Me in Thy ample mercy bless.
FOREWORD

The quest after the Atman, the eternal fact of existence and principle of all life is the most difficult spiritual adventure. Our ancient sages and prophets spent lives and lives to discover the true nature of the apparent World and the non-apparent, eternal Brahman. Each of these learned Seers had proceeded along a spiritual path of enquiry that appeared to him to be the most infallible and surest way to attain the perfect spiritual knowledge of Brahman.

It is often reiterated that the World in which we exist is of the nature of an illusion, a mirage. The principal question that springs up from this assumption is: if the world is a mirage, are we not also parts of that mirage? An illusion by its very nature, is false. Then there will be no spiritual good or benefit to strive for. Man in that situation, becomes a mere purposeless, meaningless entity, a floating speck of dust in the whirl winds of Ignorance. The danger stemming off from this assumption is that human beings may grow indifferent to their own spiritual good. If this view that the world is an illusion is stretched too far and is interpreted fallaciously, man will be left with nothing beyond to strive for. He may console himself with the misleading argument that he merely exists for the sake of existence. The argument further leads to the view that we are "abnihilato" and are disintegrated into a Zero-state or
Shunya by death, thus misleading such people to a Shunya Vada, which is the most dangerous paradox as far as man's spiritual welfare is concerned. It goes without saying that Shunyavada will naturally lead the way to either an attitude of agnosticism in some or even to an attitude of atheism in others. Both these views are detrimental to the spiritual welfare of an individual. The enquiry into the individual Pratyagatman and the universal Paramatman or Brahman, their inter-relation is quite an arduous one.

The main reason for this situation is that the Vedanta that speaks of the real "unity" in the apparent "Duality" of Atman and Brahman cherishes ideations that are not to be seized with the cognising and comprehending Mind, which can work only by the assistance of the five senses and senseperceptions and the sixth sense, namely, the Intellect. Spiritual ideations and concepts are comprehensible only to Intuition or Gnana which is unrelated to the six senses. The intuitive faculty is attainable only through spiritual training and penance, which is the source of all powers, faculties and puissances, Tapas is the medium through which real Wisdom can be attained. It is described that even Thwasta as soon as he was born of Hiranyagarbha, did not know what for he was created, nor did he possess that power which was necessary to bring the Cosmos into being. He was in "agnana" in the midst of primeval darkness. When he was in the horns of a dilemma he was urged by the Divine voice to do penance and learn what there was to be learnt. When such was the situation of the powerful creator of the cosmos, how much profounder would be the ignorance
of the ordinary men who are centred in the exercise of the senses lurking in the folds of ignorance to mislead and seduce them? The human beings are so constantly habituated to exercising these five senses in all matters that the spiritprognosticating Intuition remains for the most part unused in them. The only way to sharpen this Intuition is by employing it in meditation and penance. Meditation and penance do by their very nature help in sharpening the edge of the faculty of Intuition.

Most of the books on the spirit lore urge upon us a simultaneous exercise in two directions an endeavour to sharpen the Intuitive faculty and to call off the Mind to a blissful dissociation from the objects of the senses. The great Indian Seers of the past realised the impossibility of attaining such state of meditation and penance because of the two deterrents flesh and world. Hence most serious effort of the spiritual Researcher should be exerted in avoiding the trammels of flesh and world and in attaining a state of Spiritual isolation from the world of allurements and temptations. In such a state the Mind is released from the morbid attachment to the worldly concerns. The Mind, accustomed as it is to the routine worldly activities, becomes freed just as a bull drawing the oil-mill is released from his absurd, futile and endless gyrations round the hub of the oil-mill after the oil is crushed. Life is dependent on the flesh and the flesh can not keep alive but by food. The most basic need of life is food. It is but natural to start with a premise, though not a correct one, that Food is the source of all life, for
life is born of the living and no life springs from a lifeless body. Senses and mind function only when there is life in the corpus. It is to this end that food is required. It is the means and the substance to satisfy the animal in man and keep the animal alive. Hence Bhrugu, to start with, identifies the Brahman, the all-inclusive source of cosmos, with Food. From this initial assumption he rises gradually higher and higher in his enquiry to find Brahman in everything. In other words, he gradually reaches a mature mental state where the all-pervasive and all inclusiveness of Brahman becomes as clear to him daylight.

The concepts of Annamaya, Manomaya, Viganamaya, etc., are to be understood against this background. They are the different milieus in the progress of Bhrugu in his enquiry on the spirit-plane-higher and still higher. Some people, reading the Taitthariyopanishao in a casual manner may fail to understand why the quest of Bhrugu was to start with the identification of Brahman with Food. This Upanishad proceeds in accordance with a scheme—a systematic and logical study of the interrelation of the different segments constituting the human being. The most fundamental sector is the Annamaya physical body constituted of the five elements, but mainly deriving its sustenance from the Earth. Then the second sector, Pranamaya is constituted of the five-fold Vayus in the body. Then the Manomaya or the psychic state; the Viganamaya or the parapsychic state and then the Ananda-
maya and Hiranmaya states which are purely centred outside the body in the spirit realm and reachable only through dissociation from the body and the external world, are mentioned one after another.

Bhrugu is an initiate, a neophyte, in the lore of Brahman. He approaches his father with a genuine interest to gain the spiritual lore of Brahman. In the very opening lines of Anandavalli the key to unlock the doors of the treasure-house of the lore of Brahman is given to us. It is said, “The wise one who comprehend’s Brahman attains the state of bliss” and “whoever cognises the Atman seated in the boundless space within the Mind’s recess experiences fulfillment of the desiderata”. At that stage of spiritual maturity “desiderata” cannot be equated with worldly, mundane pleasures but spiritual Bliss. Bhrugu is started on the lowest step of the flight of steps in the spiritual Enquiry by his father, Varuna. He urges his son to muse on the identity of Food and Brahman: He sets before his son a question and not a solution and urges him to probe the correctness or fallacy of the assumption that Food is Brahman. Varuna alludes to this practical fallacy of identification: “Annam Pranam Chakshussrothram, Manovachamiti”. He wants his son to meditate on this with a view to finding the truth.

To identify Brahman with “Food” arises out of the assumption that body cannot exist without Food and if body does not exist there is neither the Drista nor the “act of seeding”. This identity is enough to start the enquiry with Everything in the universe,
either the basic protoplasm or the inscrutable spirit pervasive in the substance is Brahman. But Bhrugu
is not satisfied. He approaches his father and requests
him to expound Brahman to him in understandable
terms. His father refers him to the identity of
Pranamaya entity and the ultimate Brahman. He
still urges his son to do penance to find more about
Brahman. By this process of constant meditation and
penance Bhrugu rises from a high to a higher level
of spiritual gnosis till he discovers that the Brahman
is identical with Anandamaya entity.'

From this stage Bhrugu rises to supreme reaches of
spiritual knowledge. The result of his investigation
is the realisation of Brahman as eternal, immanent,
supreme, self-gestating, primal, spiritual Entity—the
Seminal principle of all cosmos, comprising living and
non-living. The six segments or Kosas are referred
to in most of the Upanishads—the Annamaya, the
Pranamaya, the Manomaya, the Vijnanamaya, the
Anandamaya and the Hiranmaya. It is not possible
for any human being to soar to the spiritual plane
without properly understanding the physical sides and what
constitutes the Physical plane. The spiritual training
to which Varuna exposes his son Bhrugu is directed
mainly towards awakening in him a desire to know
fully the nature of the different Kosas and their
relation to Brahman. Hence the enquiry starts with
a study of Annamaya Kosa. Through this process
the final lore of Brahman and Atman is attained.

The essential identity of Brahman is established
in the Anandavalli by means of the purely intuitive
process of spiritual gnosis. Brahman is stated to be Satyam, Gnanam, Anantham. The doubt naturally arises whether the Brahman is the three separate attributes one after one or the composite of these attributes simultaneously. If it is said that Brahman is Satyam, Gnanam, Anantham, one by one, the concept suffers from incompleteness since there is nothing conceivable, or apprehensible that is not Brahman. The three words Satyam, Gnanam, Anantham do not really designate Brahman fully and exhaustively. They are mere icons or ideations suggesting Brahman vaguely for it is not at all possible to limit Brahman to any concept that can be formed with the help of the mind. This is fully expounded by the assertion that Brahman is beyond sense-recognition or conception of the mind; "Yato Vacha Nivartante Aprapya Manasa Saha". The question naturally arises: Can not one apprehend Brahman? The Thaittariyopanisha seeks to answer this question and it is in the form of an assertion; "Brahmavidapnoti Param". That is, Brahman is to be comprehended through Brahmavidya. The wise Brahmavidas find him in the Buddhi Guha.

Returning to the question of the necessity of a perfect knowledge of Brahman, the Thaittariya poses two relevant questions. Does a man who is unpractised in Brahmavidya attain BrBhman? Does a man who has perfect knowledge of Brahmavidya attain Brahman? These questions lead to an interesting enquiry: Is Gnosis a sine qua non for the attainment of Brahman? What is the role of ordinary intellect in comprehending Brahman? Can't a man without the aid of intellect attain the knowledge of Brahman? Is the
enjoyment of Brahman possible without realising Brahman? Is it necessary for a man to know the nature of sweetness in order to enjoy the taste of a sweet pudding? The Upanishad leaves us in no doubt. A Brahmavida alone is capable of knowing the true nature of Brahman and can enjoy the indefinable bliss resulting from such knowledge. But the knowledge of Brahman is not given as a free gift. It demands, as it involves, serious effort.

From this it is obvious that a certain mode of life is absolutely necessary for reaching the knowledge of Brahman Thaittariya lays down; "Yadvaita-skrutam Raso Vai Saha". That is, the Brahman constitutes Rasa, the Vital sap. It is also stated that whatever is ethically upright that is the basis for the Vital Sap by which all cosmos exists. That Vital Sap is Brahman. In this way a vital connection is established between ethical uprightness of conduct and the Vital Sap, Brahman. The Upanishad shows no hesitation in condemning the Nastika argument. The most convincing argument that it uses to condemn the fallacy of the Nastika argument is, if there is no Final Cause how does the Cosmos arise and continue to exist? How does anything emanate from Nothingness or Shunya? Cosmos exists practically for all of us, though it may be said, that it does not in reality exist. The other Upanishads as well establish an inevitable link between the Cosmos and the creator or Brahman. Thaittaryya states that Brahman has created the cosmos and permeated it with his Essential Spirit "Tatshrutva Tadavanupravisat" Chandogyopanishal, as well, states that Brahman is the Final Cause,
unitary and without dualism; “Ekamewadwateeyam Brahma”. Hence the view that Brahman is one entity and cosmos is another entity is not acceptable to the true spiritualists. This Adwaita concept is the finale of all spiritual knowledge which man can reach only through Tapas or penance. Penance involves the exclusion of the Mind from all the objects which is an absolute and unavoidable condition precedent to achieve concentration on the Abstract. The quest after Brahman is considered summum bonum of existence by our wise ancestors. This quest is quite different in its nature from the enquiry into factual phenomena that the modern science attempts with tools and apparatus that lie outside of man. The objects that science is concerned with are of the physical world and are not at all the subject matter of spiritual enquiry. The apparent objects of the phenomenal world are designated by our ancestors by the word “Rutam” and the eternal/spiritual entity, the impalpable Brahman by the word Satyam. The quest after the Brahman is described in the Kathopanishad and the Thaitthariyopanishad in the two sections known as “Brahmavalli or Anand Valli and the Bruguvalli.

The Kenopanishad leads the enquiry into the Omnipotence of Brahman, the spirit that pervades all the cosmos and the vital Energy as well as the Final cause of everything in cosmos. The Khatopanishad provides a reasoned discussion of the identity of the individual Atman and the Brahman. It establishes, beyond dispute, that the individual Atman is not different from the Brahman as the drop of sea-water is not different from the vast sheet of sea water. The Upanishad asserts the all-pervasiveness of Brahman. Hence it is very necessary to study the three
upanishads comparatively. By such a study, the readers obtain a clearer view of the philosophy connected with the spirit behind all material cosmos permeating all the apparent cosmos, and is known as Satyam and Brahman.

An Explanation

Of the four Vedas through which the ancient Indian Sages enquired into the origin of Cosmos, and the basic factors of the Material Cause and the Final Cause; the Yajurveda is one. The Yajurveda comprises two outstanding branches known as the Sukla Yajurveda and the Krishna Yajurveda. According to the view of a section of Vedic Scholars the Yajurveda consists of 86 branches of which 71 belong to Krishna Yajurveda and 15 branches belong to the Sukla Yajurveda. But another school of Vedic Scholars is of the view that the Yajurveda consists of one hundred and one branches of which fifteen branches only relate to Sukla Yajurveda. Of the different branches the Scholars identify some as Charaka branches others as branches of Mattrayan and Thaithiriya branches. Of the twelve sections of the Charaka the Kathopanishad is one.

The Kathopanishad which is also known to the Scholars as Kathakopanishad consists of Two cantos or adhyayas. From the name Adhyaya, it is clear that it is meant for transcendental study by a serious scholar, and ideal disciple, who sits before the preceptor, or the Guru to learn the cryptic lore of the spirit. This is clear from the prefatory and concluding exhortations of the Guru to the Sishya 'May Brahman protect both of us, (Guru & Sishya);
May He rule and guide the minds of us. May both of us command that ability which is requisite to comprehend this Vedic lore; May the wisdom from this Veda learnt by us for ever shine with resplendent light. May we not grow malicious of each other.”

This Upanishad consists of two Adhyayas or Cantos and each of them consists of three Vallis. The essential greatness of Kathopanishad lies in the fact that some of the slokas in this Upanishad make their appearance both in the Bhagavadgita and even in the Brahmasutras. It is to be presumed that the slokas in this Upanishad which appear in the Bhagavadgita and Brahmasutras may be considered as the Vital parts of the Upanishad. They put before the readers the quintessence of the spiritual message that is sought to be given to those who proceed to explore the spirit and whose goal is the precise understanding of the Atma-Tatva and the essential truth that the Atman and Brahman are at the transcendental level discovered to be one and the same. The apparent duality of the Atman and Brahman is the result of perplexity, and absurdity in our thinking caused by our identification of ourselves with the corporal body, which is no more than a mere vehicle (a Ratha) for the Atman. The Vallis gradually evolve into a systematic enquiry of the relationship between the Atman and the Brahman, the relation ship between the corporal body and the immortal Atman and seeks to dispel the ignorance of the uninformed for whom the body is all in all.

Kenopanishad is all about Brahman. It is an investigation into profound arcana or the occult truth of Brahman. It represents that all the creation, all the forces, mights, puissances, glory, renown, wealth, well-being, success, failure, joy and sorrow which
are the several wheels of the Chariot of Life all move because of that Omniscient, Omnipresent and Omnipotent Principle. It even assumes that nothing evolves except from Brahman. The arrogance of Purusha Prayatna is ironically dismissed though its necessity is not denied. The fundamental fact to be realised is that everything in cosmos emanates from Brahman. All intelligences, all faculties, and all powers evolve from Brahman. Everything other than Brahman is no more than a medium for fulfilling the purposes that originate in Him.

The Thaittariyopanishad explains that Brahman cannot be a subject of any utterance. It cannot be perceived by the Mind. It is "Anirukta, Anilayana" when Brahman is described to be located in Buddhi Guha, it is implied that it can only be intuited and cannot be comprehended. Whoever intuits Brahman within the vast and unbounded space of the heart, such a person will attain all the prosperity that makes man happy on the earth.

The reason for setting the Khatopanishat, Kono-panishat and the two important cantos of Thaittariyopanishat together in this book is that they reveal three important phases of the spiritual wisdom and they are for that reason explanatory of each other. I have ventured here to do a serious task that has greatly challenged my poor abilities. In this attempt I have not started with a confidence that I shall succeed for the reason that some of the concepts of the Vedas cannot be easily translated into English. For example, the subtlety of the dual conception of Buddhi and Manas is such that we cannot find proper expressions in English. Hence, I have rendered Buddhi as Nous and Manas as Mind. I trust that the learned will find this translation tolerable and sufficient for understanding of the ordinary readers.
Katopanishad
CANTO I  VALLI 1

1
There was once in this holyland,
A sage learned whose name Vajasrawa was;
And he performed Viswajit yaga in a style so grand,
That he gave away all he was possessed of, in the holy cause.
He had a son, Nachiketa, who was quite young and ha’le,
Who never in righteous deeds holy would fail.

2
Though quite immature in years and young,
This saintly lad was struck with a gloomy thought,
When the grateful recipients departed joyfully,
With the gifts that Vajasrawa did to them allot,
The young one deeply for a long while began to brood
Whether the gifts so plentifully given by his father were good.

1. Viswajit yaga enjoins on the performer that he give away all the wealth he is possessed of to the well-deserving mendicants.

2. It is not enough if the recipients are pleased with the gifts. The true test of the successful completion of yaga is whether the performer of the yaga has given away all he has had.
These cows which drank nothing more than water to
the full,
Grazed on fodder common and had their udders drawn
Being old, had only feeble limbs and were dull;
The giver of such gifts with all his other virtues gone,
Would go netherward to the land of no joy and bliss,
And the longed for fruit of the yaga would miss.

To save his father from such a woeful destiny,
Nachiketa, nearing his revered sire, did humbly ask:
"Oh father, to which of the gift-takers have you
given me?"

Twice he asked so and thrice did he repeatedly ask:
The irate father at the height of his wrath,
Said to his son, "I have given thee to Death."

Nachiketa mused, sad at heart, "among many a
disciple,
Of my father I am the foremost, and in my conduct
principal,
I am as good as, if not of greater piety
Than, the others. What can the God of Death,
Gain from this gift of doubtful worth?"

3. Disciples are of three kinds (1) those that volun-
tarily do services to the preceptor unbidden, (2)
those that perform services after being bidden by
the preceptor. and (3) those who perform services
reluctantly only when the preceptor indignantly
orders them. Nachiketa is satisfied that he is a good
disciple.
Whatever be the worth, a word passed from his father,  
Whether in anger or in earnest resolve  
And as the contemporaries as well as his ancestors acted rather should man act; for time doth relentlessly dissolve,  
And create; and the mortals on this earth come and go,  
As the crops in the teeming fields die or blow.

So saying Nachiketa at once journeyed to the land  
Of the God of Death, and at the portals high,  
Waited, and for three days incessantly there did stand.  
Someone told Varvaswath, the God of Death, that a Brahmin hung,  
Languished at the portals without water to drink or food to eat,  
And the God of Death should him with befitting hospitality treat.

In whichever house of the unwise a Brahmin stays  
Unfed, the host of the house doth lose all the merit,  
Resulting from association with holy men, or recompense Veracity pays,  
Or all the sacred fruitions from Virtue that he would inherit,  
And the merit from altruistic act, and pious deed,  
Wealth of teeming milch cows and even progeny—all indeed fade.
Vaivaswath in haste came out to welcome the Brahmin lad:
And said, "Ah learned in divine lore,
You've for three days foodless stayed,
I don't know why, though a guest you are at my door,
That I may be from Inhospitality's sin absolved,
To grant you three boons at your request I've resolved.

"Oh Vaivaswath I desire you to grant me thy first boon,
So that my father known as Gautam a keep a cool head,
Without feeling ire towards me, from you to return soon,
Readily recognise his son, back from the Land of the Dead,
Let him grow towards me once again as tender,
As in the days of yore without dread or wonder."

4. It is stated in the Dharma Sutra that a householder who does not entertain a hungry guest who has come at the dining time, will suffer penalties. He will not only lose the present welfare, but also the anticipatory welfare in future. He will lose all the merit gained from his association with the virtuous people. Even the merit that he has earned from the performance of yagas and acts of goodness to the people such as digging wells, building temples etc. In other words, he will lose the worldly benefits attainable to Asha, Pratiksha, Sangatha and Isthha.

5. It is considered an unpardonable sin to see the face of one that returns from the Land of the Dead or the Pretaloka.
Vaivaswath, the God of Death granted to Nachiketa,
The first of his boons that his father, called Uuddalik
and Aruni 6
Would him receive, returned from Death's law,
With customary kindness and joy rendering his face
shiny;
He would have quiet nocturnal slumbers,
"And with joy surging in his heart you he remembers".

Nachiketa then said to the God of Death,
'In Swarga, the land of eternal bliss,
There is no place for dread of death, for you, the
Take away of all Breath,
Art not there. The blissful conditions in that world
fully dismiss,
Senility; and the released souls transcend hunger
and thirst;
The two sad ailments on the earth to mortals curst,

6. Vajasrava, Nachiketa's father, was the son of
Uddalaka but he was also called the son of Aruni.
When any householder had no male issues, he
could lay a condition on his son-in-law before
the holy matrimonial fire that the son to be born
of that marriage should also perform the obsequies
consequent upon the death of the maternal grand-
father as well. Such a person was regarded as
the son both of his father and the maternal grand-
father.
“Oh God of Death, you’ve all the glory of the ritual fires, The means unfailing to achieve Immortality in Heaven; The ritual fires that bestow on man all that he desires By means of which the sacred Fireworshippers aye have striven, To reach the otherwise unattainable Wisdom’s heights: Teach me that lore, as thy second boon, upto my lights”

Vaivaswath said, “Nachiketa, the lore of that fire ritual?, the means, To attain Heaven is known by me quite well, ‘Tis the sustainer of the vast Cosmos and supreme reigns. In the mystic recesses of Wisdom’s mind doth dwell. Learn that this fire-ritual is the means to attain, The infinitude of bliss that cosmos doth contain.”

7. The Holy Fire worshipped by every householder is considered to be the Eternal Fire, the Incarnation of Viratpurusha.

8. The Holy Fire is said to dwell in the active thoughts of the wisest Seers because these men ceaselessly contemplate on Fire which is the manifest incarnation of God. Hence the resplendent Sun, the source of all fire and energy, is called Pratyaksha Daivam.
The God of Death did expound to Nachiketa the ritual of fire,
And of the fire god, the all-pervasive, sustainer of cosmos.
About the bricks, of what shape, and number the ritual doth require,
In what technique those bricks to dispose.
Nachiketa comprehending fully, recited it verbatim,
Pleased with this spontaneous performance Vaivasvath told him.

With Nachiketa greatly pleased was Yama, the great-souled,
And said he, "Here itself now I bestow on thee another boon."
And bestowed one more, a fresh boon and told,
Him, "This fire-ritual shall be by your name reputed soon:
This Fire will be known hereafter as Nachiketa fire,
Take this chaplet of stones of myriad shapes, a gift from me rare."
“Whoever enkindles thrice the Nachiketa fire,  
And knowingly performs the ritual aright,  
Will attain the threefold vantage 9 higher,  
Performing the three-fold duties 10 quite,  
In accordance with Customs glorified laws,  
Attaining wisdom, peace for ever he draws.

“Whoever rightly performs Nachiketa fire-ritual,  
Accurately arranging the bricks in the three ways,  
As cited in the glorious regulations contextual,  
He will atonce from all tortuous belays  
Of Death be free, and remoted from all noyance,  
Of body is joyful, communing with Immanence.

“Oh Nachiketa, by virtue of the second boon,  
You have desired of me, this fire, of which,  
You’ve demanded the knowledge all I have known,  
Will be deemed by all people, being such,  
And called for aye Nachiketa fire  
y your name. Ask me now the third boon you require.

9. One who performs the Nachiketa fire ritual will attain threefold fruition resulting from Yaga, Dana and Swadhyaya.

10. The three fold duties are the duties towards one’s father, the duties towards one’s mother and the duties towards one’s preceptor.
"When a person deceases, some say that the soul, 
Apart from body exists; and others deny 
As such, and assert that soul and body constitutes a whole 
A unity, and not a duality 'Tis an argument sly! 
Since you command, I ask the boon last: 
'Teach me the wisdom of the Atman, unbounded and vast.

"Oh Nachiketa, this even to the gods is a matter, 
Unknowable; and to mortals 'tis not at all comprehensible. 
This knowledge of self no one can utter, 
And 'tis so subtle that all enquiry into it is reprehensible; 
Hence don't compel me, but ask for another boon, 
That with your ardent desires may well attune."

"Oh god of Death, you yourself have said that the knowledge of the soul, 
Is so subtle that it even gods' perception eludes, 
And is not facilely to be known on the whole; 
Certainly an ordinary mind it more deludes; 
But where can one find a sage who equals you, 
To teach me the rare and mystic lore of the Atman as you?"
"Rather desire me to bestow on thee sons and
grandsons
Who live for hundreds and hundreds of years;
Or manifold of cattle, elephants, or gold, tons and
tons,
Horses of rare quality or extensive territories the
sea inheres,
Over which you can be king sole and magnanimous,
Or longevity to live as long as you please, rich and
glorious.

"Or desire from me any joy or pleasure equal to
what I've promised:
Gold or rubies of rarest ray, wealth or life unending;
Or as I've already said, to be the ruler over extensive
earth;
And I shall grant you all desires, all pleasures and
endless mirth.

"Whatever boons are deemed impossible in the world
of man,
For all the boons ask me to enjoy as you please;
The beauteous celestial damsels who readily can,
Seated in their chariots, serve the divine Muse,
Of song, by playing to thee on their drum and lyre,
Given by me to thee, shall be thy slaves entire,
Unattainable to ordinary folk to prayer or as gift;
Take them all, and avoid the question about soul's
drift."
"Thou Terminator of all life in the world mortal, 
These boons thou hast offered, 11 only enseeble the 
spirit, 
Beauteous damsels celestial, or wealth, are 
merely ephemeral; 
As such I find in them no covetable merit; 
They weaken the inner strength and life eternal shall 
be brief 
For such; they remain with thee, I would as lief.

"No mortal is even satiated with wealth overflowing, 
If wealth is the desiderative object, obtainable from 
a god, 
Such as thou: and if longevity is the desired thing, 
We mortals can exist as long as this piece of clod, 
Survives with your consent. These things are not to 
be acquired, 
By me. Hence I will take no other gift than what's 
required.

11. The sensual pleasures are such by nature that 
even if an eternity is granted to man to enjoy those 
pleasures man is far from being satiated, since all 
theses desires are recurrent and renewable. One ad-
dicted to these sensual pleasures suffers diminution 
of the higher desederata such as Dharma, Theja, 
Yasah etc. Hence these mundane pleasures 
enervate and ruin man.
"Having gained the grace of the unageing Celestials, 
Which of the mortals, living on the earth day by day 
to languish,
Yearns for the fleeting joys futile and perishable else, 
Knowing their nature that too quickly they vanish. 
Even having such to surfeit, how long 
Will his enjoyment of these venial pleasures prolong?

Oh God of Mortality! Nachiketa will not deviate a 
tittle,
From his original prayer, though it is said 
That the knowledge sought by me is cryptic and 
subtle:
To know about the Atman, that all the mortals 
shed
At the instant of their demise, is a quest mooted by 
the wise:
But despite arduous effort not known and about that 
you must me advise.
CANTO-I  VALLI-2.

1

Vaivaswath said, "In the world of man are there two dual quests: the first, worthy and laudable, is the quest for spiritual welfare; the second, the quest after prosperity, is the less covetable of the quests. Each of these quests in its turn has a share in fastening with divergent purposes the individual self. He who prefers, before all others, prosperity's pelf, forsakes sure Salvation; and he who chooses spirit Attains glorious inner peace, a sequel to heavenly merit.

2

"Both the quests are rooted in the hearts of mortal men. But the resolute and well-guided man, weighing both and assiduously keeping both in ken, knows both intimately, and doth wisely abandon material mundane prosperity, and doth rightly choose the welfare of the spirit, that he would never lose.

12. The dual quests are described in this sloka as Sreyah and Preyah; the one is prosperity and the other is progressive welfare (derivable from righteous actions).
"Oh Nachiketa, having brooded well and considered well
How vain and futile are the human desires,
Such as the desire for beauteous women, for whom the ignorant heart doth swell:
Buxom darlings or other lusts that life conspires,
Thou hast rightly repudiated them. Those are lusts bought by fools
Sunk neck-deep in Sin's perilous quick sands and cesspools.

Whatever is known by the Learned as Nescience
And what as Gnosis, both are poles asunder,
Utterly remote, antagonistic to each other; hence
Their goals are divergent and a gulf doth sunder Them. Oh Nachiketa, the boons that I have offered secular
Have not you seduced; I now surmise you seek spiritual knowledge perpetual.

Those seated in the midst of Nescience and think themselves wise
And erudite scholars, are for ever betrayed into further ignorance;
They are forever caught in the dilemmas they devise,
And wander erring about, because of arrogance
They are fools maunder who ever loaf about without a secure mind
As helplessly and woefully as the blind led by the blind.
The blessed lore of the spiritual transcendence of the soul
Emperilled by greed and lust for worldly wealth,
Will hardly scintillate in a mind rendered foul
By the dismal murk of insapient filth.
He who thinks the apparent world real and the spiritual Non-existent, oft victimises himself to my power perpetual.

"Dismally rare are those who have learnt the lore of the Soul
With listening, for though listening they can't discover;
And rarer still are those who can expound the Atma's hole;
And rarest still is the wise one who fully doth uncover
Its hidden mystery, or one in-formed by perception proficient,
That can understand the obscure lore of the Soul sufficient.

13. The word used is "Samparaya". "Samparaya" is defined and explained in different ways by the scholars. According to some, it is the means to attain the spirit world after the decease of the body. According to others, it is the means to attain the spiritual state of Parapara Brahman through a spiritual sublimation process.
Learn that this Atman is not an easy concept interpretable
By any and every unworthy man: 'Tis thought of diversely
By diverse men: 'tis not pellucidly tractable;
This Atman is to be expounded aright and not perversely
Only by a competent preceptor. This Atman has neither "be" nor "be not";14
This, the atom of an atom, by mere Intellect is not entirely to be sought.

"'Tis because the logical Mind thinks of its own impulse
And can not reach, however much it tries, the eternal Verity.
The Learned merely teach the wisdom of Intellect.
But you, Nachiketa, are with earnest devotion seeking the very pulse Of Verity; for you are not made derelict
By a fond quest after knowledge only to argue or contend in debate:
I wish questioners like you may I have more without rebate.

14. The Atman is the supreme Verity which cannot be described as existent or non-existent because it is incomprehensible. It is "Anupramanath" i.e. atomic to the extent of being invisible.
"Oh Nachiketa, 'tis known to me that the resultant of destined action is not perennial or permanent all the time, but only evanescent;
'Tis also true that by such evanescent tools of traction The Atman is not apprehensible as it is nascent;
So such fruits of action are incinerated by me as substances transient;
And through such I've attained this seat of power eternal and ancient.

"Oh Nachiketa you've wisely rejected with doughty resolve
Fulfilment of base desiderata: such as renown in the world endless,
Heights of deityhood that would involve
Pious acts of sacrifice that bring prosperity boundless,
Infinitude of mundane welfare and self-security:
Knowing these to be obstacles to the quest after Atman's reality.

This Atman, impalpable, all-pervasive through the Nonapparent,
Dwelling in the mystic recesses of the cognising mind,
Unattainable even to relentless quest ancient,
Discovering itself to the seeker whose serene mind
Is dissociated from all the objects of senses deceptive.
So surmising, the resolute is immune from joy or grief, cyclic and repetitive,
"The wise alone, comprehending the verity of this gospel
Riving the Atman from the Non-Atman clayey and mortal, ——
The Atman, so minute, atomic and subtle, ——
Gaining the lore ecstatic of the Atman eternal,
Delights intensely. The entrance to the realm of Brahman
Will be, I presume, open to Nachiketa, the deep-knowing one.

"That which is alien from what is righteous,
And also from what is unrighteous and from both the created and yet to be created:
That which is remote from future uninitiated,
That which is the sole cause and the inevitable effect—That I make comprehensible to thee; speak and reflect.

"To you shall I predicate, laying out in full,
"That", to attain which all the Vedas with full agreement declare
To be their goal; and all that stern penances spell
As the object desiderative; and for which, being fully aware,
Sages willingly adopt a life of strict celibacy,
In their ceaseless quest to attain the state of ecstasy."
"This unalterable and unchanging entity, The divine Pranava 16 is Brahman the Eternal; This and none other is Parabrahman, the final Divinity; This Pranava is the ideogram 17 designating the Eternal.

Through an unaltering gnosis of this identity And adoration meet, the wise one gains all fruitivity.

17

"This Pranava is the only means exact and unfailing To obtain a precise gnosis of the Brahman inscrutable This is primary, preeminent,—all other means unavailing To intuit rightly the Para and the Apara kinship immutable.
The wise one cognising this complex truth eternal Enjoys in the realm of Brahman Bliss nonterminal.

16. "Pranava" or Omkara is made up of a, u, and m. It is described as identical with Brahman himself. The sages say that the greatest of the penances consists in brooding wisely on Pranava as Brahman. It is a sure way to attain Moksha.

17. The word used is "Alambananam" which approximately means ideogram; there is no better word to substitute.
The Omnicient Atman has neither a gestation
Nor does it perish; neither does it evolve from a cause,
Nor does it evolve at sometime, nor has it a location.
It has no birth; ’tis eternal: it will be, is and was:
’Tis the clay corpus that’s amenable to hurt or
expunction:
The Atman, though the body perishes, suffers no
extinction. 18

“If the killer thinks that he is the one that kills,
If the killed surmises that he is killed,
Neither knows aright what wisdom wills
them to know: neither was killer nor killed:
the Atman neither kills, and it alone ever counts,
Nor is it killed, for Atman death surmounts. 19

18. This incantation bears a close resemblance to
verse 20, Chapter-II of Bhagavadgita, It is
prototypical of that verse.

19. This incantation also bears a close resemblance to
verse 19, Chapter-II of Bhagavadgita. The order of
the two verses is different here and in Bhagavad-
gita which is noteworthy.
"This Atman is tinier than whatever is tiniest; 
‘Tis at the same time mightier than the mightiest; 
It is seated in the deep recesses of the mind, at rest, 
In the minds of all the animated beings, as an 
honoured guest,
The wiseman, aided by the senses, who can discriminate 
well, 
Perceives the glory of Atman well, and is freed from 
Grief’s oceanic swell.

This Atman ever static and immutable, relative to 
one place 
And yet is subtly elusive and ever mercurial, 
Though it manifests itself embedded and set in one 
place, 
It spreads out pervasively circumjacential. 
Who can cognise fully this Divinity Omnispresent? 
Except I who else can it with unerring wisdom 
represent?

A man of profound wisdom, knowing the Atman 
to be such an entity, 
Unincorporated, devoid of physical and Psychic states 
Manifold, and still apparent, incorporated quantity, 
The superb finality of all existential states 
And nonexistential protoplast original, 
Will never lament, nor be a victim to notions dismal,
The lore of this Atman is neither attainable
Through Wisdom's dicta, nor by the pure genius;
It can't be manifested, fully nor wholly knowable.
The Atman's lore can be through a relentless quest arduous
Attained by a seeker-after. Such a seeker shall find
The Atman innate in himself and radiant in the realms of his mind,
And there like sun and shade, as if antithetical, as if opposed in kind.

One still not immune from prohibited habits and acts of sin
Never can attain to the sublime and sacred Atman's lore;
Nor can he who lacks serenity of mind, lust-riden;
Nor even he whose mind seducible deviates more and more
From its centric focus to inane thoughts manifold.
Only by the light of gnosis can one the Atman's knowledge gain and hold.

Who can, among men, fully and with knowledge absolute comprehend
The Atman to which the ultimate Brahman and the base Protoplasm to be the sustenance tend.
To which the all-devouring and all-devastating Death itself is sauce,
Or where the ever-scintillating sublime Atman
Doth dwell, and know its essential nature, with all his erudition?
CANTO-I  VALLI-3.

1

"The Worshippers of the Trinachiketa fires five
And the men of wisdom do peremptorily assert
That the dual selves \textit{Atman} and Brahman, imbibe the
consequential fruitions they derive
From their actions in their anterior birth which to
them revert.
The Dual selves having entered the transcendent inner
recess of the mind,
There dwell like sun and shade, as if opposed in
kind.

2

"Of that Nachiketa fire-ritual which is to the secular-
mined
Householders a fortuitous bridge to cross
The interminable ocean wide, unbounded,
Of Life's filthy mire and Action's dross,
And which to the bold seekers of interminable
Brahman's lore
Is a tool unfailing; we are enabled to know and adore

3

"Learn that the sublime \textit{Atman} is the lord magnanimous
Seated in the Chariot; and learn too that the body
Is the Chariot for Him, alluring stupendous and
beauteous;
Nous, the all-cognitive, is the charioteer ever
cautious and ready
And mind the mercurial and ever-changing one,
Is the curb to check and guide the horses, deviation-
proné,
The erudite scholars in spirit lore liken the senses to horses,
And the five-fold functions of the senses to the wide horse-track.
The Atman is ever associated with the inward forces
Which every mortal life-long rack and hack,
The senses five and the Mind are subtle and mercurial;
Atman sole is the lordly enjoyer, true and real.

"If the charioteer, divine Nous, the well judging,
Is rendered maudlin by the fallacious Mind obstinate,
The one, who possesses such Nous in him lodging,
Will be forever seduced by the senses festinate:
And the senses of such a one grow recalcitrant,
As the reprobate horses to a charioteer not competent.

"To the one who with Mind ever under his control
All the time, to the wholesome extent desirable,
Grows progressively in spirit lore, so vast on the whole;
His senses are all ever securely governable
As the horses, disciplined and well-trained
By a dexterous charioteer wise, are firmly restrained.
"That doltish man who has not his fatuous mind under check 20 And who forever and aye abides in filthy Pollution's taint, Does not attain, despite all other manifold merits, the track That leads to Brahman, the immutable goal of a saint. Such a one is finally decoyed to degenerate mundane ways And back to the futile worldly life, again and again sways.

"But the one whose Nous holds a firm control Over his mind which by itself is upright and pure And who in his mores is freed from the whole Gamut of life's sinful ways, will attain, to be sure, That state of spirithood from which there is no rebirth; And from which there is no further return to the earth.

20. The word in the text is "Asuchih" which means impure and filthy. In other words, a man who ever lets his mind wander in sinful ways, seduced by senses, will have his Antahkarana or Inner self befogged by sensualism and is lost in wandering mazes.
"One for whom Nous is the unfailing charioteer sits,
And the Mind is the effective all-controlling reins,
In firm immutable spiritual ecstasy doth sit,
And unfailing in his constant quest, attains
A state of infinite Spiritual Bliss;
And that alone is the ultima thule of bliss.

"Sensations are ever subtler than the senses corporal;
Subtler than all the sensations is the inward Mind;
Subtler still than that Mind is the Nous integral,
That ever all the innate powers commandeer and bind;
But the subtlest of all that are ever known
Is the boundless, immanent Atman alone.

"That which is known as Mahat is vaster
Than that which the sages designate and identify
As Avyākta; 21 but than that the Universal Ego is
Vaster:
This is the Elan Vital that all knowing doth defy:
This is the summum-bonum, and the thule
That the wise prognostic Mind alone can attain, the
glorious tool;

21. Avyākta is the undefinable seed-principle from
which the Jagat or cosmos has arisen. It is
unmanifested and coeternal.
"This Ego Universal, this infinite Vital Elan,
exists cryptic in all things animate,
And inanimate; and still remains unshone
Except to that Nous, that unhindered doth all permeate.
The Wise Ones 22 who intuit this Inward Self, mystic,
Alone discover' unsailing the' universal spirit cryptic.

The well-knowing should dissolve all utterance
And the senses in the all-absorbing Mind;
And they that Mind should abterge in spiritual
furtherance
In Gnosis's vastitude, and with effort wind
Up the Nous in Atman with godly serenity
And transcend to Paramatman, the all-absorbing
Divinity;

"Oh Souls asleep in lethargic Nesience;
Awake, arise and choose the spiritual preceptors wise,
The best discoverable and learn from them the
Soul's true science;
Find the path unerring and yourselves advise
The Erudite predicate it as the path as full of strife
As to tread upon the sharp wounding blade of a
slashing knife.

22. Though every living creature is an outward
manifestation of the Atman, which is identical
with Paramatman, as is emphatically stated in the
Vedanta by such expressions as "Aham Brahmosmi"
or "Soham or Tatvamasi", none but the wise know
the true identity of Brahman and Atman.
"This glorious Atman is beyond the reach of sound
Of utterance, of tactile sense, and without any
substance;
Inexhaustible, odorous and without all end,
Without all beginning, but, is Eternal Immanence;
Without all sap, without all audition, surpassing
Mahat;
Any one knowing it to be Eternal is released at once
from the jaws of Death".

"This lore invaluable, learnt by Nachiketa wise
From the very mouth of the God of Death, Vaivaswath,
As the ancient interpretation of Brahman the Learned
agnise,
Which, if the Learned preach in turn, with due faith,
Or comprehend it rightly from those who teach,
They will certainly be revered in this world and
Brahman they reach

"Whoever will receive well this mystic sermon,--
Preeminent knowledge; quite cryptic in content,--
In the wise assemblies of the great Interpreters of
Brahman,
Or at the sacramental, holy feasts conventional,
Clean and pure-minded, they will render such feasts
blissfully fruitful.
CANTO II  VALLI 1

1

"The self-perpetuating Brahman has condemned the sensory organs
By their very nature to be ever seducible by the manifold objects of sense;
These sensory-organs are ever-involved in the crude jargons
Of those objects, and are ever drawn with a fascination intense,
And fail to perceive the effulgent Atman inherent.

Any one, firm in pursuing Immortality, retracting
From the objects of senses, perceives the Brahman inherent. 23

2

"The Imbecile ever pursue extraneous objects of sense
They are always caught by the Omnipotent Lasso of Death.

Hence the well-informed one with spirit-lore immense,
Finding the vanity of the joys of the earth
Desiderate ever the Immortal state of the Soul.
Knowing the sense-objects to be illusive and foul.

23. The very nature of sensory organs is such that they hanker after worldly objects of the senses. What is required is to divert the senses from these objects of sense, which lie external and unrelated to Atman. By a proper introversion of the senses and convergence of them on the Atman inherent in us, we can attain self-realisation.
"When the all-comprehending Atman shall perceive
The evanescence of all the objects of sense,
Such as always betray the unwary and deceive
The uninformed with decoys of shapes, juices, sounds,
touch and concupiscence:
What then remains in this world, of value prizable?
Atman alone, and no other, as the final cause is
surmisable.

"What is perceived by the crowds of people inside
the state of sleep,
Or inside the conscious wakeful state,
And in both states what is discovered intimate and deep,
"That" is, in its very nature, remote from the mundane
state:

Realising that the Atman is the mightiest lord over all,
The wise one will be neither gloomy nor addled at all.

"Whoever realises that Atman which in the form of
individual self,
Phenomenal, suffering Destiny's consequential fruit,
Lies ever in proximity to the sordid mundane self;
That man alone knows Atman as the all-swaying
power absolute
In time was, Time is and Time to be
And seeks no other shelter as shelter sure Atman
alone can be!

24. The word "Madhvdadam" means "the partaker of
the consequences of Karma". The distinction is
sought to be drawn between the Jiva and Atma.
It is the Jiva who is Madhvadam.
"That Immanent, who had ever existed before the cosmos formed
Of the five Elements primal including water and space,
Existing prior to the creator Vidhata with gnosis armed,
Pervading through the amplitude of the cosmos, endless and high,
Enters the mystic recesses of the Atman and appears with it conjoined:
That Brahman to the wise is identical with Atman, of which you have questioned.

7

"The one known as Adithi, 25 the embodied sum of all divinities Known, is coeval with Hiranyagarbha, the life principle Originating in the ultimate Brahman and coexistent with elemental entities Five: the One who reigns as the force primal;
The fruit of all sense-functions, who is seated In the mystic recesses of the soul: this is "That" undoubted,

25. The root from which the word "Adithi" is derived is "Ad" which means to eat or to consume. In other words, Adithi is the supreme Sakti, the dynamic force which moves the cosmos. Something similar to what is called "Primum Mobile" by the western scholars. But it connotes more than what the "Primum Mobile" connotes.
"That holy Fire that is located hidden, potential
In the fire-igniting Aaruni by the householders as carefully tended
As the infant gestant in the foetal state initial,
Borne precariously secure by the pregnant in the wombs distended;
That Fire adored everyday by men, ritual Hawishes yielding;
That holy Fire is "That" about which you have been enquiring.

"The Divine source of all energy by which the sun
Rises, and the source, too, of all energy by which he sets,
And all the divinities else to Whom make submission
Of themselves, and Who, of them all none lets
Surpass or transcend His preeminent authority:
That is Brahman, I now expound to thee.

"Whatever exists now here simultaneously exists there also;
Whatever exists there simultaneously exists here as well;
For, Brahman, the Omnipresent, pervades the
Apparent so.
The Immanent Brahman in all the objects doth dwell.
The fatuous neophyte sees plurality in cosmos all extensive
For such only extinction results from their death
due to ignorance intensive,
"This Eternal Verity, Brahman is attainable by Mind only. There is no question of Brahman's being fragmented or divisible in plurality of Brahman; and the one who thinks serenely in terms of the Plurality and divisibility of Brahman invisible, is absurdly illogical and his eyes are blind — such a one, who thinks so, extinction to be the end of life will find.

12

"This Purush (or Brahman) is as small in size as the thumb, (26) And he eternally dwells at the core of the Atman. The Sages wise with knowledge absolute intuit Him As such, and know Him to be supreme whose cognomen is the Ultimate Dispenser of all Destiny from which none can flee: This is the lore of Brahman, mysterious, that I reveal to thee.

26. The Purusha, Brahman or Atman is located in the midst of the Lotus of the Heart. In the Upanishads the location is stated "Padmakosa Pratikasagam hridayam chapyadhomukham". This Purusha is "nivarasuka vattanvi" and "Anupama" "Purusha" itself means that which is infinite and all-pervasive. Purnamanena Sarvam".
"This Purush or Brahman is as small in size as the
thumb,
And he is ever radiating effulgence like a smokeless
lucid flame,
And is the dispenser of destiny of the three-fold time,
The indwelling spirit of Time, past, present and future;
the same
Ever, and Immutable, present in the creatures now born
And in the future to be; this same to be That
Brahman, learn.

"As the water shed by the clouds on the intractable
summits of hills
Down the slopes of those hills incessantly flows
And tumbles down in many a thousand rills,
So the unitary Brahman's Dharma is revealed in
apparent shows,
If any the foolisher takes the Brahman as fragments
partitive many
And follows blindly the delusion of the Brahman's
plurality, he is a ninny:

"Oh the wise offspring of Gautam, just as the crystal
water
Poured into crystal water still retains pellucidity,
In the same way if great and pure wisdom should
enter
The capacious and all-discriminating sanity
Of the mind of a great and prognostic saint,
That Mind in its turn becomes purged of all taint.
CANTO-II VALLI-3.

1

"The Wise one will not grieve knowing, as he does, the verity
That the Seven-gated city known as the animal body,
Freed from all grotesque irrationality,
Is ruled and lorded over by the celestial Atman free
From the cyclic alternations of birth and death.
The wise one brooding as such is entirely immune
From blind passions and is finally liberated: this is the learnable Atman's rune.

2

"The omnipotent Atman is all-pervasive. He is
the sun 27
In the azure sky, the primal power in space,
Soma in the bowl holy, honoured guest in the household, and the one
That exists in all mortals, all verities, holy sacrifices and the race
Of Immortals, and creatures born of water, and creatures sprung from the earth.
And all that springs into life from the hills surpassing all that have death and birth.

27. The Word "Hansa" stands for the resplendent sun and the word "Suchishat" for the "cloudless and spotless sky". In a spiritual context it is the Atman in the pure, spotless "Hridayakasa".
"The Atman who elevates the Prana breath upward of the heart,
And the Apana breath pushes downward to the regions below,
And has His glorious seat in the inner core of the heart,
And the primordial source from which all energy doth flow,
Is the one eternal and immanent force Divine
And That all gods in cosmos try strenuously to divine.

The Atman who has entered the corporal body destined,
Abiding for a while within this clayey cell,
Liberates Himself from mundane bonds constrained,
Stripping off the muddy vesture base and ephemeral
At the hour of the body’s demise: then what doth remain of value
In this body? This is Atman’s learnable erudition true!

"No one exists in the world either by Prana, the Life-breath,
Nor by the Apana whose course in the body is netherward;
Nor does the suspension of these dual breaths lead to death.
The Atman, who these two vital breaths does carefully guard,
And on whom the two depend is the real kindler of the life-spark;
And the flight of this Atman causes extinction stark.
"Gautama, I shall preach you the cryptic lore
Of the ever-effulgent Atman, knowing which
The sagacious man is manumited from suffering sore
Of mundane life, and by rightly comprehending which,
He is at once released from the worldly bonds,
And gains the hoariest wisdom of Atman that astounds.

"In strict accordance with the nature of the actions
Done in the anterior birth and according to their
Gnosis
Attained in that birth, will the souls suffer tractions
Into the birth succeeding, and in that process
Those souls enter the destined wombs to gain their bodies
Sometimes of degenerate ranks of animals or vegetable bodies.

"While all the senses and sensory organs of the body slumber
Which Mighly spirit, awake, plans the essential functions manifold,
And keeps watch over all, and everything past doth remember,
And is the spirit pure and holy that does enfold
All the worlds in cosmos, which on that spirit depend,
And which none surpasses: "that" to be Brahman, comprehend."
"Just as the Fire, entering the world, assumes
And at once metamorphoses into the shapes
Of the objects that it kindles and consumes,
So the unique Atman in manifold shapes
Of beings and creatures, exists pervasively in all,
And appears in different apparent shapes, great and small.

"Just as the all-pervasive Wind entering the world
assumes,
And metamorphoses at once into manifold shapes
Of objects that He touches, sweeps through, and
presumes Himself mighty, the unique Atman in manifold shapes
Of beings exists, pervasively in all,
And appears in different external shapes, great and small.

"Just as the resplendent sun kindles lucid lights
In the eyes of all, but is still untouched by the foulness
Of the filthy things, which come within the sights
Of all the onlookers disgusted by that filthiness,
So the unique Atman pervading inwardly through all
Is yet untouched by the filthiness that is entirely external.
"Unique and non-pareil is the all-pervasive Atman inherent
in all the creatures, and He has the whole cosmos
Under his control; but He is not facilely apparent.
The Atman, Who, of the unitary protoplast 'doth so dispose
And the one who is ever discovered in the recess of the Mind:
The sedulously inquisitive sages alone can find.

"Brahman on His creatures many blessings bestows.
He alone is the Eternal spirit in all intimately existent
As Energy Dynamic in all things scintillating glows;
Whichever erudite scholars cognise that Atman latent,
To them alone is peace and tranquillity everlasting;
To others there can be no peace, "That" non-cognising.

"The erudite apprehend, with knowledge absolute,
quite clearly
That Sea of spiritual Tranquility ineffable—
And subtle, and is the one Resultant nearly
From the Atman: so think the Brahmavidas able.
How can I surmise whether that Atman by itself
scintillates

Or by the light of Gnosis that never abates?"
"It is neither the effulgent Sun that shines there;
Nor the Moon clustered around with stars
Doth shine there; neither the Lighting's flash nor
its glare
That lights there; nor the towering fire-flare
That shine there; the Brahman alone doth shine
eternal
And with the light from the Brahman, all these shine
co-eternal."
CANTO II  VALLI 1

1
"With its all-extending roots spreading upwards,
Having the sublime Brahman as its radical source,
Extending in all directions from the under world
Heaven-wards Its branches unending is the
Aswatha tree of mundane course.
The source of all Existence and Immortal is
Brahman.
The whole cosmos exists by Him and He is surpassed
by none.

2
"Every minute atom in the cosmos has sprung from
That Brahman, and every creature Pusillanimously
dreads Him;
He's terrible like the God armed with thunder,
awesome;
Whoever has rightly conceived of Brahman's might
And plumbs the undiscoverable depths of His Reality
Gains, without the least doubt, Immortality.

28. The "Samsara" is likened to the Aswatha tree.
It is necessary to mention here that in slokas 1 to
3, Chapter-XV, of Bhagavadgita, a description of
the Aswatha tree is provided, though not in
identical terms.
'Dreading His inviolable law, ever the Fire
Kindles and incinerates every consumable thing;
Dreading Him, the sun doth parch the land with heat
so dire;
Dreading His power, Indra' the Supreme King
Of the Devas, and Vayu the mighty Wind God and
the fifth One, the all-killing
Mrutyu, perform their stints of duties ever-willing.

"If ever anyone is incapable of reaching to this
divine lore
Ere the moment destined for the extinction of his
corpus hoar
And dies unattaining this essential knowledge galore,
Is reborn in the worlds below the Heaven, to explore,
Resuming the mortal body pre-destined, once more
The recondite and all-eluding Brahman's lore.

'Just as any one can see his reflected image clearly
In a flawless mirror perfect, so the high-souled
Sees the Atman distinct. In the spirit world dimly
It's seen, like the dream figures in a sleep, as if in a
vision unrolled:
In the Gandharva world 'tis seen vague like one's
reflection on the face
Of water, but like light and shade all Brahmaloka it
doth embrace.
The sensory organs originating from the five elements,
Quite dissimilar to one another in faculties and functions,
Are perceived by the wise to be remote and of different tenements
From the Atman, immune from births and extinctions;
Knowing such births and extinctions relate
Only to the corpus, the wise are never disconsolate

Mind is more sublime, lofty and elevated
Than the senses. The serene Nous is still loftier
Than Mind and the great Atman is more sublimated
Than that serene Nous glorious, and in functions clear;
There is yet something more lofty than the great Atman.
That's the Final One: "That" none can plumb nor con.

That Purush or Atman apprehending whom
The clay-bodied humans are freed from bondages,
Caught in the woof and warp of the world's loom,
And attain Immortality, the ever-aspired goal of the sages,
Beyond unattainable depths of Avyakta, the all-pervasive,
The genderless Entity, from all quest evasive.
"This Purush, this Atman glorious has no palpable shape, so He can not be perceived by the sight of the Physical eye None has ever seen Him, nor, Him doth adequately know. He can only be intuited by the Nous that doth defy The Mind and lies in the heart as the sublime power. Those who attain them receive Immortality's dower.

"When the five senses, aiding the Intellect, In Union with the all-cognising Mind, To dwell in the all-effulgent 'Atman elect, And the all-determining Nous above these tend To keep itself in a stable state serene — Such state, the well-knowing describe to be Transcendent and Divine.

"When the internal Psychic powers and external Senses are fixed in an immutable poise, That psychic state is described as the Yoga eternal; In such tranquil state no feeling of insecurity annoys The sage; for, in that state of blank neutrality Without ever a beginning or an end, there's for him perfect security."
"This Atman sublime cannot be expounded in words; He cannot be surmised by the all-perceiving Mind; He is not to be seen through mere sight of the eye, that can't look inwards: His presence is to be felt fully by those who seek to find Him with faith irrevocable, firm and staunch, How can the Nihilist find Him, to error so amenable?"

"Theism that firmly assumes the verity of spirit; And atheism that denies the reality of the Brahman; Are the mutually contradicting views from yore men inherit. The two-fold logic cross-wise of these isms doth summon Men to proceed along two contrarious ways; The reality of the Atman dawns on the theists always."

"When the erudite scholar in the love of Brahman sublime Is immunised from the desires manifold and innumerable That have possessed him irresistible, in time, Even in this very world and life he is able To gain the bliss of Immortality ineffable And discovers Brahman to others unattainable."
When, while still alive here in the body ephemeral
The nodal arteries, that all-over cover the heart,
Are rendered defunct in the state of Yoga eternal,
Man's soul will not from the body slip apart:
Such a man, still within mundane life, attains
Immortality: this is the gospel-lesson that every Veda contains.

"In the heart's internal system are located a hundred
and one
Nadis, and among them the Sushumna extends to the
extremity, of the head.
Whoever with a concentric inner vision doth run his
spirit
Along this Nadi at the moment he is dead.
He will at once gain Immortality, but, if his spirit
Through any other depart, the spirit is lost, unsaved
otherwise by its merit.

"The Purush is of the size of the tip of the thumb
and he is firmly seated ever
In the inner recess of the human heart,
When, with endeavour painful and bold, "That" a
wiseman doth sever
From the muddy vesture of the body apart
Just as from the reed the minute Ishika separated is,
He, that Atman pure as Brahman doth seize.
Having learned the spirit lore profound
From the holy mouth of Vaivaswath, the God of Death,
Nachiketa effectively practising what he has learnt so sound
And freed from world's moil, Brahman attaineth.
Anyone, practising this Yoga in the same way
He too attaineth Brahman freed from the Death's Omnipotent sway.
Kenopanishad
CANTO-I

1
Let all my Organs of speech, sight, audition,
Also strength, and all senses without exception
Perform their several functions without inhibition,
Or let or hindrance; I am that Brahman that is
defined

In the Upanishads of infallible veracity,
I don't repudiate that Brahman, and let Brahman

glorious

Not Repudiate me, and let Him unto me reveal
His celestial Immanence ever luminous. 1

2
May I ceaselessly think on that Brahman eternal;
Let me find Him, the Resplendent One, in my

profound Atman;

Whatever virtuous attributes are cogitated
Of that Brahman by the minds of the Men of Wisdom,
Whoever dwell in Brahman, who is interpreted
In Upanishads; — Let those attributes in me exist.2

3
By whose olition vimpelled does Mind cerebrate all

thoughts?
By whose determinate purposes led, the Spark of Life
Fulfils its functions? Prompted by whose Inscrutable

power
Men utter speech? What is That Power which engages

the ear
The eye and other senses in their respective functions
ceaselessly?

1. This opening sloka is in the nature of an invocation
That Occult Power is the Ear of all ears.
He's the inwardly seated Inner Mind of all minds;
By whose supreme power the speech faculty endows
To all speech: and who is the Life—Breath of all the living,

And the Observant Eye of all Observation.
Knowing Him with certitude, and dissociating themselves
From the captive bonds of their deluding senses
And the world deceptive, emerging from these restraints,
The wise, knowing aright, and from all such bonds Liberated once for all, attain the divine state of Immortality

The eye can not perceive that Brahman resplendent;
The tongue cannot reach Him, nor the supreme faculty Of all faculties, the Mind, can not comprehend an iota of Him.
'Tis heard by us from the erudite preceptors of antiquity
Who've asserted that He is remote from and beyond the cognisable,
And is not knowable, not interpretable, nor expoundable;
And the process of expounding Him to the curious disciples Is unknown yet and unattainable even to the best of the preceptors wise

3. This is the basic concept contained in the assertion, "Yeto Vacha Nivartamæ apratyæ mæ."
Whatever exceeds the power of the tongue’s speech
To expound; and from Whom
The faculty of speech arises in all,
That may you assuredly identify as Brahman.
All this, that is palpable to the feeble senses,
Is other than Brahman, and remote from Him.
“This apparent” is not at all, by any stretch of imagination,
That final cause, Brahman.
This lore, Oh disciple, should’st thou seize aright.

“They”, which lies beyond the reach of mind,
Or determinable by mind; but, which is reported
By the wise as pervading and inshaping the mind,
“That” alone is identifiable as Brahman eternal.
All the rest in the world that people pursue
And worship is not Brahman, the eternal, and resplendent one.

Whatever the people cannot seize by the faculty of the eye,
But which lies as the function of sight
In the eyes of all; “That” surely is Brahman.
That Brahman should be known without perplexity of mind;
But this phenomenal Vision that lies before your sight
And this that is pursued with relentless effort by all,
Is not Brahman at all; So must you cognise.
Whatever the ear of man cannot at all hear; 
But by which indivinable cause, the ear 
Efficiently seizes all sound —“That” should be known 
Without doubt as Brahman. All this that is heard 
With the physical ear, and is pursued 
Relentlessly by the secular-minded is not Brahman;

That which is not gleannable by the olfactory sense, 
Which is the main gateway for the Prana breath, 
By which the sense of smell is excited 
And grasps the olfactory substances endless 
“That” to be Brahman indubitably know. 
Brahman is not “that” at all that the earthly 
ignoramuses 
Misapprehend and fatuosly worship as Brahman.

CANTO - II

1

If you brood in your mind and brag 
That you have in perfection known 
The nature of Brahman, 4 that very conceit 
Is frivolous; or, if you seek to discover Him 
In the forms of deities adored manifold 
’Tis also fatuous. Hence it is that I think 
That you should serenely and wisely moot 
That Brahman is never to be known 
By your Wit, but ever with Faith to be meditated on. 
Now, I think Brahman to you is made manifest’’.
I can't conjecture that I have known Brahman
With knowledge full and absolute; nor, do I
consider that I have not known Brahman;
Anyone among us who doth assuredly profess,
"I have not known Brahman and yet Brahman
Is not unknown by me", is indeed the Seer perfect.

Whichever man knows undoubtedly that he does
not know
Brahman, by him Brahman is infallibly known;
Whichever man claims that he does know Brahman
Does not know Him. That man
Who thinks he knows, does not really know,
And the one who knows he does not know, knows
Brahman thoroughly,
The self-deluding ignoramuses think they know Him;
But the Seer perfect realises that he does not
know Him.

4. The precept here is paradoxical. Brahman is a
subtle concept, elusive and incomprehensible to
pure intellectual inquiry. Vain scholarship which
prides itself on the sharpness of its intellectual
perception is the first and foremost obstacle to
the spiritual inquiry about Brahman.
The Brahman comprehended by the wise seeker
Is, in sooth, really known, but he is not to be perceived
For the true realisation of Brahman one should Perceive
Through that inner cognising entity, the sublime Atman.
The all-transcending Vital Braman is knowable Only through the chastened Atman. From such means Results true knowledge that leads to Immortality.

He, who fully masters true spirit-lore divine
Within the instant life-time on the earth,
Attains full knowledge of the spiritual state;
He, who does not comprehend it during his life-time, Tumbles headlong into the dissmallest abysmal perdition.
The truth-knowing men, with mature spiritual lore, Perceive that unique all-pervasive Immanence divine in each and every animate being Thus fully realising, they depart from the mortal world
And attain, without doubt, the state of Immortality.
CANTO-III

1

By the Almighty Brahman made potent
The Devas won many a victory o'er their foes,
And surmounting the foes became redoubtable.
Then, in utter ignorance and conceit, they thought
That their victories glorious were the fruits
Of their own individual all-excelling might,
And bragged that those victories were self-gained.

2

The Almighty Brahman clearly divined
The fatuous misapprehension of the conceited Devas.
Assuming a mighty shape He flashed before them.
The Devas failed to identify in the vast Apparition
The primordial ever-effulgent Brahman,
The Source, in cosmos, of all strength, energy and
might,
And the Immanent that is to be adored devoutly.

3

Flabbergasted by the vision awful
The Devas implored Agni, the Fire-God,
'Oh Jataveda, what is this august Apparition
Before us? Find out, we pray, all about this
Apparition.'
Jataveda at once hastened towards
That Apparition sublime and enormous.
On seeing Agni, the mighty Apparition queried:
"Who be thou?" and Agni yielded answer:
"I'm the all-celebrated Agni; I'm the renowned
Jataveda."

Then that august Apparition asked:
"What might do you possess?" Said Agni,
"I incinerate whatever is discoverable
And all around environing lies!"

Then observed the mighty Apparition mocking:
"On Agni, this blade of straw cast here
Incinerate, if you can," and cast a dry blade of straw.
Agni with heart-swelling pride, with all his might,
Neared that dry blade: cf grass to burn.
Try, as he might, he had not the power
To burn that strip of straw;
Dejected and abashed Agni retreated
To the Devas and confessed, "I'm not able
To know anything of this mighty Apparition Vast.

Then the proud Devas turned to Vayu, the Wind-God,
And said, "Oh Vayu, discover for us what this mighty
Apparition be."
And Vayu, the Wind-God, full of self-content, readily
contented.
And he, the fleet-footed of Gods, forced his way
Towards that inscrutable Apparition Vast.
The inexorable Apparition, glancing at Vayu,
Asked, "Who be thou;" And the wiḥd-god spoke:
"I'm the irresistible Wind-God, mightiest of the mighty
And the All-renowned, who bears the name of Mathariswa."

The all-puissant Apparition said,
"If so celebrated, what skill doth dwell in thee?"
And answer gave the Wind-God proud:
"I have in me the power to imbibe
All the mutable and immutable objects on the earth;"

Then spoke the Apparition sublime,
"Oh Vayu, this blade of straw cast here, imbibe"
And cast a dry blade of straw.
Vayu, with stern conceit, coupled with energy vast,
Neared, heart-heaving, that dried blade of grass to lift
Try, as he might, he had not the strength
To lift that strip of straw.
Disgruntled and dissipated Vayu turned away
From that Apparition vast and returned to the Devas
And confessed: "I am not able to comprehend this Apparition."

Then tue Devas accosting Indra said,
"Oh Maghava, know for certain
What this mighty Apparition be;"
And the arrogant Indra said to them,
"Let it be so;" and straddled ahead
Towards that superb Apparition;
But the resplendent vision at his advent vanished.
Then Maghava perceived in the azure firmament
The refulgent shape of the goddess Uma,
Irradiating light, in the shape of a Woman,
Embodied Wisdom; and Her, Maghava
Humbly queried, "who's that mighty Apparition?"

CANTO - IV

1

The Goddess Uma declared in answer
To Maghava's query:
"Know that Apparition is Brahman himself,
And it is by the puissance of that Brahman did you,
Devas, receive accretion of strength
By which you have won victories;"
And from those words did the Devas grow wise to
realise Brahman.

2

By what destiny the Gods of Fire and of Wind
And Maghava did come into Proximity with Brahman;
By what destiny, prior to all other Devas,
Did realise Brahman fully,
By the same destiny these three gods
Have transcended all in Primacy
And are held to be superior to all the...
Since Indra, of all, could draw nearest
To the Eternal Brahman and reach closest to Him
And learne and realise Brahman,
Indra for that reason held such sovereignty o'er
the gods.

4
The illustrious command of Brahman is this.
The resplendent Brahman is like the brightest gleam
Of lightning that remains as brief a time as is
Taken to close and open the eye, once and once only,—
This is the message to those who worship
In external things that Brahman Almighty.
This is the glorious concept of Adhidaivatam.

5
After that, this Brahman appears to seize the mind
Of the contemplator and hence/the contemplator assumes
The Brahman to be in proximity to him
And thereby again and again the mind of the
contemplator
Meditates on Brahman constantly and unceasingly:
Thus Brahman becomes an object contemplated
In the process of what is known as Adhyatman.

6
The Brahman is designated by the self-revealing title
Thadvanam 5 and it is proper to adore him as
Thadvanam.
Whichever person knows Brahman to be of that state
And adores him as such, with him all the elements
Are forward in desiring association and alliance.

5. The term "Thadvanam" is rather difficult of interpretation. It may mean "the adorable but intangible and unpalpable one", for, "Thad" is defined as "Thaditá Parokshe Vijanitā;" "Van", is a verb which means to adore or worship".
When thou hast desired me to reveal
The arcanaum relative to Brahman, the Spirit Eternal,
Have I made that plain to thee by this Upanishad:
And this Upanishad has chiefly been expounded
For that purpose, I have expounded
Fully the Inscrutable Brahman through this Upanishad.

It is only to learn the spiritual lore of Brahman
People do penances stern, immolating themselves.
It is for that laudable purpose do these men,
Through relentless self-discipline, restrain the
    inner passions,
It is for that and none else that certain people
Perform acts of sacrifice necessary for spirit
And knowledge of spirit, Brahman only is the goal
Ecstatic towards which the perennial stream
Of knowledge sprung from the Vedas and the
    Commentaries,
Expository of the Vedas, doth ever flow and tend.

Whoever has thoroughly assimilated and mastered
    [this spiritual lore
Of Brahman in the afore-mentioned manner unique
That man is released from the trammels of Sin;
Emerging from Nescience's confounding gloom,
He attains the Blissful state, transcendent and divine,
Of Swarga and is released from all inhibiting
    earthly cares.

Om Santhi Santhi Santhihi
Let Prenava grant us the threefold peace of mind,
PRAYER

May that pervasive and eternal Brahman shelter
Both of us, the preceptor and the disciple!
May He sumptuously feel us with gnoris and protect us!
In relation to the acquisition of this lore,
So that we both together endeavour to fulfil this task!
The lore so gained may scintillate
In us ever resplendent. Let us not
Spite each other with malevolence!
Taittariyopanishad

ANUVAKA-I.

Invocations

Let Mithra, the god presiding over the Day and Prana-breath,
Be for us the begetter of happiness;
Let Varuna, the God that presides over the night and the Apana-breath,
Be for us the begetter of happiness;
Let Aryama, the god presiding over the sunlight and the eye,
Be for us the begetter of happiness;
Let Indra, the giver of might, be the begetter of happiness for us;
Let Bruhaspathi, the presiding deity of the mind and organ of speech,
Be for us the begetter of happiness;
Let the ample-strided Vishnu be for us the begetter of happiness.

Oh Wind-god, you are the incarnation of Brahman,
Humble salutations to thee;
You are the Brahman palpable to the sense of touch;
I describe you and name you the Apparent Brahman;
You I call the Truth Eternal;
Let Vayu, the all-pervading spirit of Brahman,
Shelter me, the disciple; shelter my preceptor wise;
Shelter me, shelter my preceptor;
Let there be peace to me resulting from Pranava, the Brahman;
Let there be peace on the earth for us;
Let there be peace for our spirits.
BRAHMAVEDLI OR ANANDAVALLI

1

The wise one who comprehends Brahman attains the state of bliss:

All that will be expounded in what follows now;

Brahman is stated to be the Eternal Verity, the Gnosis and the Infinity.

Whoever knows the Atman seated in the boundless space
Within Mind's recess, that wise one experiences,
At the same time, fulfilment of all the desiderata unsullied
That fascinate those who realise ubiquitous Brahman. 2

2

From That and the same Atman has emanated Space, from Space is generated Wind;
From the Wind is evolved Fire; and from Fire, Water; from Water, Earth;
From the earth have sprung up the medicinal herbs;

1. The invocatory verses are the most important portions of a sacred text. As all knowledge and speech, as well as every movement of the limbs, is to be made dynamic by divine energy, prayer to tutelary gods for such energy is the initiatory step in the scriptures.

2. "Vipaschita" is "a vivid, comprehension of eternal Spiritual Verity".
From these herbs has arisen food 3 and from food, the Purusha.
This Purusha is replete with the essential sap of food.
This is the head of Him; this right side is the rightside of Him, this is the Soul of Him;
This nether extremity is the nether extremity of Him;
And the rest the following verse clarifies.

3

All the sensory organs derive their potencies from the Prana;
Motivated by the Prana, the Devas derive their puissances.
Whatever men and beasts there be, are conferred Vital spark and motion
By Prana. The Prana is the principal source original of all the living.
Hence it is designated by the wise as the life-breath of all.
The Prana—the pervasive interior entity, depending on,
And arising from, the external Annamaya entity,—is indeed the Atman.
Enfolded within this Pranamaya entity is another,
Manomaya entity,
By which the Pranamaya is made replete.

3. "Annam" is that which is consumable by the "Jivas" or the living and that which itself absorbs the "Jivas". The Annamaya, Pranamaya etc., are only illusions and mere shadows. They are simple postulates in the logic of existentialism and are not Brahman. They are apparent and not real.
This inner entity is a pervasive entity associating intimately with Annamaya entity. The Organic segments of the Manomaya entity are these: the Yajas is His head, The Ruk is His rightside and the Sama is His leftside. Vedic instruction is his Soul and the Adharvanangirasa is the nether extremity to Him. The following Vedic verse illustrates and further expounds that spiritual wisdom fully.

That spiritual entity, Brahman, is so inscrutable and impalpable to the ordinary instrumentation of gnosis that speech along with the intuiting Mind, unattaining that lore, retreats. 4

The learned man who attains the bliss of Brahman is forever immune from all pusillanimity. The Manomaya self is sprung from the basic entity Of the Pranamaya self; but inherent within this self Is another self, the Vignamaya self, by which The Manomaya self is pervaded through and through. By whatever attributes the Manomaya self is distinguished

Identical attributes this Vignamaya self doth possess. Assiduity is the head of Him; Fact mutable is the rightside of Him; And Truth eternal is the left side of Him; Spiritual Neutralism is the Atman of Him. The primeval Mahat is the nether extremity glorious of Him

4. Brahman is here identified as constituted of Rasa, and is the source of bliss and is “Sat” ‘Sukrutam’. as well as self-generating entity or “Swayambhu”.
Tis this Gnosis that performs all the sacrifices holy,
And all the mundane acts. All the divinities adore
this Gnosis, the Brahman,
By fully comprehending Him and not deviating a whit
from Him.

Man is freed from all evils that abide in his body
And he will obtain the fruits which he seeks for
relentlessly in the world.

This Vijnanamaya self is the Atman embodied
within the bounds
Of Manomaya self. But still beyond and transcending
this Vijnanamaya self
And lying interior to that is that Self of Bliss, the
Anandamaya self.

This self ulterior pervades through and through
The Vijnanamaya self, full, sumptuous, and glorious.
It is the Brahman (Purush) apparent, identical with
the Vijnanamaya self
Partaking of all that Self's attributes. Delight is the
head of Him;

Pleasure endless is the rightside of Him; and zeal is
the leftside;

Bliss infinite is His Atman and Brahman the
resplendent one

Is the nether extremity of Him. This is what is
surmisable of that Anandamaya self

5. A Spiritual Seer alone can perceive this invisible,
impalpable, inscrutable, uninhibited Brahman.
Whoever foolishly presumes Brahman to be non-existent
Is himself non-existent; whoever cognises Brahman as existing
Even by such assumption, it is known, that he, too, eternally exists.

Whoever mistakes Brahman to be non-existent,
Such a one treads on the path of Error;
Whoever learns from Gnosts that Brahman exists;
Such a one is known to the wise as the man of righteousness.

The Anandmaya entity is the Brahman. He is the Atman
Dwelling within the aforesaid Vignamaya self.
Now follow the inevitable interpellations.
Will the ignorant man, after he is dead, attain the spirit world of Brahman
Or not attain that world after all? Shall the learned one,

After he is dead, attain that spirit world or not
attain that world transcendent?
Brahman desiderated that He should become manifold
And be resolved as manifold progeny infinite. Brahman did perform

A stern penance, and after having done the penance, did He procreate all this visible and palpable universe
and Himself Pervaded with his spirit that universe; and having pervaded,

Has become the three palpable elements and the two invisible elements,
And He has further become the objects namable and the objects unnamable, objects Sheltered and unsheltered, those endowed with gnosis,
And those without it; that which is Truth and that which is Falsehood.
The learned who perceive Brahman do assert that all
That is Brahman that alone and nothing else is the Truth eternal.

This palpable world in the beginning was merely a non-existent void.
From that void cosmos has emanated and 'tis created by Brahman.
Hence 'tis designated as the self-gestated pure entity
That self-evolving Brahman exists in the form of Vital Sap;
All the creatures in this world imbibing the sap celestial
Are growing replete with the Bliss Divine. If this bliss does not lie
In the internal Space of the Inner Soul, who will perform
The Vital activities of life, who will perform all those activities
Other than the activities of life? This self Eternal is keeping all the creatures of cosmos in Bliss Celestial.
Whenever one achieves the rare knowledge of the identity and oneness
Of the Apparent and the Invisible, formless, immutable, uninhibited
Supreme Self transcendent, that one attains the state of stability of concentration,
Remains unperturbed by any; whereas, one who does not attain that knowledge supreme and finds even a slight difference
Between the Apparent and the Supreme Brahman,
Such a person dwells in great dread. Even the wise one who does not perceive
This oneness also is exposed to terror, supreme.
Because of the awe and dread of this inscrutable Brahman

Does Wind blow; because of the awe and dread

of Him does the Sun rise,

The Fire burns, Indra and the Fifth One, the God

of Death,

Discharge their assigned functions.

That Ananda is being reasoned out now:

To that one who possesses youth and unoffending juvenility

Well-read in books holy, and enjoys unsullied delights in proper seasons,

Strong of Physique, and firm of resolve this teeming earth is replete

With seeds of joy, 6 the delight enjoyed by him is Manusha Ananda;

The delight that is a hundred times as ample as the Manusha Ananda

Is but an infinitesimal single unit of the delight of the Manushagandharvas.

Such delight is open to that man who is not a captive.

To sensual lusts, and who follows ancient traditions scrupulously.

The delight that is again a hundred times as vast as the Ananda of the Manushagandharvas

Is but an infinitesimal single unit of delight to the Devagandharvas;

6. "Ashishtha" is to be interpreted as "performing the actions enjoined by the holy scriptures with promptitude and without hesitation". It is interpreted in the present context as "dexterous".
Such delight is open to a man who is not a captive
to sensual lusts, and who follows ancient traditions
inviolably.
The delight that is again a hundred times as immense
as the Deva Gandharva Ananda
is but an infinitesimal single unit of delight to the
lares of the reverend ancestors
Such delight is open to a man who is not a captive
to sensual lusts impure, and who follows ancient
traditions inviolably.

The delight that is a hundred times as immense as
the Ananda of the lares of the ancestors
is but an infinitesimal single unit of delight to
of Ajanaja; the Devas born of no womb:
Such delight is open to a man who is not captive
to sensual lusts, and who follows ancient traditions
inviolably.

The delight that is a hundred times as immense as
the Ananda of the Devas
is but an infinitesimal single unit of delight to the
Devas presiding over sacrifices holy;
Such delight is open to that man who is not a captive
to sensual lusts, and who follows ancient traditions
scrupulously.

The delight that is a hundred times as ample as the
Ananda of the Karma Devas
is but an infinitesimal single unit of delight to the
Devas celestial;
Such delight is open to that man who is not a captive

7. “Ajanaja” is the spiritual realm that lies above
the realm of the Spirits of our dead Ancestors or
Lares.
To sensual lusts, and who follows ancient traditions inviolably.
The delight that is a hundred times as ample as the Ananda of the Devas celestial
Who preside over sacrifices holy is but an infinitesimal single unit
Of delight to Indra and such delight is open to
That man
Who is not captive to sensuous lusts, and who follows the ancient traditions inviolably.
The delight that is a hundred times as vast as the Ananda of Indra
Is but a mere infinitesimal single unit of delight to
Bruhaspathi;
Such delight is open to that man who is not a captive
To sensual lusts, and who follows ancient traditions inviolably.
The delight that is a hundred times as ample as the Ananda of Bruhaspathi
Is but an infinitesimal single unit of delight to
Prajapathi
Such delight is open to that man who is not a captive
To sensual lusts, and who follows ancient traditions scrupulously.
The delight that is a hundred times as vast as the Ananda of Prajapathi
Is but an infinitesimal single unit of the Ananda to the Hiranyagarbha.

8. "Hiranyagarbha" is the seminal life-principle of the universe in its composite state as well as in its atomic constituents. So it is said. "Hiranyagarbha samavartatagre" i.e., the primordial universal life principle.
Such delight is open to that man who is not a captive
To sensual lusts, and who follows ancient traditions
inviolably.

That spiritual Entity of uninterrupted bliss seated in
the Purush
Is the same spiritual Entity that is seated in the
esplendent Sun.
The wise one who perceives it to be so will ever be
divorced from this world
And attains this Pranamaya self, this Manomaya self,
This Vignanamaya self, and this Anandamaya self;

That Brahman of Eternal Bliss is the One from whom
the human speech
Along with the all-intuiting Mind is repelled un-attaining
the lore.
The wise one cognising the true nature of that blissful
Entity,
Remains ever unafraid, The dismal questions—why
have I not
Performed acts beneficial and good and why have I
ever
Performed acts sinful?—Will not agitate the mind of
that wise One.
Whichever wise one perceives this he will ever feel his
inner Atman firmly;
Whichever wise one knows this, that very person
absorbs
Both Virtue and Sin within his all-absorbing Atman,
and consolidates the Atman.
Bhrugu Valli

1

Bhrugu, the son of Varuna, approached his father
And desired him to teach him the lore of Brahman.
Varuna expounded to his son all that is to be known.
The means to attain Brahman through a perfect knowledge
Of food, the sustenance of all life; Prana, the life-breath
And the sensory organs - eye, ear and mind - the doorways leading to Brahman.
Varuna preached to his son that seminal Principle From whom all the living are born, and by which the living thus born
Exist, and in which on completion of life on the earth are finally absorbed

2

The truth that is to be known of all is that Food, the sustainer of all life, is Brahman. Are not the living born of food? Are not those born thus exis. by food?

Are they not finally dissolved because of food?

9. The Bhruguvalli introduces the Seeker after Brahman to a dispassionate and lucid explanation of the Brahman through practical, systematic method, Penance is the medium through which this spirit-lore relating to Brahman can be attained and not by intellect. This is made clear even in the opening Akhyayika. "Thapas" or penance is described as the undivided concentration of both mind and senses (such as eye, etc.) on a spiritual goal.
Having learnt the lore that Brahman is identical with Food, 10

Once again Bhrugu approached his father and desired him again to teach him the lore of Brahman. Varuna urged his son to learn more decisively of Brahman by penance. He explained that penance is Brahman. Accordingly Bhrugu did penance sternly.

3

Are not all the living born of Prana? Do not the born exist because of Prana? Do they not finally fall to dissolution because of Prana?

Hence the source of all life, Prana, is itself Brahman holy.

Having conceived of Brahman thus, Bhrugu once again approached his father and asked him to preach to him the lore of Brahman beyond all doubt. Varuna urged his son to learn of Brahman more certainly by penance proper, and he explained that penance is Brahman. Bhrugu, accordingly once again, did stern penance.

10. Food “Annam” is the sustainer of life. When the spark of life is fed by Annarasa, the senses, the mind etc., do their functions normally. Hence “Annam” is identified with Brahman.
Are not the living born because of Mind? Do not the born exist
Because of Mind? Do they not finally fall to dissolution
Because of Mind? Hence it is the Mind itself that is Brahman holy.
Bhrigu, still in the horns of a dilemma, approached his father
And asked him to preach to him the lore of Brahman.
Varuna counselled his son to learn clearly of Brahman through penance.
And he explained that penance is Brahman holy.
Accordingly Bhrigu once again did stern penance.

Are not all the living born of Wisdom? Do not the born exist because of Wisdom?
Do they not finally fall to dissolution because of Wisdom
Hence Wisdom itself is Brahman; and thus identifying Brahman with Wisdom,
Bhrigu once again approached his father, and asked him to explain to him the lore of Brahman.
His father counselled him to learn fully of Brahman through penance;
And explained to him that penance itself is Brahman
Accordingly Bhrigu did penance stern once again.

Are not the living born of Ananda? Do not the born survive because of Ananda?
Do they not finally fall to dissolution because of Ananda?
Bhrugu, the son of Varuna, conceived of Brahman finally as Ananda, Eternal and celestial. This divine lore taught by Varuna was well learned by Bhrugu who realised that the embodied transcendent Brahman as Ananda is situated in the unbounded space in the interior of the heart.

Nobody should disdain and scorn food which is Brahman. Let this be the holy principle of conduct. Life is food; Body is sustained by food and body is the foundation of life. Body is dependent on life and life is dependent on food.

The one who knows this is firmly founded in true knowledge. Any one who adores food as Brahman obtains ample food. And becomes the possessor of food, of cattle innumerable, Of progeny extensive, of radiant light divine And is distinguished by immense fame and renown.

Nobody should spurn at or reject food--This he should make A constant custom. Water is food; Light is the basis of food. Light is conjoined with water and water is conjoined with light. And both are conjoined with food.
Food should be earned in ample measure. That is a duty. Is not this earth the source of food? Earth is located in space, and space is located in the earth and both these elements are conjoined with food. He who realises this truth alone is really wise. He who adores food as Brahman will obtain unlimited food. He becomes the possessor of food, of cattle innumerable, of progeny extensive, of radiant light divine and is conspicuous in fame and renown.

If ever a guest, craving for food, comes to stay in the house, he should not be barred out. Such is the duty. Therefore food is to be earned amply by any method that conforms with the laws of piety and rectitude. People may accost the guest calling at a house with the invitation: "Food is got ready". And as soon as the guest desires, without intercession whoever will give him food, such a one in good time earns food; whoever treats the guest with moderate and dilatory service and says "the food is being got ready," such a one earns food only midway in life.
Whoever gives food rather hesitatingly late to the desiring guest
Such a one shall earn food late in old age. One that knows this lore
Is wise. Brahman should be worshipped as the one located in speech
In the form of present security; as the one located in Prana and Apana breath as present and future security,
As labour in the hands, as motion in the feet, as excretion in the anus.
Such is the adoration of eternal Brahman on the human Adhyatmika plane.
Again Brahman is to be adored as sumptuousness in the showers of rain,
As energy in the flash of lightning, as fame in the cattle wealth,
As light in the scintillating stars, as the Seed of race’s immortality in the Progeny,
pleasure in the organ of sex.
Brahman is to be adored as all-pervasive principle, preeminent in space.
And such a worshipper becomes endowed with preeminence.
He is to be worshipped as the Magnificent one; and
The worshipper becomes endowed with magnificence.
He is to be worshipped as the principle of Intellect,
And the worshipper becomes endowed with the faculties of Intellect;
He is to be worshipped as reverend and magnanimous
And the worshipper becomes endowed with all the desired pleasures.
He is to be worshipped as ever-expanding Brahman
as the preeminent of all that is preeminent,
Mightiest of all the mighty in cosmos; and
The worshipper thereof achieves preeminence in the world,
Brahman is to be worshipped as the all-absorbing
unity like the wind that absorbs the two entities,
And the worshipper thereof will have all his foes,
that despise him, perish.
Such a worshipper leaving this world at his demise
will attain the Annamaya
And then simultaneously Pranamaya, Manomaya,
Vijnanamaya selves,
And finally attain the Bliss Infinite known as
Anandamaya, and the state of Eternal Brahman.
Though he moves through the world of day to-day
existence.
Enjoying, according to his wish, the felicity provided
by food
Identifying himself with the world at large, and
reaching the lore of Brahman in the world,
Expounding the mystery of the Inscrutable Beyond to
the others, for he has himself
Attained what is to be attained, he chants the
following homily:
"Though I am in reality the attributeless and non-dual
Atman,
I am becoming both the Food and the Enjoyer of
food,
I am the source of food and the provider of food,
And all that is included in Food.
I am the one that was born prior to all the Devas;
I am the source of the Amrita; whoever gives Me,
the life-supporting Food,
To the guest who craves for food, whoever adores
Me as all-sustaining Food,
To such a one I give protection at all times,
Whoever does not give Me in the form of food to
the guest
And eats all by himself, such a one I am eating;
I am destroying this cosmos, the dwelling place of all
those that have life;
My effulgence is Suvarna Jyoti.”

11. This long passage defining Brahman as the indwelling and all-pervasive spirit is an exegesis of the precept that is fundamental to all enquiry after Brahman. That Precept is “Tatsrîstwa, Tadevanupravisat”. The cosmos in Isavasyam. There is no dualism between the cosmos and Brahman. Every atom of the manifest cosmos is Brahman. In order to bring out this identification, Brahman is said to be everything that is part and whole of cosmos. This is a positive attitude different from the negative attitude contained in “Neti, Neti” “That is not it”.
NARAYANA PRASNA

1 (a)

Brahman is more extensive than all the extent of the Oceans limitless.
He is loftier than Meru, the that is loftiest;
He is greater than whatever is greatest
On the earth; mightier than whatever is mightiest in the world of the Devas.
He pervades through all the objects of light in the form of the spark of Life.
He permeates the womb of creation as the all-ruling power.

1 b)

That which is the Effective Cause of all this vast creation,
And into which the created cosmos finally dissolves and is absorbed;
On which all the mighty divinities presiding over cosmos
Exist dependent; that which was in the past
That which is in the present, that which will be in the future-
That alone exists for ever as the final cause, formless, eternal and all-surpassing space illimitable.
That by Which space, world of light and earth
Are permeated, and by Whose stern discipline
The sun saturates the universe with light and radiation;
Whom the learned identify as the warp and woof of cosmos
And find in the intimate depths of the Oceans
"That" is the Eternal, Supreme One and Source of
all that has birth.

1 (d)

"That" is the source from which the beginning of all creation has taken place,
All the life has originated in the water, and arose extensively on the earth;
Which has pervaded the medicinal herbs including those that yield food
For the living; and which has lain permeating in Man's race and all animals.
And as the Moving Force has entered all the mobile and immobile objects in cosmos.

1 (e)

There is nothing more minutely atomic than that Brahman
Which is beyond all that is Beyond; Supreme of all supreme entities,
The Entity indefinable and inscrutable but perceptible in myriad shapes everywhere
In cosmos, without all beginning and quite antagonistic to primordial darkness.
That Brahman alone is Fact; that alone is Verity.
That alone is all activities beneficial, the Womb
transcendental of cosmos;
The Womb of which all the various creatures of cosmos
are born
And are being born and That which sustains the
manifold creation.
That is the Fire, that is the Wind; That is the Sun;
that is the Moon
That is the Effulgence; that is the Sap Immortal;
that is the Water;
That is Brahman, the Progenitor of all the races of
creatures in the universe.

All the Nimeshas Kalas, Muhurtas, Kashthas. 12
and day and night
Have been born of that eternal Brahman. From
Him have arisen
The fortights, the months, the seasons, the years
and the aeons.
He has milked the earth from the udders of the
Ocean; even thus
He has drawn both the world aloft and the Suvarloka.

12. One kastha is equivalent to eighteen Nimeshas.
One Kala is equivalent thirty Kashthas; thirty
Kalas are equivalent to one Kshana; twelve
Kshanas are equivalent to one Muhurta. Thirty
Muhurtas are equivalent to one day
No one can perceive this Brahman in concrete form
Of such dimensions as height, depth and breadth;
Nor as one who has the middle; nor identify Him by
any designation.

Hence is He known express’ly as Mahadyasa; the
image of Him

Does not reflect from the eyes of anyone; this Brahman
cannot be perceived by the eye.

Those who cognise Him in the inner space of the Soul
With the supreme Mind, diverted from sights mundane
and ordinary,

Alone intuit Him, and such sages are immuned from
bonds of Death.

1 (1-m)
That Brahman, the primordial Entity has arisen
from the water,

And from the sap of the Earth and from Him has
arisen the preeminent creator,

Thwasta, who has created the cosmos even from his
own body

And pervades that cosmos; and that cosmos, arising
from Purusha,

Has come into being at the beginning of all Time.

That creator

Has brought forth in ample measure different
creatures of different shapes

And has assigned distinct names to them by which
they are called.

He is the Preeminent who possesses the brightness of
the sun

He is remote from all tenebrousness. I know this

Purusha and anyone who knows Him
Will attain Immortality even in this world and there
is no other known path to Immortality.
This Purusha, the Progenitor of the human race, pervades the interior of cosmos; though unborn, he appears to have been born in manifold shapes of creatures. The perseverant seer wise and prophets fully realise that he is the Womb from which all cosmos has sprung; the wise Creator as well as sages such as Marichi ever long servidly to attain full knowledge of Him. This Purusha radiates energy for the sake of the Devas.

He is the wise Mentor leading the Devas and is the Power more ancient than the Devas. Obeisance to that Brahman, the Self-Effulgent and Puissant.

On being endowed with the spiritual light of gnosis by Brahman, the Devas, even at the inception of creation, addressed a hymn to that Brahman.

"Whichever prophetic seer of Brahman knows Him to be what He is, to such a seer the obedient Devas lackey as mere servants".

The goddess of Modesty and the Goddess of Wealth are your consorts; Day and Night are your sides; the starry orbs constitute your Resplendent Body; The Aswini deities are your Wide-open Mouth. Grant to us all the benevolences desired and all the worldly wealth extensive.

And all the blissful objects requisites."

Peace, and Peace be to all!

Om Tat Sat
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