

CHAPTER- 2 PHILOSOPHY OF THE UPANISHADS

Chapter scheme.

2.1 Origination of the concept of Hinduism.

2.2 Meaning of Veda.

2.3 The Vedic Literature.

2.3.1 Samhita.

2.3.1(a) Rig Veda.

2.3.1(b) Yajur Veda.

2.3.1(c) Sama Veda.

2.3.1(d) Atharva Veda.

2.3.2 Brahmanas.

2.3.3 Aranyakas.

2.4 Teachings of the Vedas.

2.5 Vedanta (Upanishads).

2.5.1 Isa Upanishad.

2.5.2 Kena Upanishad.

2.5.3 Katha Upanishad.

2.5.4 Prashna Upanishad.

2.5.5 Manduka Upanishad.

2.5.6 Mandukya Upanishad.

2.5.7 Taittiriya Upanishad.

2.5.8 Aitareya Upanishad.

2.5.9 Chandogya Upanishad.

2.5.10 Brihadaranyaka Upanishad.

2.5.11 Svetashvetara Upanishad.

2.6 The Concepts of the Upanishads.

2.6.1 Brahman.

2.6.2 Brahman and Isvara.

2.6.3 Brahman and Atman.

2.6.4 Creation of the Universe.

2.6.5 Maya or Avidya.

2.6.6 Jiva.

2.6.7 Karma.

2.6.8 Rebirth.

2.6.9 Liberation and the means of liberation.

CHAPTER- 2.

PHILOSOPHY OF THE UPANISHADS.

2.1 ORIGINATION OF THE CONCEPT OF HINDUISM :-

The word 'Hindu' is derived from the Sanskrit word 'Sindhu' which is the name of a river running across the northern boundaries of India. This name was mispronounced as 'Hindu' by the ancient Persians, hence, all people living on the other side of the river Sindhu were called by them as the Hindus. However if this derivative meaning is taken into consideration, then it will cover not only the Hindus proper, but the Mohammedans, the Christians, the Jains, and also the other people who live in India.

That is why if the word 'Hinduism' is taken into consideration from the religious point of view, then the better word for it would be 'Vaidic Dharma' which means the religion based on the teaching of the Vedas. This is also known as 'Sanatana dharma' which means the eternal law, the eternal faith, the eternal religion. As a religion Hinduism is unique in many ways:

First of all, It has no founder who has started this religion. It does not owe its origin to any historical personage or prophet. It is not based upon the teachings of a single preceptor but on the collective wisdom inspiration of the seers, who were not merely well-versed in scriptures but spiritually enlightened.

Secondly, Hinduism does not stand for any definite conception of God. It comprises of non-dualism, qualified monism, pantheism, panentheism, monotheism and animism. Even those who are monotheists do not have the same concept of God.

Thirdly, Hinduism does not believe in a single path to reach the God. A man can choose any path that suits him. Just as different rivers meet the ocean, all chosen paths lead to the same goal.

Fourthly, Hinduism does not prescribe any common prayer for all the Hindus. A Hindu prayer may include Vedic hymns, non Vedic verses, meditation, rituals or intellectual contemplation.

fifthly, there is no common scripture for all the Hindus. Vedas being the basic source, there are other sources also like the Puranas , Agamas etc.

2.2 MEANING OF VEDA :-

Since the Vedas are the basic source of all the Hindu scriptures, and the earliest documents of the human race we still retain, let us try to understand the proper connotation of the word 'Veda'. The word Veda comes from the Sanskrit root 'vid' which means 'to know'. Thus Vedas means the repository of knowledge. However, unlike the other relative knowledge of the world, this knowledge is eternal, meaning it is neither confined in time, in principles, nor books, nor in any person. Vedas are called *Anadi*, which means without a beginning in terms of time. That is to say, anything previous to it or older than it does not exist and it has existed in all times. They are *nitya*.

By definition, the Vedas are *Apourusheya* or of non-human origin. '*Pourusheya*' is the work of man. The seers who have 'found' or discovered the Vedas are only the *Mantra Drastas* or the seers of the mantras, and not the *Mantra Kartas* or the composers of the mantras. When Newton, Einstein and the other famous scientists are said to have discovered the scientific laws, it only means that they have understood the laws already in operation and made them known to the world for the first time. Discovery of America by Columbus only means that he brought the place into notice of the

whole world. Likewise, the seers cognized the mantras already in existence, and made them known to the world. Since the seers discovered them, their names were associated with the mantras.

Here one thing should be kept in mind that the word 'Mantra Drasta' should not be taken to mean physical experience but the spiritual experience of the Rishis. At the highest level of concentration the Rishis felt the sounds of Vedas which left an impact on them.

Now a question may arise if the seers were the discoverers of the mantras where did they exist before discovery? Moreover, What is the relationship between the Vedas and God? If it is understood that God created the Vedas before He created the world, then it would imply that there was a time when the Vedas did not exist. This would also discredit the epithet of *Anadi*.

However this confusion is cleared by Veda itself. Brihadaranyaka Upanishad says that the Veda in the Rig, Yajur, Sama, and Atharva are forms of Ishwara's breath. Just as we cannot exist without breathing so the Vedas are the life breath of the Paramatma or the supreme self.^[1]

In this sense the Vedas and Ishwara can be understood to have been co-existed. In Bhagavad Gita, also, Lord Krishna calls Himself as the one who knows all the Vedas—Vedavit not as Vedakrit.

'...vedais ca sarvairaham eva vedyo

vedantakrd vedavid eva caham.' (Bhagavad Gita XV 15)

'...I am indeed He who is to be known by all the Vedas. I indeed (am) the author of the Vedanta and I too the knower of the Vedas'.^[2]

Now the question arises that if the Vedas are not the creations of God how and where it pre-existed. Vedas are the eternal laws and existed as vibrations and sounds.^[3]

If the origin of phenomenal existence is traceable to vibrations and sound, then it stands to reason that the same vibrations and sound can correct the erring forces of nature and cleanse the mind of

improper thoughts. The Vedas are merely such vibrations and sounds. It is possible for controlled breathing through yoga to establish rapport with the Cosmic Breath and perform beneficial acts for general, as well as individual well being. Just as electromagnetic waves are converted into sonic sound waves, cosmic vibrations became audible to their ears. The Rishis became aware of these vibrations during some specific yogic state of mind, and they gave these to the world as Veda mantras.

The Vedas are called 'Sruti' or that which is heard. Without being recorded in writing, the Vedas have been passed verbally from one generation to another by the Guru-Sishya (master-disciple) tradition. That is why The Vedas are also known as Amnaya and Nigama. Amnaya is what is learnt by repetition and reflection. Nigama implies a settled text handed down from beginningless antiquity.^[4]

Again, the question arises, why was the Veda not written down so that it could be read and learnt?

One reason may be that some sounds do not lend themselves to be accurately reproduced phonetically for they fall in between two syllables, and there are many such sounds in the Vedas. These can only be transmitted orally. In addition, the Veda mantras have to be recited in a certain specified cadence or rhythm (to produce the necessary vibrations). Each letter must be uttered correctly within the Parimana, or duration in time, as laid down. Again, there are rules as to the pitch of the sound—high, middle or low. The high, low and middle pitches are respectively called 'Udattam', 'Anudattam', and 'Swaritam'. If these are in the proper places, then the sound is said to be Swara Suddha, having tonal purity.^[5] In the radio, to get a desired station, it is necessary to ensure perfect tuning, for a slight change in wavelength gets us to a different station. So is the case in Vedic chanting. The Swara or pitch and amplitude of sound should be perfect, for change in the chanting of

the Veda mantra produces a different effect. It might be for this reason that it has been stipulated that Vedas should be learnt through the ear from a guru. Five kinds of devices were adopted to keep Vedas from becoming corrupt, viz., Samihtapatha, Padapatha, Kramapatha, Jatapatha and Ghanapatha. On account of this method, the Vedas are kept intact till now.^[6]

But the real reason for calling the Vedas the Sruti is that sounds that are inaudible to ordinary men were indeed heard by the Rishis. They cognized the mantras within themselves during high states of Dhyana. These were then passed on by them to the disciples as they were heard by them.

2.3 THE VEDIC LITERATURE :-

The Vedas are four in number, Rig, Yajur, Sama and Atharva. The first three agree not only in their name, form, and language, but in their contents also. Of them all the Rig Veda is the chief. They contain within them the inspired songs which the Aryans brought with them from their earlier places as their precious possessions. The Sama Veda is a purely liturgical collection. Much of it is found in the Rig Veda and even those hymns peculiar to it have no distinctive lessons of their own. They are all arranged to be sung at sacrifices. The Yajur Veda also serves a liturgical purpose it is a collection made to meet the demands of a ceremonial religion. The Atharva Veda for a long time was without the prestige of a Veda. A different spirit pervades this Veda which is the production of a later era.^[7]

Vedas were, in those days, in a mixed and conglomerate state, like flood waters. Every school had its own method of recitation and because of this it was known as a different Sakha. Only the ancient sages, being endowed with great mental and physical ability, had the capacity to grasp all of it. With the passage of time these divine

yogic powers diminished. Need arose to make the Vedas more compact to facilitate the study of the future generations. This task was taken up by Badarayana , who was also known as Krishna Dvaipayana. Sources say that he was learned in all the 1180 Veda Sakhas. He divided the Sakhas into four major groupings each with a number of Sakhas. These four major groups are now known as the four Vedas.^[8]

It is a controversy whether Badarayana and Veda Vyasa is the same person, but according to one view since the word Vyasa means an essay or composition and Since one subject was separated from the rest and taken up for detailed study and since the numerous Veda Sakhas in existence were thus classified and arranged subject wise, Krishna Dvaipayana came to be known as Veda Vyasa or codifier of the Vedas. He considered that it would be adequate if a person learnt to recite one of the several Sakhas of the four Vedas and performed the karmas prescribed under them. He entrusted the work of propagating the four Vedas, and their Sakhas to four of his disciples. The Rig Veda Sakhas were given to 'Paila', the Yajus Sakhas to 'Vaisampaayana', the Sama Sakhas to 'Jaimini' and the Atharva sakhas to 'Sumanthu'. These four, besides being disciples of Veda Vyasa, were great sages in their own right.^[9]

The Vedic literature is divided into four groups; the Samhitas, the Brahmanas, the Aranyakas, the Upanishads. Each Sakha contains its own Samhita, Brahmana, Aranyaka, and Upanishads. Though in the broad sense all the four groups comprise of the Vedas the Samhitas are referred to as the Vedas proper. By Veda Adhyayana we mean recitation of the Samhita portion.

2.3.1 Samhita:-

Samhita means that which has been collected and arranged. It brings out the purport of a Veda in the shape of mantras, or hymns, systematically arranged. Hymns are addressed to different gods like

Agni, Varuna, Indra and so on. Hymns are prayers either in the form of laudation, where the lord is glorified for his heroic deeds, or in the form of propitiation, where the god is appeased of wrath.

2.3.1(a) Rig Veda (Rik Samhita):-

The whole of Rig Veda is only in rig or hymn form extolling different Devatas. Each Rik is a mantra generally of four lines, some times of three or two lines also. These Riks are composed in several meters like, Gayatri, Anushtubh, Jagati and Tristubh. A number of Riks constitutes a 'Sukta' or hymn. Rig Veda contain more than ten thousand Riks or 1028 Suktas or collection of hymns.^[10]

It is divided into eight Astakas, each having eight Adhyayas, or chapters, which are further subdivided into Vargas or groups. It is sometimes divided into ten Mandalas or circles. The latter is the more popular division.^[11] These hymns are attributed to several Rishis or seers such as Guatama , Kanva, Vashistha, and so on. They are addressed to the Devatas, or the Vedic Gods and Goddesses, like Indra, Varuna, Agni, Surya, Vayu, Aditi, Prajapati, and so on. The exact pronunciation of the hymns has the power to appease the Devatas. The Rig Samhita begins with a Sukta on Agni and also ends with it. Agni occupies a prominent place in the worship of gods. He is the ruler of sacrifices, and also the messenger and mediator between earth and heaven. He brings the other gods to worship, and bears the oblations to Gods in heaven. Gods cannot enjoy oblations without Agni's help. There is no priest more skilled than Agni in worship. The first hymn of the Rig Veda Samhita says : -

" We worship the adorable God , the high priest of cosmic activities, the divine, the one who works through the eternal laws and who feed and sustains all that is divided luminous."^[12]

2.3.1(b) Yajur Veda:-

The word Yajus is derived from the root 'Yaj', which means worship. The chief purpose of Yajur Veda is to give the mantras in Rig Veda

appearing in the form of hymns a practical shape in the form of Yajna or worship. Thus it serves a liturgical purpose.

2.3.1(c) Sama Veda:-

It is called the Veda of songs. many of the Riks or mantras in the Rig Veda are set to music in melodious hymns in Sama Veda. For chanting the Rig Veda mantra, the Sama has set the mantras to music with lengthened notes.

2.3.1(d) Atharva Veda:-

The Atharva Veda appears to be a compilation of mainly three Rishis, Atharvan, Bhrigu and Angiras. This Veda contains many type of mantras designed to ward off evil and hardship and to destroy enemies. It is the basis of the development of Ayurveda, which evolved in a later period.

2.3.2 Brahmanas:-

The Brahmanas are the commentaries of the Vedas. They were not revealed to the seers. On the contrary they were propounded by the seers in prose form.

Though the Brahmanas are not so philosophically developed they have a great historical value, because the real meaning of the Vedas could be understood only through these Brahmanas.

2.3.3 Aranyakas:-

'Aranyakas' literally means the literature of the hermits and for the hermits. These are, generally, the concluding portions of the Brahmanas. This part of the Vedic literature mark the shifting of the emphasis from the ritualistic to the philosophical thought. Here the authors wanted to find out the real significance of the ritualistic activities. The rational and the imaginative seers tried to seek the meanings of the rituals in the field of some mystic understanding.

2.4 TEACHINGS OF THE VEDAS:-

One of the fundamental teachings of the Vedas is that God is Monotheistic in nature. Though the early Vedic people worshipped many gods like Agni, Varuna, Vayu, etc. yet they can be considered as the many facets of the same god. There are several hymns which corroborate this fact. One of the hymns of the Rig Veda says, "ekam sat vipra bahudha vadanti" 'The One Real, the wise declare as many'. (Rv 1. 164. 46) Again it says "Purusa evedam yad bhutam yacha bhavyam" 'Purusha is all this, all that was, and all that shall be' (Rv X 90). There are, even, others which says 'Aditi, the Boundless, is the sky, the air, the mother, the father, the son, all the gods and all the men, all that is, all that was and all that shall be'. (Rv I. 89. 10). 'He is the Custodian of the Rta(truth), the binding Soul of the universe, the unity-in-difference in the cosmic and the moral order'. (Rv X. 190. 1). Atharvaveda says "tameva vidvan na bibhaya mrtyor atmanam dhiram ajaram yuvanam", 'Desireless, self-possessed, immortal self-proved, ever full of Bliss, inferior to none, ever-young and everlasting is He, the Soul of this universe; through His knowledge alone can one spurn death'. (Av, X. 8. 44). Aitareya Aranyaka says 'The same Real is worshipped as Uktha in the Rk, as Agni in the Yajuh and as Mahavrata in the Sama.' (Aitareya Aranyaka, III. 2. 3. 12).

Moreover, though the different gods are addressed in the different hymns, each of them are extolled to supremacy. Gods like Varuna, Indra, Agni, Vishwakarman, were looked upon as the authors of the universe. Though Max Muller has coined a special term "henotheism" for it, yet the term Henotheism suggests a negative aspect. It means extolling of one to the exclusion of the other. This definitely cannot be the spirit of the Rig Vedic people. Dr. Radhakrishnan says "The one supreme god of the monotheism is not the denial of the other gods, as suggested by the term

'henotheism' of Max Muller. All the gods stand side by side, though for the moment only one holds the highest position, he is the composite picture of all the others. The personal peculiarities of all other gods are dissolved into one supreme who is considered the god of all functions."^[13]

Another teaching of the Vedas is the concept of Rita. The term 'Rita' literally means 'the course of things'. At first it indicated the physical regularity of the sun, the moon, the alterations of the day and night. Eventually, the meaning of the Rita assumed a change. The cosmic order became the moral order which even the gods could not transgress. Thus sometimes 'Rita' and 'Satya' are treated as one.

Whatever meaning the word Rita might have assumed it can be said that this concept worked in support of monotheism. Variety in nature may demand many gods, but if the whole nature is working according to a unitary law then a single god is needed, who himself being uncreated, is the custodian of this law. Not only that self surrender is possible only if there is one god.

With this, the position of Varuna transformed, from the custodian of the physical order, into the custodian of moral order. He became the 'Supreme God', or the divine ruler of monotheism. Apart from Varuna, Agni, Indra, Visvakarman, the maker of the world, assumed this supreme position. Brihashpati, Prajapati, the lord of all creatures, and Hiranyagarbha, the golden god, were also extolled to this supreme position. The following translation of the hymn attributed to Hiranyagarbha considers him to be the supreme ruler of the whole universe.

"Hiranyagarbha existed in the beginning; as soon as he was born he became the sole lord of the created world. He supported the earth and also this heaven. What god shall we serve with an oblation?

"What god, who is the giver of life and strength, to whom all gods belong and whose command they obey, whose shadow is

immortality and whose also the death, shall we serve with an oblation?

“What god, who became the sole king of the breathing, winking and moving world by his greatness, and who rules over this two-footed and four-footed creation, shall we serve with an oblation? {Rv.91 (10.121)}.”^[14]

‘Rina’ or indebtedness is another concept of the Vedas. Man owes indebtedness to Gods, seers, forefathers and so on. According to the Vedas there are three kinds of indebtedness (Rinatraya)—indebtedness towards the Gods(Deva Rina), indebtedness towards the seers(Risi Rina), and indebtedness towards the forefathers(Pitri Rina). Gods give us many things and their indebtedness is fulfilled by offering oblations through sacrifice. The seers have left behind them rich heritage and culture and their indebtedness has to be fulfilled by studying this tradition and handing over to the next generation. Indebtedness to our forefathers has to be fulfilled by becoming a householder and begetting progeny.^[15]

Because of the heterogeneous nature of Rig Vedic hymns we can discern different strata of thoughts in it. These thoughts seem to be the thoughts of the different successive generations of thinkers, though the word ‘succession’ should be taken in the logical sense of the term rather than in the chronological sense.

In the first stage of the Vedic religion we find hymns consisting of simple, prayers addressed to different gods or Devas, which meet the growing wants or the fundamental needs of the human heart. The word ‘Deva’, meaning the bright, was attributed to the striking phenomena of nature. However the hymns were not only simple and unsophisticated in nature, in fact they were impassionate and poetic utterances of the primitive souls. The people, being poetic in temperament, loved nature with the intensity of feeling and force of imagination. They were enchanted by the beauties of the sky and

the wonders of the earth, and eased their musical souls of their burden by composing hymns.

In this stage, we also find the emergence of the utilitarian deities like Indra. Dr Radhakrishnan says 'Parjanya was the Aryan sky god. He seems to have become Indra after the Aryans entered India, for Indra is unknown to the other members of the Aryan family.'^[16] Though in the beginning Indra was the god of clouds, rain and thunder later he assumes the position of the god of battles, since the Aryans were continuously engaged in war with the natives of India.

In spite of the heterogeneity in the field of worship it can be said that monotheistic idea prevailed. Deification of different natural forces or the emergence of the newer gods is not contradictory to the monotheism. Today also we have many sects of Hinduism like Shaivism, Vaihsnavism, Ganapatya, etc. but that does not nullify the concept that God is one. According to some philosophers, however, this monotheism is far from today's concept of the term. To this effect Dr. Radhakrishnan says "There is no doubt that sometimes the several gods were looked upon as the different names and expressions of the Universal Being. But this monotheism is not as yet the trenchant clear-cut monotheism of the modern world."^[17]

In the second stage of the Vedic religion we find hymns which give detailed and scientific description of the various ritualistic performances. These are the hymns which belong to the later formal and conventional age of the Brahmanas. Swami Chinmayananda aptly describes these to be the techniques to restrain the overwhelming poetic heart. He says "Since in its uncontrollable adolescence and youth, the human mind must, necessarily, entertain passions and desires, the Great Rishis found a distinct technique by which these tumultuous stormy passions can be conserved,..."^[18] Sacrificial ideas developed in this stage, and is

considered to be the most important form of worship where offerings are made to appease God.

However, the monotheistic idea of god failed to satisfy the later Vedic thinkers. The question arose as to whether God created the world out of his own nature without any pre-existent matter or through His power acting on eternally pre-existent matter. God cannot be a transcendental ruler, for that cannot explain the world. Sages were always in search of some principle which would explain the whole universe. Philosophical questions like, what is the origin of this universe, how did it come into existence etc. racked their brains.

Nasadiyasukta can be considered as the forerunner of the monistic thought, where the Vedic sages were able to reach the One beyond the categories of thought, the Impersonal Absolute. The translation of this hymn, as given by Griffith, runs as follows:

“Then there was not non-existent, nor existent:

There was no realm of air, no sky beyond it:

What covered it, and where? and what gave shelter?

Was water there, unfathomed depth of water?

Death was not then, nor was the aught immortal:

No sign was there, the day’s and night’s divider.

That one thing, breathless, breathed by its own nature:

Apart from it was nothing whatsoever.

Darkness there was : at first concealed in darkness,

This all was indiscriminate chaos.

All that existed then was void and formless:

By the great power of warmth was born that unit.

Thereafter rose desire in the beginning.

Desire the primal seed and germ of spirit.
Sages who searched with their heart's thought discovered,
The existent's kinship with the non-existent.

Transversely was there severing line extended :
What was above it then, and what below it ?
There were begetters, there were mighty forces,
Free action and energy up yonder.

Who verily knows and who can here declare it ,
Whence it was born and when comes this creation?
Gods are later than the world's production,
Who knows then whence it first came into being?

He, the first origin of this creation,
Whether he formed it all or did not form it,
Whose eye controls this world in highest heaven,
He verily knows it or perhaps he knows not.”(Rv. X. 129. 1-7.)^[19]

The above hymn is a venture towards the Primal Cause of the entire universe, the reality underlying all existence. It is the first flash of the Indeterminate Absolute. The main feature of this hymn is that it tries to derive the entire existence from a single cause which, however, is not extrinsic to it, but is in an indescribable state. The sensible world is the spontaneous unfolding of this supra-sensible First Cause. The hymn describes the creation of the world in three distinct stages. In the beginning there was nothing but an 'unfathomed depth of water'. This cannot be characterized as either existent or non-existent, either day or night or, either death or immortality. The only description that could be given of this stage is "void", "formless", and "indiscriminate chaos". Only , 'That one thing, breathless, breathed by its own'. This is described by some philosophers as the energy in its finest form. From this

Indeterminate Absolute, by the great power of “tapas” that unit “tad ekam” was born. Dr. Radhakrishnan explains it as the ‘first fact of affirmation’ or ‘the positing of primal “I”’.^[20]

In the next stage we are told about the rise of Kama or desire which is called the seed of the mind, in this Ekam. The wise sages, after searching their hearts, discovered the relation of the evolved world and the un-evolved world to be this desire or the creative element of mind.

‘The third stage is recorded in the verse five ;it consists in the Ekam becoming twofold, so that it assumed the procreating form above and the sustaining form below, with a connecting cord or bond uniting them together for creation. Hereafter the creation followed its natural course...’^[21]

However, the indeterminate Absolute of the Nasadiya Sukta might have developed into the Cosmic Being or “Purusha” of the Purusha Sukta. According to this Sukta “creation comes out of the sacrifice of Purusha, the Supreme Being manifested as the countless starry systems with heads eyes and feet stretched out in the outer space.” The first four Richas of this Sukta describes Purusha as He is. He not only pervades the whole world but also transcends it. The translation of the first verse, as given by H .D. Velankar, runs as follows:

“The Purusha was thousand-headed, thousand eyed and thousand footed; having covered the earth on all sides, he stood beyond it to the length of ten Angulas.”^[22]

The third verse explains how Purusha pervades everywhere.

“Thus far extended is his greatness and greater than this is the Purusha himself; a quarter of him is all the creatures; three quarters of him are the immortals in the heaven.”^[23]

There are verses in the Sukta which shows how the entire Universe evolved out of him. The fifth, sixth and seventh verses describes a sacrifice. It is said that from the unborn Purusha ‘Viraj’ was born

and from Viraj a second Purusha arose. The gods who, themselves, are parts of the Purusha, sacrificed this second Purusha as the oblation, and from this sacrifice everything in this world evolved. In this regard the ninth verse says:

“From that sacrificial offering which offered everything the Riks and the Samans arose; the metres arose from it and so did the Yajus”.^[24]

All kinds of animals were born of him. The eighth verse says :
“From the sacrificial offering which offered everything, clotted butter became collected; he turned that into animals which move in the air and in the forest and (those) that live in a village.”

“The horses arose from it and all those that have two rows of teeth. The cows arose from it, the goats and the sheep sprang from the same.”^[25]

From it evolved the four Varnas.

“His mouth became Brahmana; his arms were made into a Ksatriya. His thighs became that which is Vaishya (and) the Sudra arose from his feet.”^[26]

All the natural forces were born of him.

“The moon was born from his mind, the sun was born from his eyes; Indra and Agni arose from his mouth and Vayu from his vital breath.”^[27]

The above hymn describes Purusha as the Cosmic Being. Whatever exists is nothing but the Purusha. He is the only existent being. It is this Purusha who has transformed himself into the Universe. The word “sacrifice” signifies this transformation. The entire hymn shows the organic connection between the whole universe and the cosmic Being. His limbs have transformed into each aspect of the universe. In the first verse the Purusha has been described as the “thousand-headed, thousand-eyed and thousand-footed”. The fourteenth verse show how the different natural forces like the sun, the moon, Agni, Vayu, and so on are the transformation of this

Purusha. The heaven came into being from his head, the earth from his feet, the moon was born from his mind, sun from his eyes. Indra and Agni from his mouth and while the quarters or directions from his ears. The concept of Varna came out of Him, even knowledge in the form of Rik, Sama and Yajur is also the gift of god. Thus the above hymn describes this universe as an organic whole, and the Purusha or Cosmic Being as both an immanent and transcendental reality. He pervades the entire universe and yet not exhausted by it. The Upanishads have developed this Purusha into Brahman.

2.5 VEDANTA (UPANISHADS):-

The thought which budded in the Vedas have bloomed in the Upanishads.

The term Vedanta is made of two words 'Veda' and 'Anta'. One of the meanings of the word 'anta' is 'end' and according to this meaning Vedanta means the physical end of the Vedas, our sacred scriptures. So Upanishads, physically appearing at the end of the Vedas make up Vedanta. But in Sanskrit 'anta' also means knowledge or vision. Taking this meaning into consideration 'Vedanta' also means the vision of the Vedas or the culmination of the Vedas. The essence of the Vedas, as we have seen, is the truth which remains the same at all the time at all places under all the conditions. Thus, by Vedanta ,we mean the vision of truth. It is not particular religion, neither is it a set of values, it is not a particular mode of life, it does not even mean the body of words called Upanishads, but the vision that these words give rise to.

The term 'Upanishad' is formed by the combination of three words— 'Upa', 'Ni' and 'Sad'. "Upa" means near, "Ni" means devotedly and the root 'Sad' means to sit down. However, one of the meanings of the root 'Sad' also is 'to open', 'to slacken', 'to break' or 'to destroy'. Thus the Upanishads impart that knowledge which breaks the

chains, and frees man from the shackles of ignorance to the glories of eternal knowledge. As this knowledge requires worthy and eager hearts, nearness to the teacher is essential. Upanishads are also referred to as Rahasya Vidya, or the secret knowledge-- the knowledge which should be given in the secret and solitude of forests.

A clear trend of development of thought can be discerned in the Vedic literature right from the Vedic Hymns to the Upanishads. The Upanishads have the culmination of the thought which already had its germs in the Vedas. To quote from Dr. Radhakrishnan,-- "Amid all the confused ferment of Vedic devotions a certain principle of unity and comprehension was asserting itself. In some hymns the concept of single central power was actually formulated. The Upanishads carry out this tendency. They recognize only one spirit-- - almighty, infinite , eternal, incomprehensible, self existent, the creator, preserver and destroyer of the world. He is the light, lord and life of the universe, one without a second, and the sole object of worship and adoration."^[28]

In the Vedas and Brahmanas we get the concepts of 'Prajapati', the Supreme Lord, the creator of all, and of 'Hiranyagarbha', the first manifestation of Saguna Brahman in the relative universe. In the Upanishads the two ideas, the creator and the creation became intrinsically one, a complete whole.

However the main feature of the Upanishads is the realization that the great cosmic power and the immortal self are one and the same. Brahman is the Atman and the Atman is the Brahman. The one supreme Power through which all things have been brought into being is one with the inmost self in each man's heart and deliverance consists of the realization of this atman. Thus the attention shifts from the outer physical world to the inner immortal self. We need not look to the sky for the bright light; the glorious fire is within the soul.

The Brahmanas have only emphasized the ritualistic aspect of the Vedic hymns. However all the rituals will be rendered meaningless if their significance is not understood. Thus the Upanishads have prioritized the philosophical aspect of the Vedas. That the true meaning of sacrifice is renunciation, and all the sacrifices are meant for the realization of Atman is the main say of the Upanishads. The soul will not obtain salvation by the performances of sacrifices. It can be obtained by true religious life, based on an insight into the heart of the universe. Perfection is inward and spiritual, not outward and mechanical. We cannot make a man clean by washing his shirt. The number of Upanishads, generally accepted is about two hundred and twenty.^[29] Of these, only eleven were commented upon by Shankara and regarded as the major Upanishads. However, the eleven Upanishads which Adi Shankaracharya selected for writing Bhasya or commentaries on them are the following: Isa, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, Brihadaranyaka and Svetashvetara.

2.5.1 Isa Upanishad:-

The first verse of it gives the central theme of all the Upanishads, viz., the unity and solidarity of the Universe.

2.5.2 Kenoponishad:-

It is also called Talvakara upanishshad as it appears in the Talvakara Brahmana. Here the Divine Mother appears in the form of Mother Wisdom. She imparts divine wisdom to Indra, the king of the Devas when the Devatas in their pride could not find Paramatma who is without beginning or end although they searched high and low.

2.5.3 Katha Upanishad:-

In this Upanishad exposition of Vedanta is given in the form of a dialogue between two characters Yama, the teacher, and young Nachiketa, the student.

2.5.4 Prashna Upanishad:-

As the name implies, it consists of six questions of six earnest seekers of knowledge, and their answers given by the teacher, sage Pippalada.

2.5.5 Mundaka Upanishad:-

This Upanishad makes a difference between 'Para Vidya' and 'Apara Vidya', and declares that it is the former by which Brahman is realized.

2.5.6 Mandukya Upanishad:-

It surveys the whole of experience through a study of three states of waking, sleep, and dreamless sleep and reveals the atman to be the fourth state, i.e., Turiya. It also proclaims this atman to be Brahman, 'ayam atma brahma'. (Mandukya 2)

2.5.7 Taittiriya Upanishad:-

After proclaiming that the knower of Brahman attains the supreme, it describes the five Koshas or sheaths which hides the Supreme and deliverance consists of piercing these sheaths.

2.5.8 Aitareya Upanishad:-

It establishes the spiritual character of the Absolute, 'prajnanam Brahman'.

2.5.9 Chandogya Upanishad:-

Through several illuminating dialogues between the teachers like Aruni, Sanatkumara, and Prajapati and the truth seekers like, Satyakama, Svetaketu, and Narada the Upanishad helps us to discriminate between the reality of Being and the appearance of becoming.

2.5.10 Brihadaranyaka Upanishad:-

It is the longest of the Upanishads as the name implies. It consists of fascinating dialogues among the outstanding personalities like Janaka, the philosopher- king, Yajnavalkya the philosopher sage and Gargi the gifted woman speaker and philosopher. The dialogues illuminate the central theme of all the

Upanishads viz., the divinity of man and the spiritual solidarity of the whole universe.

2.5.11 Svetashvetara Upanishad:-

In this Upanishad also we find that the seers enquire after the fundamental questions like, whence are we born, by what do we live, and where do we dwell at the end. The Upanishad says that the non-dual lord rules over all those causes, time, the self, and the rest. The sages who realizes Brahman to be the essence of phenomena, attain freedom from rebirth.

2.6 THE CONCEPTS OF THE UPANISHADS:-

The central problem of the Upanishads is the search for what is true, what lies behind the human life. The world is an ever-changing, impermanent, perishing thing. 'Jagat' (the world) means 'that which goes' (gacchati iti Jagat), means that which is ever changing. The word 'Samsara' denotes somewhat similar sense, i.e., continuously changing and moving.^[30] If the world is changing there must be something which is permanent, unchanging, uncaused and supporting ground for all changing phenomena. What is that from which all things originate, by which all live and into which all dissolve when they perish. This question has been asked in many places of the Upanishads. In the Mundaka Upanishad the great householder Saunaka approached Angiras saying: "kasmin nu Bhagavo vijnate sarvamidam vijnatam bhavatiti", (Mun.I-i-3) 'What is That, my Lord, which being known all these become known?'^[31] A similar such question is asked by Nachiketa in Katha Upanishad:

"Yeyam prete vichikitsa manusye

Asti-tyeke nayam astiti caike

Etad Vidyam anusistastvayaham

Varanam esa varastritayah." (Katha I-i-20)

There is that doubt. "When a man is dead, some say 'He exists and some again say 'He does not .' This I should like to know, being taught by thee. This the third boon, that I ask".^[32]

2.6.1 Brahman:-

The answer to this question is already reached in the Nasadiya Sukta of Rig Veda. The Upanishads designate "that One" or "tad ekam" as Brahman and describe it as the existence itself and as one without a second.

Chandogya Upanishad says:

'Ekamevadvitiam Brahma'(Chan. VI-ii-2)

'Brahman alone exists without a second.'

Regarding the nature of this reality the seers say that it is neither perceived by the external sense organs nor grasped by the mind and intellect.

Kena Upanishad says that it is different from the 'known' and is also above the 'unknown' ("Anyadeva tad vidad atho aviditadadhi" (Keno. I-3.) It is different from the known because an object is known when it is perceived. Brahman cannot be seen by the eyes, cannot be heard by the ears, cannot be smelt nor can it be felt by touch. We cannot perceive Brahman as we perceive an object for it has no shape, no form. Neither can it be grasped by mind and intellect for It is even beyond space and time, and the other categories of mind which are the products of mind themselves. Seers say:

"na tatra caksurgacchati na vaggacchati no manah

na vidmo navijanimo yathaitad- anusisyat" (Kena. I-3) 'The eye does not go there, nor speech, nor mind. We do not know That. We do not know how to instruct one about it.'^[33]

Thus being beyond the realm of sense perception and the grasp of human mind it is different from the 'known'. But for this very reason it cannot be said that It is 'unknown', for the words 'known'

and 'unknown' has significance with regard to the world of objects. If an object is perceived through sense perception and inference etc. then it is said to be known, otherwise unknown. Brahman is beyond objectification, that is why It is said to be beyond unknown. But for this reason It cannot be said to be even unknowable, for the Srutis say:

"Pratibodha-viditam matam amrtatvam hi vindyate", (Kena II-4)
"Indeed, he attains immortality who intuitively It in and through every modification of the mind".^[34]

If the Absolute Eternal Truth is beyond the known and the unknown, what else can it be but the knower himself. Being the eternal knower He knows the known and also the unknown. Thus the seers say:

"Srotrasya Srotram manaso mano yad
Vaco ha vacam sa u pranasya pranah
Caksusascaksuratimucya dhirah
Pretyasmallokad- amrta -bhavanti" (Kena. I-2.)

It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (speech of the speech) and also the life of the life and the Eye of the Eye. Having abandoned the sense of self or I-ness in these and rising above sense-life, the wise become immortal.^[35]

Brahman, being the unfathomable and the unspeakable first cause the seers sometimes try to describe by saying what it is not,---

"Neti, neti", it is not this, not that.

Brihadaranyaka Upanishad has tried to indicate it by drawing the analogy of some worldly objects.

'The beauty of that person (Purusha)

Is like a yellow coloured robe,

Like the flame of fire,

Like the white lotus,

Like the flashes of lightning.

Now the instruction about Brahman is

In the form of "Neti neti,"—not this, not this.

There cannot be any instruction better than this."

(Bri. Up.ch- II, 3rd Brahmana-sec 3- verse 6) ^[36]

However for this reason it cannot be said that there is an element of nothingness in the concept of Brahman. It is the perfection of being. The incapacity of the human senses, mind and intellect to give an account of the highest reality does not render it to be a blank. Though we cannot give an account of the highest reality, intellectual necessities require us to give some description. An electric current in the wire is imperceptible by the eyes. However it can be understood by its manifestations as the light in the bulb, heat in the stove, or cold in the refrigerators. Finite words can never successfully define the infinite. However the only way to explain Brahman is to give some indication of its manifestations.

Kenopanishad indicates It by saying 'What speech cannot reveal, but what reveals speech' ('yad vacanabhyuditam yena vagabhyudyate') (Kena I-4.) 'What one cannot feel with the mind, but because of which they say that the mind feels' (yan-manasa na manute yenahur mano matam) (Kena I-5.) 'what cannot be seen by the eye, but by which the eyes are able to see',('Yaccaksusa na pasyati yena caksumsi pasyati') (Kena. I-6.) etc.

Isavasya Upanisad says "Isavasyamidam sarvam yat-kinca jagatyam jagat" (Isa 1). All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. Chhandogya says, All this is Brahman. "Sarvam Khalvidam Brahma." (Chan. III-iv-1)

It describes Brahman as 'Tajjalan', or as that (tat) from which the world arises (ja), into which it returns (la), and by which it is supported and it lives (an).^[37]

Again, Taittiriya Upanishad describes Brahman in a similar tone. When Bhrgu, the well-known son of Varuna, approached his father and requested him to instruct about Brahman, Varuna says "yato

va imani bhutani jayante, yena jatani jivanti, yat-prayantya bhisamvisanti, tad-vijijnasasva, tad brahmeti,” (Taitt. III-i-1.2) ‘Crave to know well that from which these beings are born; that by which, having being born, these beings live and continue to exist; and that into which when departing, they all enter. That is Brahman’.^[38] Due to his initial ignorance Bhrgu considers food (Annam), vitality expressed in the body (Prana), mind (Manas), knowledge (Vijnanam) to be Brahman. Each time he conceives the above mentioned entities to be Brahman, Varuna asks him to know Brahman by Tapas or contemplation. Thus Bhrgu through contemplation transcended himself from Annam to Prana, from Prana to mind and from mind to intellect. However, not satisfied with the above knowledge he dared to plunge beyond even the intellect, and ultimately experienced Brahman to be Bliss (anando brahmeti vyajanat) (Taitt.III-vi-1)

This Upanishad, again, says “ Satyam jnanam-anantam Brahma” or Brahman is the Truth, Knowledge, Infinity. (Taitt.II-i-1). Aitareya Upanishad says Consciousness is Brahman (Prajnanam Brahma) (Ait.III-i-3). This is not conditioned consciousness, but consciousness as such, conscious principle that illumines the entire inner world and the world outside, and brings them within the purview of our individual subjective awareness.

Mandukya Upanishad advocates four aspects of Brahman. The first three states, viz., ‘Vaishanara’, ‘Taijasa’, and ‘Prajna’, are the manifestations of Brahman as enjoyed by a creature in his waking state(Jagarita), dreaming state(Svapna), and the dreamless sleep state(Susupti). These three aspects are represented by the three letters of AUM. The fourth state cannot be expressed or understood in any way, it is the ‘Turiya’ which is the state of the formless attributeless non-dual Brahman.^[39] It says:

‘beyond these three factors,
There is another factorless one,

The point of the 'Aum'.
That is the true self of Brahman.
This beneficial, secondless, self-same
Being is the 'Turiya' state,
Where all behaviours stop.
The Wise who knows this at heart,
Enters the Supreme Soul of
The Turiya state. (mandukya 7)^[40]

Thus, the Upanishads represent Brahman as that Supreme Reality which transcends all yet underlies as their background. Matter, life, mind, intellect all are but aspects of Brahman which pervades it and also controls them from within (Antaryamin). It is the first cause from which everything originates, which preserves everything and to which they ultimately return.

2.6.2 Brahman and ishvara:-

Brahman is described in two ways in the Upanishads, Para and A-Para. Prashnopanishad says

"Param chaparam cha Brahma yad- Omkarah
Tasmad vidvan etena-eva-ayatanenaikataram-anveti"
(Prasno. V-2)

'The symbol OM is indeed the symbol of both the lower and higher Brahman; the conditioned and the unconditioned, the finite and the infinite. Therefore, he who knows it by this means surely attains either of them.'^[41]

It is called Para or higher Brahman when it is a-cosmic, quality-less, indeterminate, indescribable, Nisprapancha, Nirguna, Nirvishesha and Anirvachaniya. Again it is called a-para or lower Brahman when it is cosmic, all comprehensive, full of all good qualities—Saprapancha, Saguna and Savishesha. The former is the Absolute while the latter is called Ishvara.

Some of the qualities of Ishvara mentioned in the Svetasvetara Upanishad are as follows: He is the creator of this world and the protector of the creatures. He is the cause of virtue and vice. He is the cause of stability and bondage, again He is the cause of freedom from this world. He is the creator of time, himself being beyond the effect of time. He is without any title and without any attribute, yet He is the Lord of the attributes.

In essence, however, God and Brahman are identical like fire and its power to burn, like the sleeping and the moving serpent. Matter, Self and God are only manifestations of the Absolute. The terms Brahman and Ishvara are ascribed to the same reality seen through two aspects, impersonal and personal respectively. Nirguna Brahman is unconditioned Brahman, or Brahman without attributes, beyond all relations and creativeness. This state is the unmanifested state of Brahman and is beyond our intelligence. The other aspect is its attributive aspect and is also called as the Saguna Brahman. As different relation to a person does not distort his identity, so Brahman is unaffected by its two aspects. Both are represented by the symbol 'Om' and realization of either leads to deliverance.

The scriptures describe Saguna Brahman as Hiranya-garbha, or the 'Prathamaja' or the 'First Born' as it is the first Jiva born of Nirguna Brahman. Rest of the creations arise from Him, live in Him and are absorbed in Him. He creates this world out of himself and remains pervaded into it.

"Esa ha devah pradisonu sarvah purvah
Purvah hi jatah sa u garbhe antah
Sa eva jatah sa jnanisyamanah pratyah
Janams tisthatin sarvatomukha." (Svet.II-16)

'The God who extends in all directions was born
(out of Brahman) before every-one else.

He is still imprisoned in the womb (of the universe)
And is born with the birth of every new-born.

He will be born in the endless future

In numerous (different) forms.

He is the God, who pervades the outside world

And resides in the soul of man'.^[42]

Svetasvetara Upanishad describe Him as the great magician who pay his miraculous power creates and rules this world.

"Ya eko jalavan isata isanibhi

Sarvan lokan isata isanibhi,

Ya evaika udbhave sambhave ca

Ya etad vidur amrtas te bhavanti." (Svet.III-1)

'He is the great magician—

the miracle maker.

Being single and one.

He, with his over lordship

And miraculous powers rules

Over the whole world.

He is the cause of all births;

He is the cause of all deaths;

Those who know this reach immortality.'^[43]

But what leads the Hiranyagarbha to create this world? To this Vedanta theory of creation says that, after dissolution or Pralaya the world of beings remain in the form of Vasnas or mental impressions. When these Vasnas are in the state of their maturity, they project forth a world that is suitable enough for their fruition. In this way the Vasna-s or mental impressions together in their totality, become the cause of the creation of the world. The Supreme Reality or the Infinite Consciousness, expressing through this totality of the mental impressions (Vasna-s) is called Ishvara. He is both the material and efficient cause for the world and also is the Dispenser of the fruits of actions. He is regarded as the cause of production, maintenance and destruction of this universe.

However, He is not independent to create a world as He likes, but He is compelled to project forth a world as determined by the needs of the Vasana-s and their fruition.

“Yonim anye prapadyante sariratvaya dehinah,
Sthanum anyenusamyanti yatha karma yatha srutam”

(Katho.II-v-7).

‘Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge’.^[44]

This Ishvara or the great Lord, Sat-Chit-Ananda is the Brahman for the common people, for so long duality exists in the seeker and the appearance of the world exists, Brahman appears as the creator of the universe. It is when the existence of the world is transcended through the Nirvikalpaka Samadhi, attributeless and formless Brahman is intuited. That is why Even the worlds ‘unconditioned Brahman’ refer really to ‘conditioned Ishvara’, for the moment we speak of Brahman, He ceases to be Brahman and becomes Ishvara.

2.6.3 Brahman and Atman:-

The problem for the Upanishad, as we have seen, is to seek that ultimate reality out of which everything has emerged. This ultimate reality is found to be the Brahman. The next theme of the Upanishad is to prove that the universal soul, or Brahman is also the underlying principle, the basic truth in man. The same reality is called from the objective side as ‘Brahman’ and from the subjective side as ‘Atman’.

In the Vedic hymns, the highest conception reached was that of the one reality(Ekam Sat), which realizes itself in all the variety of existence. This conclusion is strengthened in the Upanishads, but here the objective vision of the Vedic seers is supplemented by a subjective one. In solving the question of the nature of ultimate

reality, the Upanishad thinkers seek to approach by way of a philosophical analysis of the nature of the Self or Atman.

What is Atman? It is the subject which persists throughout the changes, the common factor in the states of waking, dream, sleep, death, rebirth, and final deliverance.

Kathopanishad defines Atman as the subtler than the subtlest and greater than the greatest and seated in the heart of each living being.

"Anoraniyan mahato mahiyan

Atmasya jantornihito guhayam" (Katho.I-ii-20).

It describes Atman as the eternal factor in the body. 'asriram sariresu' (Katho.I-ii-22).

Again it says,

"No jayate mriyate va vipascit

Nayam kutascinna babhuva kascit,

Ajo nityo sasvatoyam purano

Na hanyate hanyamane sarire". (Katho.I-ii-18).

'The intelligent Atman is not born, nor does he die, he did not spring from anything, and nothing sprang from him. This unborn eternal, everlasting, ancient, is not slain even when the body is destroyed.'^[45]

If it is unborn, eternal, indestructible, subtler than the subtlest, greater than the greatest, it is nothing but the Brahman itself. Thus the new development of the Upanishads is to consider the inner immortal self and the great cosmic power to be one and the same.

Mandukya Upanishad says "ayam atma brahma." (Mandukya 2) Brahman is the Atman and the Atman is the Brahman. The one Supreme power through which all things have been brought into being is one with the inmost Self in each man's heart. Chandogya Upanishad has the famous utterance,--"Tatvamasi" ('you are that'). Thus the Absolute of the Upanishads manifests itself as the subject as well as the object and transcends them both. Deussen considers

this to be the original contribution of the Upanishads. He says "It was here that for the first time the original thinkers of the Upanishads, to their immortal honor, found it when they recognized our Atman, our inmost individual being, as the Brahman, the inmost being of universal nature and of all her phenomena."^[46]

In most of the Upanishads Atman is described as eternal, all-pervading, attributeless, pure self-resplendent being.

Brihadaranyaka Upanishad identifies self with the Purusha which is an all pervading infinite entity. Though people, out of ignorance identify it with the intellect, the illumining power of the intellect is derived from the Self. The Self is different from the intellect, different from the organs. As it is self-effulgent, it is described as the 'light', for it is through the Self the mind, organs, body and external organs are illumined successively.^[47]

Mundaka Upanishad describes the self as

'Divyo hyamurtah Purusah

Sabahyabhyantaro hyajah

Aprano hyamanah subhro

Hyaksarat paratah parah'. (Mun.II-i-2)

'self-resplendent, formless, un-originated and pure, that all-pervading Being is both within and without, anterior both to life and mind; He transcends even the transcendent, unmanifested causal state of the universe'.^[48]

Isavasya Upanishad describes the Self as follows:

'Sa pargayacchukramakayamavranam

Asnaviramsuddham-apapa-viddham,

Kavir-manisi paribhuh svayam-bhuh...' (Isa.-8)

'He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise omniscient, transcendent and self-existing'.^[49]

To express the all-pervading of Atman Isavasya Upanishad has used pairs of opposite epithets: 'atman moves and it moves

not'(tadejati tannaijati). Consciousness, in its essential and all-pervading nature neither moves nor acts but matter has movements of various sorts. It is far and it is near (tad dure tadvantike). Nothing is so near to us as our own self but realization of this self as pure consciousness is the farthest thought. It is within all this, and it is also outside all this(tadan-tarasya sarvasya tadu sarva-syasya bahyatah). Atman is the central core of the spirituo-physical personality of the seeker, again it is the very substratum for the entire perception of the universe. (Isa.-5)

Mundaka Upanishad says

Yat tadadresyamagrahyamagotramavarnamacaksuh srotram tadapanipadam nityam vibhum sarvagatam susuksmam tadavyayam yad bhutayonim paripasyanti dhirah. (Mun.I-i-6)

'That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs—that is Eternal, full of manifestations, Being which the wise perceived as the Source of all Creation'.^[50]

Due to the subtlety of Atman the Upanishads impart its knowledge stepwise as the grasping ability of the recipient elevates.

In the Chhandogya Upanishad Indra and Virochana go to Prajapati to learn about the self. Prajapati tells them that the self is the image of oneself mirrored in water, in a looking glass, or in some one's eyes. This definition does not satisfy Indra who begins to reason that if it was so then the self would change as the body changes. If the body is beautiful the self would be so, and if the body is lame or crippled the self would also be lame or crippled. He realized the absurdity of this, and goes again to Prajapati, who then gives another theory, viz. that the subject who roams about in the dream state is the self. Indra thinks this over, but again he is not satisfied. If this were so, he reasons, then he would feel pain and struck, and would be terrified when seeing something fearful—as in dreams. So Indra cannot remain satisfied with this meaning also,

and again he goes to tell Prajapati his doubts. For the third time Prajapati gives an interpretation—and this time he says that the self is the one who enjoys deep dreamless sleep. But Indra feels that this is only reducing the self to a nonentity. Prajapati then tells him finally that neither the body is the self, nor the dream experience. The self is the foundation of waking, dream and sleep, yet it goes beyond them all. The universe has its being in it. It is immortal, self-evident, and shines by its own light.^[51]

2.6.4 Creation of the Universe:-

Creation is without a beginning, since the concept of time itself is a created factor i.e., interval between two experiences. But if creation is without a beginning the quest to know about this creation is also not new. It is as old as the mankind. First expression of this quest can be found in the Nasadiya Sukta of Rig Veda. According to this Sukta the origin of this creation is "That One"(tad ekam). It says that everything came out of That One.

Following the path of this Sukta all the Upanishads of the later age agree that the reality is only one, and they designate it by the term Brahman. Creation means the projection or manifestation of this Brahman into the multiplicity of this gross universe, and dissolution or Pralaya is the withdrawal of this multiplicity into its subtle form. When it manifests itself as the gross universe it is known as Virat, when it remains in the causal form it is known as Hiranayagarbha.

Aitareya Upanishad says :

"Om atma va idameka evagra asit,

Nanyat kincana misat. (Ait.I-i-1)

'In the beginning verily, Atman (self) alone was this (the universe)..... nothing else active whatsoever.....'

"Sa aiksata lokannusrija iti" (Ait.I-i-2.)

'He thought I shall indeed create the worlds.'

Again, in Chandogya Upanishad Shvetaketu asks his father Uddalaka how was this world created. The father teaches his son thus 'In the beginning Sat alone was, without a second. It thought "May I be many"'. Then it evolved itself into this manifold world.^[52] This indicates that Brahman is both the material and efficient cause of this universe.

The Supreme Being did not create the world out of some other material cause just as a pot maker makes his pots from the mud. He creates the entire universe from its own being. This is beautifully described in the Mundaka Upanishad with the help of an analogy of a spider. It says:

Yathornanabhih srjate grnhate ca yatha
Prthivyamosadhayah sambhavanti
Yatha satah purusat keshalomani
Tatha aksarat sambhavatiha visvam. (Mun. I-i-7)
As spider throws and draweth back the strings
As earth upon its face the herbs doth bear,
As on the head and body grow the hair,
So from the Brahman doth creation spring.^[53]

Though there is a consensus among all the Upanishads with regard to the source of origination of the universe, the order of origination is variously explained in the various Upanishads. The reason may be to suit the temperament, culture and aptitude of the different students, the goal being the same, viz. to elevate the thoughts above the material world.

Aitareya Upanishad says:

Atman alone was self-existent. He thought to create the worlds and thus was created the different worlds Ambhah, Marichi, Maram and Apah. Then He created the world-protectors (Lokapala). Then he raised the Purusa from the waters and shaped it. When this Purusha was brooded upon by the Supreme, a cleft in the shape of a mouth burst forth, from mouth proceeded speech and from speech the

cosmic element fire (mukhad vag vaco agnih). Then his nostrils came forth, and from his nostrils the smell and from smell, the air (nasikabhyam pranah pranad vayu). Similarly eyes were separated out and from eyes emerged the power of vision and from it the sun. This way from the ears of the cosmic Purusha emerged the quarters (Disha), from skin the herbs and trees, from heart , the moon, even death from his navel.(Ait.I-1).

However, this desire of the cosmic mind to manifest itself is not whimsical in nature. It is in accordance to the mental impressions or Vasnas within it. It puts forth that world in which the mental impressions can fulfill themselves.

Other accounts of the order of evolution are also to be found in the Upanishads.

In Prashnopanishad, when Kabandhee, son of Katyayana, approaches his teacher Pippalada and asks:

“Bhagavan; kuto ha va imah prajah prajayanta’ iti”(Prasno.I-3).

‘revered and venerable master, whence are these creatures born?’

Pippalada says,

‘Prajapati, the lord of creatures, decided to perform penance and having perform penance, he created a pair—Matter (Rayi) and Energy (Prana),thinking that together they would, between them, produce creatures in many ways.” (PrasnoI-4.)

Matter, as the outer envelopments, would constitute the mass and the girth in beings and things while energy is the vitality or dynamism that makes the world vibrate with activity. It is energy which vitalizes life.

According to this Upanishad matter and energy did not evolve all at once. The first manifested matter is ether, and from this ether Vayu, then from Vayu, Agni, from Agni, Ap, and from Ap, Kshiti.

The first manifested energy is Prana. In the macrocosm it regulates the entire universe. ‘As spokes in a wheel, in the Prana (energy) everything (in the universe) is fixed....’ (Prasno.II-6.).

Because of this Prana the gross particles of ether transforms into Vayu particles, and from Vayu comes Agni. This way it is Hiranyagarbha, who as Prana, causes the clouds, it is he who pours down as rain. It is he who manifests itself as food, satisfy himself as creature. The entire plurality and the various phenomena are nothing but the Prana in its various manifestations. In the microcosm it regulates the different functions of our body. Just as a king deploys his several officers in several provinces, so the Prana assigns the other assistant Prana each to its separate department of activity.^[54]

Apana dwells in the organs of excretion and procreation, Samana functions in distributing the food equally, and seven flames are fed from it. Vyana resides in the heart. Udana is located in the Sushumna.

One thing should be noted here that the Panchabhuta are not equal to the gross elements of science. They are stimuli or suggestions of different objects. They are not like gross matter. They are similar to energy. The whole gross universe is analyzed into these five kind of stimuli.

However Upanishadic Creation is systematically explained by Swami Nirvedananda in his 'Hinduism at a glance'.

From Avyakta, which is the unmanifested state of Brahman, emerges Hiranyagarbha. This Hiranyagarbha's body is made up of five elementary (*Sukshma*) Bhutas, which are exceedingly fine and are also known as Tanmatras. Literally *Tanmatra* means 'that alone' and stands for an elementary Bhuta unmixed with the other Bhutas. These *Tanmatras*, however, do not emerge all at once out of *Avyakta*. Akasha comes out first, a portion of it transforms into vayu, a portion of it again transform into Tejas; from Tejas in this way comes out Ap and from Ap, Kshiti.

The illuminating (Sattvika) portions of each of the elementary Bhutas ---Akasha, Vayu, Tejas, Ap and Kshiti---build up respectively

the subtle senses of knowledge corresponding to the ears, skin, eyes, tongue, and nose (Shrotra, Twak, Chakshu, Jihva, and Nasika), the intellect (Buddhi) and mind. Similarly the dynamic(Rajasika) portions of the Bhutas separately form the five subtle senses of action and jointly form the five Pranas. When the Hiranyagarbha wills to be manifested, the Tamasika portion of the subtle body or the Tanmatras turn into the gross stimuli of the universe called Panchabhuta.

The inert (Tamasika) portions of the Tanmatras get compounded with one another by a particular process called Panchikarana and form what are known as the gross Bhutas. Each gross Bhuta is made out of five kinds of Tanmatras or subtle Bhutas in a particular proportion. Gross Akasha has for instance in its composition half a subtle Akasha and one-eighth of each of the remaining four subtle Bhutas, gross Vayu has half of subtle Vayu and one-eighth of each of the rest; and so on. The entities produced by the gross Bhutas range from the very coarse and dull to the very fine and bright. They compose the physical bodies of the Jivas, their habitations in the shape of various worlds (Loka)as well as their article of their use.^[55]

However, Hiranyagarbha, in creating this universe out of himself he never gets diminished. Prana is born out of Atman as the shadow is born of a man. Just as a shadow does not reduce a man, so prana does not reduce Hiranyagarbha. Thus the in the peace invocation preceding the Isa and other Upanishads belonging to the Sukla Yajur Veda it is said that from the eternal whole (Nirguna Brahman) comes forth this eternal whole (Saguna Brahman or Hiranyagarbha), and there still remains the eternal whole.

Purnamadah Purnamidam

Purnat purnamudacyate

Purnasya Purnamadaya

Purnamevavasisyate.

'The invisible (Brahman) is the Full; the visible (the world) too is the Full. From the Full (Brahman), the Full (the visible universe) has come. The Full (Brahman) remains the same, even after the full (the visible universe) has come out of the Full (Brahman).^[56] That is why some sages say that multiple world of objects is only a superimposition upon the Reality. In the darkness the weary traveler misunderstands a post to be a ghost. However in producing the ghost, the post has not undergone any change. Similarly, in the emergence of the finite, the infinite has come to suffer no change. When, with advent of true knowledge the finite world of multiplicity disappears, the Reality remains as the undiminished whole.

2.6.5 *Maya or Avidya:-*

There is a controversy regarding the doctrine of Maya as to whether it has emerged from the Upanishads or not. However it can be said on the grounds of the following references, that the doctrine of Maya had its germs in the Upanishads.

In some verses the word is mentioned explicitly. Prashnopanishad says:

"tesham-asau virajo brahmaloko na yeshu jihmam-anritam, na maya cheti". (Prasno-16).

'The pure Brahman loka belongs to them only in whom there is no deceit or dissimulation'.

There are other verses where 'Maya' is implicit.

Isavasya Upanishad says:

"Hiranmayena patrena satyasyapihitam mukham,
Tattvam pusannapavarnu satyadharmaya drstave". (Isa-15)

'The face of truth is covered by a golden lid; remove, O sun, that (covering) for me, the practitioner of Truth, so that I may behold It.'^[57]

Here the word 'Apihitam' which means 'covered' implies 'Maya'.

Again there are verses where 'Maya' is replaced by 'Avidya'.

“Avidyayamantare vartamanah
Svayam dhirah panditammanyamanah,
Dandramyamanah pariyanti mudha
Andhenaiva niyamana yathandhah.” (Katho.I-ii-5)

‘The ignorant, who lives in the midst of darkness but fancy themselves to be wise and learned, go round and round deluded in many crooked ways, just as a blind being led by a blind.’^[58]

Again it says:

“duramete viparite visuci
Avidya ya ca vidyeti jnata, (Katho.I-ii-4)

‘These two, ignorance and what is known as knowledge, are wide apart and lead to different goals.’^[59]

The mention of Maya is also found in the Svetashvetara Upanishad, which says that Nature (Prakriti) is illusion (Maya) and that mighty Lord is the illusion maker (Mayin). This whole world of illusion is projected out of Brahman by the illusion maker. It is pervaded with beings that are parts of Him.^[60]

In all these scriptures, Maya is used as a hindrance or concealment of Truth. None of them use it as cosmic illusion. So Dr. Radhakrishnan rightly says “ there is hardly any suggestion in the Upanishads that the entire universe of change is a baseless fabric of fancy, a mere phenomenal show or a world of shadows. The artistic and poet souls of Upanishads lived always in the world of nature and never cared to fly out of it. The Upanishad does not teach that life is a nightmare and the world a barren nothing. Rather is it pulsing and throbbing with the rhythm of the world harmony. The world is God’s revelation of Himself. His joys assumes all these forms.”^[61]

2.6.6 Jiva:-

According to Vedanta, Jiva and Brahman are same in essence.

Mundaka Upanishad uses a beautiful analogy to explain the relationship between the finite and the infinite. '.... yatha sudiptat pavakat visphulingah sahasrasah prabhavante sarupah yathaksarad vividhah somya bhavah Prajayante tatra chaivapi yanti' (Mun.II-i-1).

'...as from the flaming fire issue forth, by thousands, sparks of the same form, so from the immortal proceed, beloved youth, diverse jivas and they find their way back into it.'^[62]

Svetasvetara Upanishad says it is the lord of the universe who is making Himself the ego of a small being, slave to the laws of 'karma', chained to the wheel of desire. He himself being the perfection of all knowledge changes himself into the individual self of ignorance.

'Jnajnau dvavajavisanisavaja hyeka Bhoktribhogyarthayukta.' (Svet.I-9)

If Jiva and Brahman are same in essence, then why this apparent difference? It is due to the limited adjuncts in which this eternal, all-pervasive, attributeless is reflected. When The self is reflected in the Buddhi, or intellect it is known as Jiva or the phenomenal being. The eternal self is said to have name and form when seen through these adjuncts, which are also known as Upadhis. That is why, Jiva is called the Sopadhika-Self, while the pure self is the Nirupadhika-Self.

Svetasvatara Upanishad gives even a measurement of this Jiva, i.e., the hundredth part of the hundredth part of a tip of a hair (valagra-sata-bhagasya satadha kalpitasya ca bhagah)(Svet.V-9)

With regard to the nature of Jiva it says that the Jiva is neither male nor female nor even neuter yet in different bodies it takes different forms and becomes conscious of its own ego (naiva stri na puman esa na chaiva ayam napumsakah , yad yad sariram adatte tena tena sa raksyate.) (Svet.V-10)

According to its previous Sanskara it acquires the present form, and similarly by the good and evil deeds, worships and meditations performed in this life it gets connected to the next life. Yet it's ultimate aim is to gain eternity or immortality. ^[63]

Pleasure and pain, birth and death, the transmigration of the self etc., is attributable not to the self but to this Jiva.

An inevitable question is asked in the Aitareya Upanishad.

Koyamatmeti vayamupasmahe, katarah sa atma,

Yena va pasyati yena va srnoti

Yena va gandhanajighrati yena va vacam vyakaroti

Yenava svadu casvadu ca vijanati.' (Ait.III-i-1)

Who is this one that we worship as this Self? Which of the two is the self? Is it that by one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. ^[64]

The answer to this is that that which sees, hears, smells, and utters is the Jiva, while the factor which lies behind our seeing, hearing, smelling, eating and tasting, is the unconditioned (Nirupadhika) self.

Both Mundaka and Svetasvetara Upanishad compares Ishvara and Jiva beautifully with the two birds perched on the self same tree. While one bird (Jiva) eats the sweet fruit, the other (Ishvara) merely looks on. ^[65]

In the next verse, again it is said:

'Samane vrkse puruso nimagnah anisaya

sochati muhyamanah

justam yada pasyati anyamisamasya

mahimanamiti vitasokah' (Mun.III-i-2) (Svet.IV-7).

Seated on the self same tree, one of them—the ego—sunk in ignorance and deluded, grieves his impotence. But when he sees

the other –the Lord, the worshipful—and also His Glory, he becomes free from dejection.

This explains that there are two distinct personalities in us, the god and the man. Godhood is the unlimited and immortal aspect in us which remains unattached, while the man aspect is the doer and enjoyer. Due to ignorance the Jiva forgets its own ultimate nature and enjoys the pleasure and suffers the pain, while the other aspect is indifferent to them. Jiva or ego is, thus, the false shadow of Brahman. It is a superimposition and hence unreal.

However, the ultimate aim of Jiva is to transcend this ignorance consisting of names and forms pleasure and pain etc. and gain eternity or immortality.^[66]

In Brihadaranyaka Upanishad sage Yajnavalkya describes individual self to king Janaka as the Purusha filled with inner light which is hidden in the intelligence and also in the senses. Though it is actually unattached it seems to be extremely attached to the objects of desire and sinks again and again into the pleasure and pain it creates through its work. However just as a great eagle extends its two wings to fly towards its nest so this soul too is running every night towards the state of dreamless sleep which is its real abode. In Susupti a person is beyond any desire and is satisfied to the extreme.^[67]

Taittiriya Upanishad has detailed the ignorance of Jiva in terms of five sheaths. It says that the omnipotent and omniscient self appears to be enveloped by five sheaths or Koshas. In Vedanta the word sheath indicates an envelopment which has no essential connection with the nature of Atman. The food-sheath or the Annamaya-kosha is the outermost of the envelopments. Interior to it lies the vital air-sheath or the Pranamaya-kosha. Still interior is the Mental-sheath or the Manomaya-kosha. Subtler to this is the intellectual-sheath or the Vijnanamaya-kosha and the last of the five sheaths is the Bliss-sheath or Anandamaya-Kosha. Jiva, in

ignorance, identifies himself with either of these envelopments. One sheath is interior to the other represents the former being subtler than the latter. This is meant in the Taittiriya Upanishad when it says :

'Of that former(Annamaya), this Pranamaya is the Atman'(Tait.II-iii-2)

'Of this (Pranamaya) the Manomaya is the Self '. (Tait.II-iv-1)

'Of that, of the former, this one verily is the embodied self ' Different from this made up of intellect(Vijnanamaya) is another self within, formed of Bliss(Anandamaya)'. (Tait.II-v-2)

But even bliss or Anandamaya is an envelopment or a sheath, and the self or Atman is beyond this sheath. It is the subtlest of the five sheathed structure which is experienced at the end of all our misunderstandings.

When Jiva realizes its true nature it achieves deliverance. Svetasvetara Upanishad says:

Sarvajive sarva-samsthe brhante asmin

Hamso bhramyate brahma-cakre.

Prithagatmanam preritaram ca matva

Justastatastenamritatvameti. (Svet.I-6)

He who thinks himself different from God

The lord of all.

Goes along with the whole of Brahman,

Which is both the source and

Dissolution of all creatures.

When this person with right knowledge

Can realize his own identity with God,

He enjoys the bliss of immortality

(even) in his (mortal) life.^[68]

2.6.7 Karma:-

Karma means action or deed performed in desire to gain something. In order to fulfill our desires we exert ourselves in this mundane life. In the Karma-Kanda of the Vedas the word karma is referred to the ritualistic work performed to pacify our desires. In both ways they are desire motivated performances. Karmavada or the doctrine of Karma says,

We reap what we sow. Nothing is uncertain or capricious in the moral world. Each desire motivated deed is destined to bear a fruit sooner or later. The good deed brings the harvest of good, i.e. pleasure, and the evil deed brings pain.

Jiva is intrinsically connected with this Karma for every action of his, good or bad bears fruit, and to enjoy or suffer the fruits of his action he has to take birth again and again in this world.

Kathoponishad says that like corn decays the mortal and like corn is born again.

‘Sasyamiva martyah pacyate, sasyamiva jayate punah.’

(Katho.I-i-6.)

Again, according to its previous karma the Jiva takes a new form in the present life. Different souls enter into different categories of life
Yonimanye prapadyante sariratvaya dehinah.

Sthanumanye-anusamyanti yatha karma yatha srutam.

(Katho.II-5-7.)

‘Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge.’^[69]

However though Karma is important immensely in the early stages of the seeker, for it is through karma he gains a well integrated personality, according to the Upanishads it is only a step towards liberation. Even the meritorious acts cannot lead to the highest ideal. Rituals are only means to a greater end. One has to rise

above karma. If one fails to understand this then he is unable to usurp the plane of subtler consciousness. Sruti says;

Istapurtam manyamana varistham

Nanyacchreya vedayante pramudhah

Nakasya prsthe te sukrte anubhutvemam

Lokam hinataram va visanti. (Mun.I-ii-10.)

Considering the sacrifice and merit to be the primary thing the deluded persons can know no better. They, after having the topmost enjoyment of the heaven, earned by good deeds, re-enter this world or even the lower one.

Again it says:

'Undependable is this boat of Yajna, manned by eighteen supporters on whom depend the lower ceremonials. Those ignorant persons who delight in this as the highest, are subject, again and again, to old age and death.'^[70]

2.6.8 Rebirth:-

Karma is based on the theory of transmigration of the soul. This theory says that when a person dies, the soul relegates the body and takes up a different body needed for the fruition of his karma. The law behind the human rebirth is explained by the following verse of Mundaka Upanishad:

"Kamanyah kamayate manyamanah

Sa kamabhirjayate tatra tatra

Paryaptakamasya krtatmanastu

Ihaiva sarve praviliyanti kamah". (Mun.III-ii-2)

'Whoever desires for objects , brooding over them, they are born here and there for the fulfillment of those desires. But in the case of a seer whose belongings have found their final consummation and who has realized the self, desires vanish even here in this life.'^[71]

Chandogya Upanishad also mentions the two ways for creatures to travel away after death. " 'Devayana' or the gods way, and

'Pitriyana' or the fathers way. Those had done great deeds and had known this knowledge, would go after death along the path of the winter solstice (Uttaraayana) in the Devayana towards the Sun. From there they would not come back again to this mortal earth. Those who had done lesser works, would take the path of their forefathers (Pitriyana). They would rise from the smoke of the funeral pyre, and then becoming clouds and flakes go to the moon and staying there till the fruits of their deeds are consumed come back again in the same way, -- first becoming flakes, then clouds, then the rains and then taking shape in corn and being eaten by men and becoming semen and thus coming to the wombs of women to become new persons to carry on the same process."^[72]

Chandogya Upanishad describes this transmigration of soul beautifully with help of different sacrifices. It says that when a body is cremated, the unseen effect of the religious rites which the soul has performed during his life, go with the soul. The presiding deities of his five vital airs (Panchapranas) offer sacrificial offerings in the heavenly fire, as a result of which arises king Soma. The oblation of king Soma is offered in the rain clouds and rain arises from this second sacrifice. When rain is offered as an oblation to earth, food arises from this third sacrifice. When food is offered to man the seed arises, and when the deities offer the oblation of seed to woman, foetus arises from this fifth sacrificial fire.^[73]

2.6.9 Liberation and the means of liberation:-

Moksha or Mukti literally means release or liberation from all kinds of bondage or absolute freedom, which is the goal of spiritual endeavor. The Upanishads describe it as becoming one with the supreme self by attaining the knowledge of Brahman. Mundaka Upanishad says-

'Bhidyate hrdayagranthih chidyante sarvasamsayah
Ksiyante casya karmani tasmin drste paravare. (Mun.II.2.8)

It is that state when the knot of the heart is destroyed, all doubts stand automatically resolved, all karmas are dissipated.

However, losing of name and form, pleasure and pain, karma etc., does not render this Mukti to be a state of nothingness. It is the attainment of the supreme divinity losing ones own separate identity. Mundak Upanishad says

‘Yatha nadyah syandamanah samudre astam

Gacchanti namarupe vihaya

Tatha vidvan namarupat vimuktah

Paratparam purusamupaiti divyam’. (Mun.III-ii-8))

‘As flowing rivers get themselves disappeared in the ocean

Losing there special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high—the supreme divinity’.^[74]

It is that state of the seeker when he realizes the world to be a manifestation of Brahman.(Sa vedaitatparamam brahma dhama yatra visvam nihitam bhati subhram)(Mun.III-ii-1).

He realizes the essence of his being to be god and is free from the fetters of all desires and ignorance. Eternal peace reigns in his heart. Mandukya Upanishad calls it ‘Turiyavastha’ or the fourth state. Such a state can be achieved in this life time and is called Jivanmukti (liberation while living). Kathopanishad says:

‘When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here.’^[75]

All creatures are heading towards the same goal consciously or unconsciously. Scriptures give us the specific path for it. Deliverance is not achieved by karma, Nothing that is eternal can be gained through by Karma. The knowledge of Brahman alone leads to deliverance. Taittiaiya Upanishad says:

‘brahma-vid- apnoti param’ ‘the knower of Brahman attains the Supreme.’(Taitt.II-i-1)

Mundaka Upanishad says “Brahmavid Brahmaiva bhavati”

(Mun.III-ii-9)

‘He who knows that highest Brahman becomes Brahman’;

However before entering the path of liberation one has to acquire the eligibility or competency. Kathopnishad says, ‘everyone cannot be competent to study the sacred knowledge of the Supreme Self. He who has not refrained from doing sinful acts, who has not restrained his senses, who has no single-pointed mind, who has no tranquil mind, cannot have knowledge of the Brahman’.^[76]

Knowledge consists in Sravana, i.e., listening about the nature of individual soul and the supreme self from the learned teachers, Manana, i.e., reflecting on those truths and Nididhyasana, i.e., intense meditation on the self. ‘There are four great Maha Vakyas or great sayings which are prescribed to be meditated upon. They are:

1. Prajnanam Brahma. i.e., consciousness is Brahman.
2. Aham Brahmasmi. i.e., I am the Brahman.
3. Tattvamasī, i.e., That thou art.
4. Ayamātma Brahma. i.e., this individual self is Brahman.

These great sentences represent four Vedas. The first belongs to Rig Veda, the second belongs to Yajurveda, the third belongs to Sama Veda, and fourth belongs to the Atharva Veda. The seeker is sought to hear, reflect and meditate on these Mahavakyas.

The knowledge of Brahman is to be attained from a preceptor who is well versed in Vedas and established in Brahman, for an incompetent teacher may lead one to the blind alleys.

Mundaka Upanishad says:

‘tadvijnanartham sa gurumevabhigacchet

Samitpanih srotriyam brahmanistham.’ (Mun.I-ii-12) Let him, in order to obtain the knowledge of the Eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is versed in the Vedas and is established in Brahman.^[77]

For,

Avidyayamantare vartamanah svayam

Dhirah panditam manyamanah

Janghanyamanah pariyanti mudhah

Andhenaiva niyamana yathandhah. (Mun.I-ii-8)

Ignorant beings (gloating) in the midst of ignorance, but fancying themselves to be wise and learned, go round and round oppressed and miserable, as blind people when led by the blind.^[78]

The man who attains discrimination by such knowledge, rises above any worldly desire and thus goes beyond all chances of rebirth.^[79]

REFERENCES :

1. 'The Vedas' by Sri Chandrasekharendra Saraswati, Pp 5-6.
2. 'The Bhagavadgita,' English translation and notes by S. Radhakrishnan. P 331.
3. 'The Vedas' by Sri Chandrasekharendra Saraswati, Pp 10-11.
4. 'Foundations of Hinduism,' by Dr. Y. S. Shastri. P 6.
5. 'The Vedas' by Sri Chandrasekharendra Saraswati, P 115.
6. 'Foundations of Hinduism', by Dr. Y. S. Shastri, P7.
7. 'Indian Philosophy' Vol-1., by Dr. S. Radhakrishnan, Second Edition, P 40.
8. 'The Vedas' by Sri Chandrasekharendra Saraswati, Pp109-110.
9. 'Upanishad Granthavali' Part I, by Swami Gambhirananda. P 6.
10. 'The Vedas' by Sri Chandrasekharendra Saraswati, P 43.
11. 'Indian Philosophy' Vol-1, by Dr. S. Radhakrishnan. Second Edition, p 43.
12. Rv – I-i-1
13. 'Indian Philosophy' Vol-1 by Dr. S. Radhakrishnan. Second Edition, P 64.
14. 'Riksuktasati' by H.D. Velankar, P 294.
15. 'Foundations of Hinduism,' by Dr. Y. S. Shastri. Pp 15-16.
16. 'Indian Philosophy' Vol-1, by Dr. S. Radhakrishnan,. Second Edition, P 59.
17. 'Indian Philosophy' Vol-1 by Dr. S. Radhakrishnan,. Second Edition, P 44.
18. 'Prasnopanishad' by Swami Chinmayananda, P 11.
19. Trans. Griffith, as quoted by Dr. Y. S. Shastri 'Foundations of Hinduism,' P 17.
20. 'Indian Philosophy' Vol-1 by Dr. S. Radhakrishnan, , Second Edition, P 73.
21. 'Riksuktasati' by H.D. Velankar, P 300.
22. 'Riksuktasati' by H.D. Velankar, P 278.
23. 'Riksuktasati' by H.D. Velankar, P 278.
24. 'Riksuktasati' by H.D. Velankar, P 279.
25. 'Riksuktasati' by H.D. Velankar, Pp 279-280.
26. 'Riksuktasati' by H.D. Velankar, P 280.
27. 'Riksuktasati' by H.D. Velankar, P 280.
28. 'Indian Philosophy', Vol-1 by Dr. S. Radhakrishnan, Second Edition, P 112.
29. 'Teaching Of Upanisads' by Dr. Sunanda Y. Shastri, P 4.
30. 'Teaching Of Upanisads' by Dr. Sunanda Y. Shastri, P 35.
31. 'Discourses on Mundakopanishad' by Swami Chinmayananda. 6th Edition, P 12.
32. 'Discourses On Kathopanishad' by Swami Chinmayananda, P 39.

33. 'Discourses On Kenopanisad' by Swami Chinmayananda, P 72.
34. 'Discourses On Kenopanisad' by Swami Chinmayananda, P 123.
35. 'Discourses On Kenopanisad' by Swami Chinmayananda, P 63.
36. 'Upanisads For All' by Chitrita Devi. First Edition-1993, P 349.
37. 'Upanisads For All' by Chitrita Devi. First Edition-1993, P 298.
38. 'Discourses On Taittiriya Upanisad.' By Swami Chinmayananda, P 212.
39. 'Upanisads For All' by Chitrita Devi. First Edition-1993, P 231.
40. 'Upanisads For All' by Chitrita Devi. First Edition-1993, P 237.
41. 'Prasnopanishad' by Swami Chinmayanand, P 155.
42. 'Upanisads For All' by Chitrita Devi. First Edition-1993, P 96.
43. 'Upanisads For All' by Chitrita Devi. First Edition-1993, P 97.
44. 'Discourses On Kathopanisad' by Swami Chinmayananda, P 213.
45. Kath I. ii. 18. 'Discourses On Kathopanisad' by Swami Chinmayananda,
P 112.
46. As quoted by C. D. Sharama, 'A Critical Survey Of Indian Philosophy', P 26.
47. Br, U. IV. iii. 7. 'The Upanishads--- A Third Selection', (Aitereya and
Brihadaranyaka), by Swami Nikhilananda), P 264.
48. 'Discourses on Mundakopanishad' by Swami Chinmayananda. 6th Edition,
P 62.
49. 'Discourses On Isavasya Upanisad', by Swami Chinmayananda, P 108.
50. 'Discourses on Mundakopanishad' by Swami Chinmayananda. 6th Edition,
P 20.
51. 'Upanisads—Hindu Scriptures Of Spiritual Truth.' Edited by K. P. Bahadur,
P 24.
52. Chand. Up. VI-i-2.
53. 'Upanisads—Hindu Scriptures Of Spiritual Truth.' Edited by K. P. Bahadur,
P 248.
54. Pr. Up. III-4.
55. 'Hinduism at a glance' by Swami Nirvedananda, Pp 155-158.
56. 'The Message of The upanisads' By Swami Ranganathananda, P 63.
57. 'Discourses On Isavasya Upanisad', by Swami Chinmayananda, P 131.
58. 'Discourses On Kathopanisad' by Swami Chinmayananda, P 70.
59. 'Discourses On Kathopanisad' by Swami Chinmayananda, P 69.
60. Svet. Up. IV-9, IV-10.
61. 'Indian Philosophy' Vol-1 by Dr. S. Radhakrishnan Second Edition, p 149.
62. 'Discourses on Mundakopanishad' by Swami Chinmayananda. 6th Edition.
P 59.
63. Svet.Up.V-9

64. 'Discourses On Aitareya Upanisad', by Swami Chinmayananda, Pp 115-116.
65. Mun. III-i-1, Svet. IV-6.
66. Svet.Up.V-9
67. 'Upanisads For All' by Chitrita Devi. First Edition-1993, Pp 360-361
68. 'Upanisads For All' by Chitrita Devi. First Edition-1993, P 88.
69. 'Discourses on Kathopanishad' by Swami Chinmayananda, P 213.
70. Mun. I-ii-6. Trans. By Swami Chinmayananda. 'Discourses on Mundakopanishad' 6th Edition, P 43.
71. 'Discourses on Mundakopanishad' by Swami Chinmayananda. 6th Edition, P 129.
72. 'Upanisads For All' by Chitrita Devi. First Edition-1993. Pp 305-306.
73. 'Teaching Of Upanisads' by Dr. Sunanda Y. Shastri, Pp 73-75.
74. 'Discourses on Mundakopanishad' by Swami Chinmayananda. 6th Edition, P 150.
75. Kath II.6.14. Trans. By Swami Chinmayananda, 'Discourses on Kathopanishad' P 259.
76. Kath I-ii-24
77. 'Discourses on Mundakopanishad' by Swami Chinmayananda. 6th Edition, P 53.
78. 'Discourses on Mundakopanishad' by Swami Chinmayananda. 6th Edition, P 45.
79. Mun. III-ii-1.

=====

CHAPTER-3 HOW THE ACHARYAS HAVE DEVELOPED THE VEDANTIC THOUGHT.

Chapter scheme.

- 3.1 Introduction.
- 3.2 Samkara.
 - 3.2.1 Life of Samkara.
 - 3.2.2 Samkara's Advaita Vedanta.
 - 3.2.3 Atman.
 - 3.2.4 Brahman.
 - 3.2.5 Maya.
 - 3.2.6 world.
 - 3.2.7 Ishvara.
 - 3.2.8 Jiva.
 - 3.2.9 liberation and means of liberation.
 - 3.2.10 Karma and Rebirth.
 - 3.2.11 Concluding Remark.
- 3.3 Ramanuja.
 - 3.3.1 Life of Ramanuja.
 - 3.3.2 Ramanuja's Vishistadvaita.
 - 3.3.3 Self and Consciousness.
 - 3.3.4 God.
 - 3.3.5 Jiva.
 - 3.3.6 Matter.
 - 3.3.7 Creation.
 - 3.3.8 Liberation and Means of liberation.
 - 3.3.9 Concluding Remark.
- 3.4 Madhva.
 - 3.4.1 Life of Madhva.
 - 3.4.2 Madhva's Dvaita.
 - 3.4.3 Reality.
 - 3.4.4 Ishvara.

- 3.4.5 Jiva.
- 3.4.6 world.
- 3.4.7 Maya.
- 3.4.8 Bondage.
- 3.4.9 mukti.
- 3.4.10 Sadhana Vicara
- 3.4.10(a) Vairagya.
- 3.4.10(b) karma.
- 3.4.10(c) Bhakti.
- 3.4.10(d) Upasana.
- 3.4.11 Concluding Remark.