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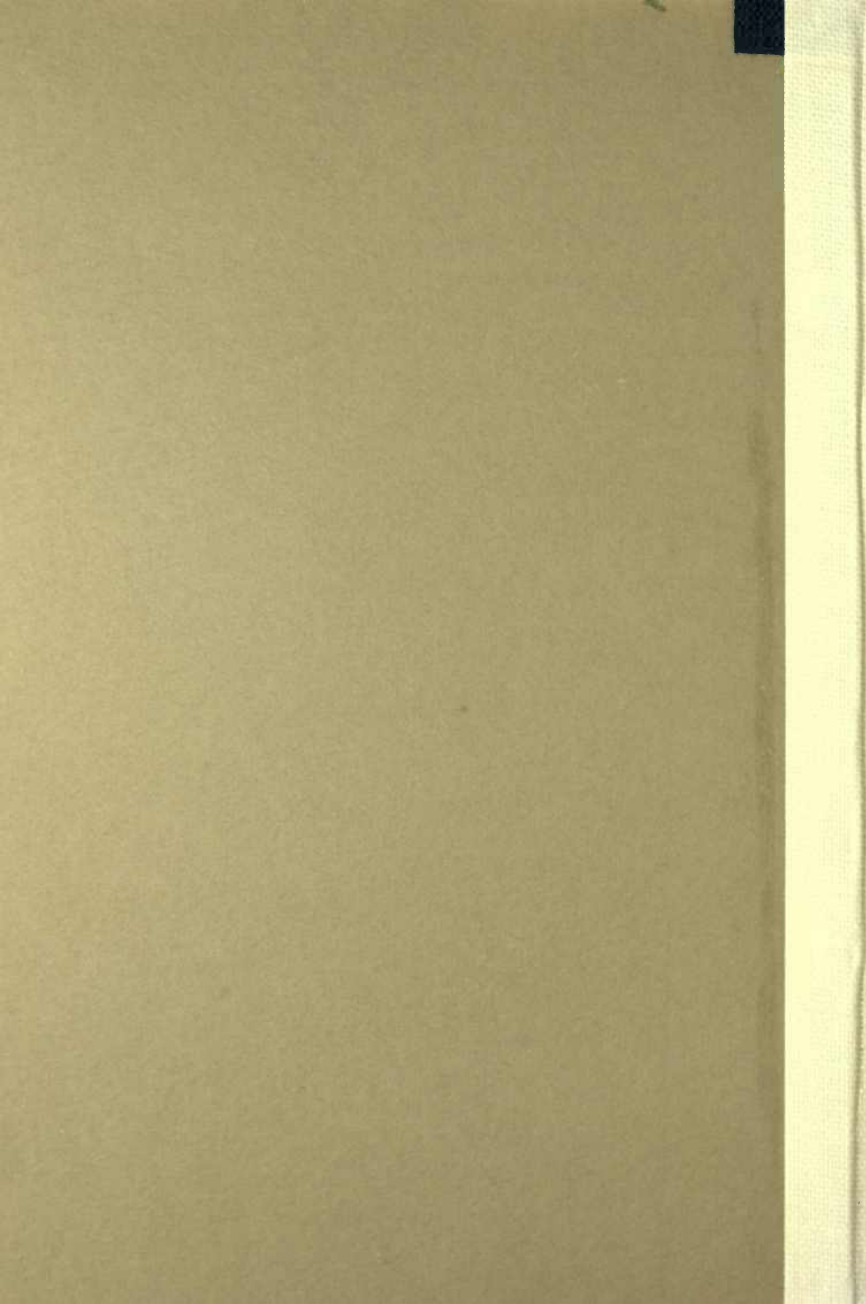
Upanishads. Kena-upanishad
Kena-Upanishad

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KENA-UPANISHAD



Translated by

Pt. GANGA PRASADJI, M.A., M.R.A.S.,
Retired Chief Justice.



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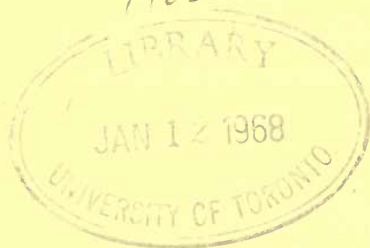
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Kena-Upanishad.

(1) *Upanishad* (उप + नि + षद्) literally means 'sitting near God'. The word is applied to books teaching "Knowledge of God", ब्रह्म-विद्या or "Spiritual Knowledge", आत्म-विद्या.

(2) *Kena-Upanishad* Comes second among the ten Upanishads, (viz. Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Aitareya Taittiriya, Chhandogya, and Vrihadaranyaka), which are regarded as the most ancient and authoritative. It forms part of the *Talavakara Brahman* of the Sama Veda, and its proper name is "Talavakara-Upanishad". It is called "Kena Upanishad" from its first word *Kena*, as the first or Vajasaneyi Upanishad is called *Isha Upanishad* because it begins with the word "Isha"

(3) The Upanishad has for its basis a Sukta in the Atharva Veda (x 2) which is also called *Kena* from the first word of the Sukta.

FIRST SECTION. प्रथम खण्ड

In this section it has been taught that 'God' being not the object of the senses cannot be perceived by them nor be apprehended by the mind. On the other hand it is by His Power that they all perform their respective functions. The section begins with a question as to who controls the functions of the mind and the senses.

MANTRA 1.

केनेषितं पतति प्रेषितं मनः, केन प्राणः प्रथमः प्रैति
युक्तः । केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो
युनक्ति ॥१॥

केन = by whom

इषितं = wished

पतति = falls, goes

towards its object

प्रेषितं = appointed

मनः = mind

केन = by whom

प्राणः = breath, life

प्रथमः = first

प्रैति = goes forth

युक्तः = appointed,

ordained

केन = by whom

इषितां = wished

वाचं = speech

इमां = this

वदन्ति = speak, utter

चक्षुः = eye

श्रोत्रं = ear

कः = what

उ = verily

देवः = shining one

युनक्ति = directs

By whom ordained does the mind goes towards its wished for object, by whom ordained does the first breath or Prana go forth; by whom ordained they utter this wished for speech; which *deva* does verily direct the eye, and the ear ?

MANTRA 2.

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ
प्राणस्य प्राणः । चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्मात्
लोकादमृताः भवन्ति ॥२॥

श्रोत्रस्य = of the ear

श्रोत्रं = ear

मनसः = of the mind

मनः = the mind

यद् = which

वाचः = of the speech

ह = verily

वाचं = Speech

स = he

उ = verily

प्राणस्य = of the breath
or life

प्राणः = life

चक्षुषः = of the eye

चक्षुः = the eye

अतिमुच्य = being free

धीराः = the wise

प्रेत्य = departing

अस्मात् = from this

लोकात् = world

अमृताः = immortal

भवन्ति = become

He (Brahma or Atma) is ear of the ear, mind of the mind, speech of the speech, verily He is life of life and eye of the eye. The wise

(on knowing Him) are freed and on departing from this world become immortal (i.e. attain *mukti.*)

MANTRA 3

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो
न विजानीमो यथैतदनुशिष्यादन्यदेव तद् विदितादथो
अविदितादधि । इति शुश्रुम पूर्वेषां येनस्तद् व्याच-
चक्षिरे ॥३॥

न=not

तत्र=there

चक्षुः=the eye

गच्छति=goes

न=nor, not

वाक्=speech

गच्छत=goes

नो=nor

मनः=mind

न=not

विद्मः=we know

न=nor

विजानीमः we comprehend

अन्यद्=different

एव=indeed

तद्=that

विदिताद् from the known

उ=verily

अथ=and, also

अविदिताद् =from the un-
known

अधि=above

इति=this

शुश्रुमः=we have heard

पूर्वेषां=from the ancients

यथा=so that

एतद्=this

अनुशिष्याद्=may explain
or teach

ये=who

नः=to us

तद्=this; him

व्याच चक्षिरे=have taught

The eye does not reach there, nor does the speech reach, nor the mind. We do not know, nor comprehend Him, so as to be able to teach or explain Him. He is different from the known and also above the unknown. Thus have we heard from the ancients (*i. e. Rishis*) who have taught Him to us.

MANTRA 4.

यद् वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

यद् = what, who
वाचा = by speech
अनभ्युदितं = is not
expressed

येन = by whom
वाक् = speech
अभ्युद्यते = is expressed
or uttered

तद् = that, him
एव = alone
ब्रह्म = God
त्वं = thou
विद्धि = know
न = not
इदं = this
उपासते = worships

Who cannot be expressed by speech, but by whose power speech is uttered, Him alone know thou as God, not this which this speech worships (*or expresses*).

MANTRA 5.

यन्मनसा न मनुते, येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि, नेदं यदिदमुपासते ॥५॥

यद् = who
 मनसा = by mind
 न = not
 मनुते = thinks
 येन = by whom
 आहुः = say
 मनः = the mind
 मतं = thinks
 तद् = that, him

इव = alone
 ब्रह्म = God
 त्वं = thou
 विद्धि = know
 न = not
 इदं = this
 यद् = whom
 इदं = this
 उपासते = worships

Who does **not** think by the mind, but by
 Whose power the mind thinks, Him alone know
 thou as God, not this which this mind worships
 (or thinks about).

MANTRA 6.

यच्चक्षुषा न पश्यति, येन चक्षूषि पश्यन्ति ।
 तदेव ब्रह्म त्वं विद्धि, नेदं यदिदमुपासते ॥६॥

यत् = what, who
 चक्षुषा = by eye
 न = not
 पश्यति = sees
 येन = by whom
 चक्षूषि = eyes
 पश्यन्ति = see
 तद् = That, him
 एव = alone

ब्रह्म = God
 त्वं = thou
 विद्धि = know
 न = not
 इदं = this
 यद् = which
 इदं = this
 उपासते = worships

Who does not see with eyes, by whose power the eyes see, That alone known thou as God, not this which the eye worships (or sees)

MANTRA 7.

यच्छ्रोत्रेण न शृणोति, येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि, नेदं यदिदमुपासते ॥७॥

यत्=what, who

श्रोत्रेण=by ear

न=not

शृणोति=hears

येन=by whom

श्रोत्रं=ear

इदं=this

श्रुतं=is heard, hears

तद्=that

एव=alone

ब्रह्म=God

त्वं=thou

विद्धि=know

न=not

इदं=this

यद्=which

इदं=this

उपासते=worships

Who does not hear with ear, by whose power that ear hears this, Him alone know thou as God, not this which this ear worships (or hears)

MANTRA 8.

यत्प्राणेन न प्राणिति, येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि, नेदं यदिदमुपासते ॥८॥

यत्=what, who	एव=alone
प्राणेन=by breath	ब्रह्म=God
न=not	त्वं=thou
प्राणिति=breathes	विद्धि=know
येन=by whom, by whose power	न=not
प्राणः=breath	इदं=this
प्राणीयते is led, is directed	यद्=which
तद्=that, him	इदं=this
	उवासते=worships

Who does not breathe with breath, by whose power breath is directed; Him alone know thou as God, not this which this Prana worships (or breathes).

MANTRA

। ईशानाय नमः ।
। श्रीगणेशाय नमः ।

SECOND SECTION. द्वितीय खण्ड

Having emphasised in the first Section that God is not an object of the senses or the mind, this section further stresses the mysterious nature of Brahma which cannot be fully comprehended by man. Some scholars seek to read in it what is called *agnosticism*. This would be a serious mistake. The first 3 Mantras speak of the enigmatical character of Brahma, or the incomplete knowledge of man about Him. The 4th Mantra, however, says clearly how the knowledge derived from प्रतिबोध or constant meditation leads to immortality. The 5th. or the last Mantra goes so far as to assert that if a man fails to acquire knowledge of Brahma in this life then it is verily "a great calamity" महती विनष्टिः. This is certainly not what is understood by modern agnosticism according to which God, (if he exists) is quite unknowable, and it is a vain pursuit to seek His knowledge.

What is intended to be emphasised in the first 3 Mantras in beautiful and poetic language is that man's knowledge about Brahma can not

be complete or perfect, (except of course in the state of *mukti* or the highest *yoga*). This should be self evident. For man's soul and intellect are finite and limited, while God is infinite and absolute. From the very nature of things our knowledge of Him must be imperfect, and he who pretends to know Him fully, "he verily knows Him not", as the 2nd and 3rd Mantras say.

MANTRA 1.

*

यदि मन्यसे सुवेदेति, दध्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते मन्ये
विदितम् ॥१॥

यदि If	}	अस्य Of His
मन्यसे Thou thinkest		त्वं thou
सुवेद् I know well	}	यद् What
इति Thus		अस्य Of his
दध्रं Little		देवेषु Among devas
एव Indeed		अथ Therefore
अपि But		नु Now
नूनं Certainly		मीमांस्यम् Worth thinking
त्वं Thou		about
वेत्थ Knowest		एव Indeed

* Another reading is दध्र which also means "little"

ब्रह्मणः Of God
रूपम् Nature
यद् What

ते Of thee
मन्ये I think
विदितम् Known

If thou thinkest "I know God well", then thou certainly knowest but little of God's nature. What thou knowest of God, and what is known about Him among *Devas*, (Learned people), I think that it is indeed worth thinking about.

MANTRA 2.

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥२॥

न Not
अहं I
मन्ये Think, believe
सुवेद I know well
इति Thus
नो Not, nor
न वेद I do not know
इति Thus
वेद I know
च And
यो Who (He)

नः Among us (Says)
तद् Him
वेद Knows (well)
तद् Him
वेद Knows
नो Not
न वेद Does not know
इति Thus
वेद knows
च And

I do not believe that I know Him well, nor that I do not know Him. I know Him. He among us who says he knows Him (fully) knows Him not; he who says he does not know Him fully, knows Him.

MANTRA 3.

यस्यामतं तस्य मतं, मतं यस्य न वेद सः ।

अविज्ञातं विजानतां, विज्ञातमविजानताम् ॥३॥

यस्य by whom	सः He
अमतं He is not understood	अविज्ञातं Unrealised, unknown
तस्य By him	विजानताम् Of those who know
मतं He is understood	
मतं He is understood	विज्ञातम् Known
यस्य By whom	अविजानताम् Of those who do not know
न Not	
वेद Knows	

He is understood by those who think they do not understand Him; he does not know who says he understands Him. He is unknown to those who profess to know Him, and is known to those who do not profess to know Him.

MANTRA 4.

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥४॥

प्रतिबोध Constant meditation	आत्मना By self or self exertion
विदितं Known	विन्दते Obtains
मतं Knowledge	वीर्यं Strength
अमृतत्वं Immortality	विद्यया By Knowledge
हि Verily	विन्दते Obtains
विन्दते Obtains	अमृतं Immortality

Knowledge of God derived by constant meditation leads to immortality. By self exertion man obtains strength, by knowledge (of God) he obtains immortality.

Note:—बोध (Bodha) means ordinary knowledge, knowledge derived from the senses and the intellect, when the mind is working out-side बहिर्मुखीवृत्ति and dealing with the outer world, the world of matter. प्रतिबोध Pratibodha means higher knowledge, knowledge derived from the intuition and Introspection, when the mind is working inside अन्तर्मुखीवृत्ति, and dealing with the inner world, the world of spirit i. e. Atma and Paramatma.

The latter or higher knowledge प्रतिबोध is acquired by *Yoga* the most authoritative work on which is Patanjalis *Yoga-Sutra*. There are two principal grades of meditations taught in *yoga viz:—*

(1) संप्रज्ञात वा सबीज समाधि *Samprajnyat-Samadhi* also called *Sabija Samadhi*, because the seeds of past knowledge are retained therein.

(2) असंप्रज्ञात वा निर्बीज समाधि *Asamprajnyat Samadhi* also called *Nirbija Samadhi* because the seeds of past knowledge are destroyed therein. There are several kinds of the former, the

highest being निर्विचार *Nirvichar Samadhi*. Its effects are thus described in Yoga Sutras:—

निर्विचार वैशारद्ये ऽध्यात्मप्रसादः ।

On attaining efficiency in *Nirvichar* one obtains purification and cheerfulness of the inner self.

ऋतं भरा तत्र प्रज्ञा ।

Therein he gets unerring intellect or intuitive sight.

श्रुतानुमान प्रज्ञाभ्यामन्यविषयविशेषार्थत्वात् ।

The knowledge gained from this intuitive sight is quite different from that gained by testimony or inference.

तज्जः संस्कारोऽन्य संस्कार प्रतिबन्धी ।

The impressions gained by the unerring intuitive sight will neutralise or remove all other impressions or Sanskaras.

तस्यापि निरोधे सर्व निरोधान्निर्बीजः समाधिः

When even the impressions of this intuitive sight are restrained, all other impressions having also been restrained the Yogi attains to *Nirbija* or seedless Samadhi.

(Yoga I, 47 to 51)

The reader will now have some idea as to how प्रतिबोध or Knowledge derived from yogic meditations leads to *Nirbija* Samadhi, and thence to immortality. The subject is, however, large and too technical to be adequately described in a brief note like this.

MANTRA 5.

इह चेदवेदीदथ सत्यमस्ति, न चेदिहावेदीन् महती
विनष्टिः । भूतेषु भूतेषु विचिन्त्य धीराः प्रेत्यास्माल्लोकादमृता
भवन्ति ॥५॥

इह Here, in this life
चेद् If
अवेदीद् Know
अथ Then
सत्य True, good
अस्ति Is
न Not
चेद् If
इह Here
अवेदीत् Know

महती Great
विनष्टिः Calamity
भूतेषु भूतेषु In all things
विचिन्त्य Having realised
धीराः The wise
प्रेत्य Departing
अस्मात् From this
लोकात् World
अमृताः Immortal
भवन्ति Become

If a man Knows Him in this life, then well and good; if he does not know Him here, then it is a great calamity. The wise having realised Him (as pervading) all things, become immortal on departing from this world.

Third Section. तृतीय-खंड

This section teaches in the form of a beautiful allegory that all physical forces and also all mental faculties, which are called *devas*, derive their powers from *Brahma* or God. It will incidentally show how unreasonable is the opinion of some European scholars that the Vedic religion teaches worship of a plurality of *devas* or "Gods".

MANTRA 1.

ब्रह्म ह देवेभ्यो विजिग्ये, तस्यह ब्रह्मणो विजये देवा
अमहीयन्त । त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं
महिमेति ॥१॥

ब्रह्म God	ऐक्षन्त Thought
ह Verily	अस्माकं Our
देवेभ्यः For the devas *	एव Own
विजिग्ये Obtained victory	अयं This
तस्य His	विजयः Victory
ह Verily	अस्माकं Our
ब्रह्मणः of God	एव Own
विजये Victory, triumph	अयं This
देवाः Devas	महिमा Greatness
अमहीयन्त Felt proud	इति
ते They	

God verily obtained victory for *devas** or good forces (against evil forces). The *devas* felt proud in this victory of God. They *thought* "this victory is our own, this is our own. greatness".

MANTRA 2

तद्वैषां विजज्ञौ, तेभ्यो ह प्रादुर्बभूव । तन्न व्यजानन्त
किमिदं यच्चमिति ॥२॥

तत् He	तत् Him
ह Verily	न Not
एषां Their (thought or pride)	व्यजानन्त They knew
विजज्ञौ Knew	किम् What
तेभ्यः To them	इदं This
ह Then	यच्चम् Adorable one
प्रादुर्बभूव Appeared	इति

God verily knew about their pride and appeared to them. They did not know who this adorable one (Yaksha) was.

*The word *deva* in Vedic literature does not necessarily mean "God". It is used in a very wide sense and literally means "shining" from the root *div* to shine. For a detailed dissertation on this subject see the writer's "Fountainhead of Religion" Chapter V Sections 5 and 6.

MANTRA 3

ते अग्निमब्रुवन् जातवेदः ! एतद्विजानीहि किमेतच्च-
क्षमिति, तथेति ॥३॥

ते They	किं Who
अग्निं To Agni (fire)	एतद् This
अब्रुवन् Said	यत्नं Adorable one
जातवेदः । Knower of	इति He said
all that is born	तथा Let it be so
एतद् Him	इति
विजानीहि Find out	

They said to *Agni* "O, all knower! find him out, who this adorable one is." *Agni* answered "let it be so."

MANTRA 4

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा,
अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥४॥

तत् He	अहं I
अभ्यद्रवत् Approached	अस्मि Am
तम् Him	इति Thus
अभ्यवदत् Spoke	अब्रवीत् He answered
कः Who	जातवेदाः All knower
असि Art thou	वा Or
इति (He answered)	अहं I
अग्निः Fire	अस्मि Am
वा or	इति

He approached (Yaksha) who said to him, "Who are thou"? Agni replied, "I am *Agni* or I am *Jataveda* (All knower)".

MANTRA 5.

तस्मिंस्त्वयि किं वीर्यमित्यपीदं
सर्वं दहेयं यदिदं पृथिव्यामिति ॥५॥

तस्मिन् In that	सर्वं All
त्वयि In thee	दहेयं I can burn
किं What	यद् What
वीर्यं Power	इदं This
इति Thus	पृथिव्यां On the earth
अपि Verily	इति
इदं This	

(Yaksha said) "What power is in thee so styled?" (Agni answered) "I can burn all that is on this earth".

MANTRA 6.

तस्मै तृणं निदधावेतद्दहेति, तदुपग्रेयाय सर्वजवेन तन्न
शशाक दग्धुं । स तत एव निववृते, नैतदशकं विज्ञातुं
यदेतद्यत्नमिति ॥६॥

तस्मै To him	दग्धुं To burn
तृणं A straw	स He
निदधौ Put	ततः From that

एतत् This	एव At once
दह Burn	निवृत्ते Ceased, desisted
इति Thus	न Not
तत् That	एतत् Thus
उपप्रेयाय Approached	अशकं Am able
भवजवेन with all	विज्ञातुं To Know
Might	यत् What
तत् That	एतत् This
न Not	यत्नं Adorable one
शशाक Was able	इति

(The yaksha) put a straw before him (Agni), and said: "burn this". Agni approached it with all its might, but was not able to burn it. He at once desisted from it, and (said to *devas*). "I was unable to find out who this adorable one is."

MANTRA 7.

अथ वायुमब्रुवन् वायवेतद्विजानीहि किमेतद्यत्नमिति;

तथेति ॥७॥

अथ Then	किं What
वायुं To <i>vayu</i>	एतत् This
अब्रुवन् They said	यत्नं Adorable one
वायो O, <i>vayu</i> !	इति Is
एतत् This	तथा Yes.
विजानीहि Find out	इति

Then they said to *Vayu*, “O, *Vayu* find this out, who this adorable one is.”

MANTRA 8.

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्य-
ब्रवीन्मातरिश्वा वा अहमस्मीति ॥८॥

तत् He	अस्मि Am
अभ्यद्रवत् Approached	इति Thus
तं To him	अब्रवीत् Said
अभ्यवदत् He spoke	मातरिश्वा Mover in space
कः Who	(an appellation of
असि Art thou	<i>Vayu</i>)
इति Thus	वा Or
वायुः Vayu, Air	अहं I
वा Or	अस्मि Am
अहं I	इति

He (*Vayu*) approached (yaksha who said):
“Who art thou” *Vayu* answered, “I am *Vayu*,
indeed, I am *Matarishva* (mover in space)

MANTRA 9

तस्मिस्त्वयि किं वीर्यमित्यपीदं सर्वमाददीयं यदिदं
पृथिव्यामिति ॥९॥

तस्मिन् In that	सर्वं All
त्वयि In thee	आददीयं Blow away

किं What	आददीयं carry away
वीर्यं Power	यत् What
इति Thus	इदं This
अपि Certainly	पृथिव्यां On this earth
इदं This	इति Thus

(The Yaksha said): "What power is there in thee so styled?" (Vayu answered) "I can blow or carry away all that exists on this earth".

MANTRA 10

तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन
तन्न शशाकादातुं । स ततएव निववृते नैतदशकं विज्ञातुं
यदेतद्यत्नमिति ॥१०॥

तस्मै To him	आदातुं To carry away
तृणं A straw	सः He
निदधौ Put	ततः From that
एतत् This	निववृते Desisted
आदत्स्व Carry away	न Not
इति Thus	एतत् This
तत् That	अशकं Am able
उपप्रेयाय Approached	विज्ञातुं To find out
सर्वजवेन With all might	यत् Who
तत् That	एतत् This
न Not	यत्नं Adorable one
शशाक Was able	इति is

(The Yaksha) put a straw to him (and said) "blow this away." He approached it with all his strength, but was not able to carry it away, He desisted from it, (and said to *devas*): "I am unable to find out who this adorable one is".

MANTRA 11.

अथेन्द्रमब्रुवन् मघवन्नेतद्विजानीहि किमेतद्यच्चमिति ।
तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥११॥

अथ Then	यच्चं Adorable
इन्द्रं To <i>Indra</i>	इति Is
अब्रुवन् They said	तथा Be it so
मघवन् O. mighty one	इति Thus
एतत् This	तत् He
विजानीहि Find out	अभ्यद्रवत् Approached
किं Who	तस्मात् From him
एतत् This	तिरोदधे disappeared

Then they said to *Indra*, "O. Mighty one! find this out who this adorable one is." 'Be it so, (said *Indra*) He approached *Yaksha* who disappeared from there.

MANTRA 12.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमा
हैमवतीं तां होवाच किमेतद्यच्चमिति ॥१२॥

सः He	हैमवती Decked in gold
तस्मिन् In that	तां To her
एव Very	उवाच Said
आकाशे Space	किं What
स्त्रियं A Woman	एतत् This
आजगाम Went near	यत्नं Adorable one
बहुशोभमानां Well adorned	इति Is
उमा Uma; splendid	

In that very space he came near a fair woman, Uma well adored and decked in gold. He asked her, "who is this adorable one."

Note:—उमा हैमवती Uma Haimavati here allegorically stands for ब्रह्मविद्या 'spiritual knowledge'.

There is a well known maxim of *Vedanta* viz, यथा पिण्डे तथा ब्रह्माण्डे i.e. this human body which is aptly described as a *microcosm* or "little world" is an exact prototype of the *macrocosm* or the bigger world. All *physical forces* have their counterparts among the *mental powers*. Both are called *devas* in Vedic phraseology.

Of the three *devas* mentioned above *Agni* (the fire, heat or light) corresponds to the eye; *Vayu* (the air) corresponds to the ear, and *Indra* (the Electricity) corresponds to the

mind. Mantras 4 & 5 in 4th Section of this very Upanishad say that the *mind* मनस् is the counterpart in the mental world of *electricity* विद्युत् in the physical world. *Indra* is the king of *devas*, as electricity is the prince of all physical forces, and mind is the controller or ruler of all senses.

It is the *mental* or आध्यात्मिक interpretation (as distinguished from the physical or आधिदैविक one) which shows more appropriately the significance of उमा हैमवती or (the spiritual knowledge) appearing to *Indra* or the mind and helping him in his great quest after *Brahma*. Of the three *devas* mentioned above, *Agni* and *Vayu* approached *Yaksha* but in vain. This means that the eye and the ear are quite incapable of perceiving God. *Indra* or mind was also unsuccessful, but as the reader will see from the next section *Uma Haimavati* enabled him to know God.

Swami Shankaracharya in his commentary has interpreted *Uma Haimavati* as *Vidyasaying*: विद्या उमा रूपिणी प्रादुरभूत् तत्रो रूपा i.e. *Vidya* appeared in the form of a woman or *Uma*” He has also given the alternative interpreta

tion उमा एव हिमवतो दुहिता हैमवती i. e. "Uma the daughter of Himavat or the Parvati who is the consort of Shiva in Puranic mythology. A well known writer Pandit Sridhara Shastri characterising the second interpretation as a Puranic myth "पौराणिक कल्पना" has expressed the opinion that it is an interpolation in Shankara's commentary. Pt. Sripad Damodar Satvaleker in his commentry on this Upanishad discredits Pt. Sridhar Shastri's suggestion, and has given an interesting and rational explanation of *Parvati* who is described in the Puranas as daughter of "Himalaya" Parvat, and consort of the god, Shiva, by identifying the same with *Kundalini* force so well known in later yogic literature. A note on this subject is given in the appendix, followed by a note on Raja yoga.

Sri Aurobindo in his *commentary* on this Upanishad which appeared in the *Arya* says: "Here the three gods, Indra, Vayu, Agni, represent the cosmic Divine on each of the three planes, Indra on the *mental*, Vayu on the *vital*, and Agni on the *material*.

About *Uma* he says:—

"*Uma* is the Supreme Nature from whom

Fourth Section. चतुर्थ-खंड

This section sums up the final teaching of the Upanishad the gist being contained in Mantra 8.

MANTRA 1

मा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो हैव विदांचकार ब्रह्मेति ॥१॥

मा She	महीयध्वं You have
ब्रह्म God, Brahma	greatness
इति Thus	इति Thus
ह Verily	ततः From this, thence
उवाच Said	ह Verily
ब्रह्मणः Of God	एव alone
वे Certainly	विदांचकार He Knew
एतत् this	ब्रह्म God
विजये In Victory	इति Thus

She (Uma) said, " He is verily God; verily in the victory of God you have your greatness " Thence Indra knew that it was God.

MANTRA 2

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायु-
रिन्द्रस्तेह्येनन्नेदिष्टं पस्पशुस्ते ह्येनत्प्रथमो विदांचकार
ब्रह्मेति ॥२॥

MANTRA 3

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान् स ह्येनचेदिष्टं
पस्पर्शं सह्येनत्प्रथमो विदांचकार ब्रह्मेति ॥३॥

तस्मात् Therefore
वा Also
इन्द्रः Indra
अतितरां Superior
इव As it were
अन्यान् Others
देवान् Devas
स He
हि Verily
एतत् Him

नेदिष्टं Nearest
पस्पर्शं Touched,
approached
स He
हि Verily
एतत् Him
प्रथमः First
विदांचकार Knew
ब्रह्म God
इति So

Therefore Indra also is superior to other devas. He approached him nearest, he verily first knew him to be God.

MANTRA 4

तस्यैष आदेशोयदेतद्विद्युतो व्यद्युतदा इतीतिन्य-
मीमिषदा इत्यधिदैवतम् ॥४॥

तस्य of him
एष This
आदेशः Teaching

इति Thus
न्यमीमिषद् Closed the
eye

यत् Which	आ Wonderful
एतत् This	इति This
विद्युतः Lightning	अधिदैवतं In the
व्यद्युतत् Flashed	physical world
आ Wonderful	

This is his teaching in the physical world when the lightning flashes forth and the eyes are closed, which excite wonder.

MANTRA 5

अथाध्यात्मं यदेतद्गच्छतीव च मनो ऽ नेन
चैतदुपस्मरत्यभीक्षणं सङ्कल्पः ॥५॥

Now (His teaching) in the mental world when this mind goes forth as it were, it re-collects, and constantly reflects.

Note:—The functions of the mind in cognising perceptions of the senses which as it were go forth towards their objects, in reflecting on them or recollecting them, and in other acts of memory, and in the acts of volition, are manifestations of divine power on the mental plane or अध्यात्म; as the innumerable wonderful phenomena in the physical world demonstrate his glory on the physical plane or अधिदैवत.

Sri Aurobindo thus comments on mantras 4 and 5 in his own inimitable manner. He says that the Divine reflects Himself openly in the Devas or gods. His light takes possession of the mind and the senses. Something of His Supreme image falls upon the world nature and charges it into Divine Nature. He then adds. "All this is not done by a sudden miracle. It comes by flashes, revelations, sudden touches and glimpses; there is as if a leap of the lighting of revelation flaming out from these heavens for a moment and then returning into its secret service,—As if the lifting of the eyelid of an inner vision and its falling again because the eye cannot look long and steadily on the utter light. The repetition of these touches and visitings from the Beyond fixes the gods in their upward gaze and expectation; constant repetition fixes them in a constant passivity; not moving out any longer to grasp at the forms of the Universe; mind life and senses will more and more be fixed in the memory in the understanding, in the joy of the touch and vision of that transcendent glory which they have now restored to make their sole object. To that only they will now res-

pond and not to the touches of outward things.The mind will know nothing but the Brahman; the life will move to, embrace, enjoy nothing but the Brahman; the eye will see, the ear hear, the other senses sense nothing but the Brahman.”

MANTRA 6

तद् तद्वनं नाम तद्वनमित्युपासितव्यं । स य एतदेवं
वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥६॥

तत् He	स He
ह Verily	यः Who
तत् He	एतद् This
वनं Happiness	एवं Thus
नाम Name	वेद Knows
तत् That	ह Verily
वनं Happiness	एनं Him
इति Thus	सर्वाणि All
उपासितव्यं should be	भूतानि Beings
worshipped	संवाञ्छन्ति Love, desire
He is verily known as, “Vanam” or Happiness	
He who thus knows him verily all beings love him.	

Sri Aurobindo beautifully comments on this mantra as follows:—

“*Vana* is the Vedic word for *delight* or *delightful*, and *Tadvanam* means therefore the

transcendent delight, the all-blissful *Ananda* of which the Taittiriya Upanishad speaks as the highest Brahman from which all existences are born, by which all existences live, and increase, and into which all existences arrive in their passing out of death and birth. It is as this transcendent delight that the Brahman must be worshipped and sought. It is this beautitude therefore which is meant by the *immortality* of the Upanishads..... He (the knower of Brahman) becomes a centre of the divine delight shedding it on all the world, and attracting all to it as to a fountain of joy and love, and self fulfilment in the universe.”

MANTRA 7

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद् ब्राह्मीं वाच त
उपनिषदमब्रूमेति ॥७॥

उपनिषदं Divine
knowledge

भो O, Sir

ब्रूहि Say, tell

इति Thus

उक्ता Has been told

ते Thee

उपनिषदं Divine
knowledge

ब्राह्मी Divine

वाच Certainly

उपनिषदं Knowledge

अब्रूम We have told

इति Thus

(The pupil says to the teacher) O sir, tell us divine knowledge. (The teacher replies) Divine knowledge has been told thee, certainly we have told thee divine knowledge.

MANTRA 8

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि
सत्यमायतनम् ॥८॥

तस्यै For it	वेदाः Vedas (Rig,
तपः Austerity	Yajur, Sama and
दम Control of senses	Atharva Vedas)
कर्म action	सर्वाङ्गानि All bodies
इति Thus	सत्यं Truth
प्रतिष्ठा Basis,	आयतनम् Abode
foundation	

Austerity, control of senses, and good actions are the foundation of Upanishad or divine knowledge; the Vedas are its bodies and truth is its abode.

MANTRA 9

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके
ज्येथे प्रतितिष्ठति प्रतितिष्ठति ॥९॥

यः Who	स्वर्गे Blissful
वै Verily	लोके World, state
एतां This	ज्येये Greatest
एवं Thus	प्रतितिष्ठति Stays, resides
वेद Knows	प्रतितिष्ठति (Repeated being the last word)
अपहत्य Having destroyed	
पाप्मानं Sin	
अनन्ते Endless	

He who acquires this divine knowledge, he certainly having destroyed sin, resides and stays in the greatest endless blissful state, (i.e. *moksha*).

Note

As has been already stated the gist or substance of the teaching of the Upanishad is given in Mantra 8. It consists of 3 parts viz.—

(1) तप Austerity, दम control of the senses, and कर्म actions are the (प्रतिष्ठा) feet of the Upanishad, the foundation of spiritual wisdom—the first requisites for an aspirant to divine knowledge ब्रह्मविद्या.

(2) The *Vedas* are its *mainbody*.

(3) *Truth* is its *head* or abode.

We shall explain them in due order.

(1) *Tapa* or austerity means plain living, and power of endurance i.e. habit of bearing heat and cold, hunger and thirst and other evils or privations with fortitude. It is one of the chief characteristics which distinguish the Aryan ideal of life from the western life of ease and luxury. It is a powerful aid to *yoga*, being one of the five *niyamas* or rules of life viz:— शौच सन्तोष तपः स्वाध्यायेश्वर प्रणिधानानि नियमाः (Yoga Sutra I 32), cleanliness, contentment, austerity self-study, and surrender to God are “*niyamas*”.

Its effects or benefits are thus described in *Yoga*: कायेन्द्रिय सिद्धि रशुद्धिज्ञयात्तपसः (Yoga Sutra I 43) "Austerity leads to strengthening and proper development of the body and the senses by destruction of impurities".

Gita thus describes 3 kinds of Austerity viz. (i) Austerity of body, (ii) Austerity of speech, (iii) Austerity of mind:—

देवद्विजगुरु प्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसां च शरीरं तप उच्यते ॥

Respect shown to the learned, to the twice born, to the teachers, and to the wise, purity straightforwardness, continence or chastity, and non-violence are called the *Austerity of the body*.

अनुद्वेग करं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयंतप उच्यते ॥

Speech causing no annoyance, truthful, pleasant and beneficial, the practice of the study of scriptures are called the *Austerity of speech*.

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥

Mental cheerfulness, equilibrium, silence, self-control, purity of nature this is called the *Austerity of mind*. (Gita XVII, 14-16).

Like all other acts, ansterity is of three varieties, viz. सात्त्विक pure, राजस passionate and तामस of darkness. They are thus described in the Gita :—

श्रद्धयापरया तप्तं तपस्तत्त्रिविधंनरैः ।
अफलाकांक्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥

The threefold austerity, performed by man with the utmost faith, without desire for fruit, harmonised, is said to be *pure* or *Satvika*.

सत्कारमानपूजार्थं तपो दम्भेन चैवयत् ।
क्रियतेतदिह प्रोक्तं राजसं चलमध्रुवम् ॥

The austerity which is performed with the object of gaining respect, honour and worship, for ostentation is said to be of *passion* or *rajas* and is unstable & fleeting.

मूढं ग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥

The austerity under a deluded understanding, with self torture, or with the object of

destroying another, that is declared of *darkness* or *Tamasa*. (Gita XVII, 17-19)

दम Control or subduing of senses is essential to virtuous life. Gita has laid great emphasis on it. Sri Krishna thus describes the qualifications of a “man of stable, and harmonised mind” or स्थित प्रज्ञ who in Gita is the same as a *yogi*:—

(Vide gita II, 53)

यदा संहरते चायं कूर्मो ऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥

When he withdraws his senses from the objects of senses, as a tortoise draws in on all sides its limbs, then is his understanding well poised.

विषयाविनिवर्तन्ते, निराहारस्य देहिनः ।

रसवजं रसोऽप्यस्य, परं दृष्ट्वानिवर्तते ॥

The objects of senses, but not the relish for them turn away from a person abstaining from food, but relish also turns away from him after the Supreme is seen.

यततोह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि, हरन्तिप्रसभं मनः ॥

O ! Son of Kunti (Arjun) ! The excited senses of even a wise man, though he be striving (for control), impetuously carry away his mind.

तानि सर्वाणि संयम्य युक्त आसीतमत्परः ।

वशेहियस्येन्द्रियाणि तस्यप्रज्ञा प्रतिष्ठिता ॥

Having controlled them all, he should sit, harmonised, considering me as his goal; for whose senses are mastered, of him the understanding is well poised.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः कामात् क्रोधो ऽभिजायते ॥

The man who muses on the objects for senses, contracts an attachment them, from attachment arises desire, from desire anger is born.

क्रोधाद्भवति संमोहः संमोहात्स्मृति विभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

From anger proceeds delusion, from delusion confused memory, from confused memory the destruction of reason, and from destruction of reason, he perishes.

रागद्वेष वियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

But the disciplined self, moving among sense objects with senses free from attachment and repulsion mastered by the self attains peace.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरतिप्रज्ञां वायुर्नावमिवाम्भसि ॥

To whichever of the roaming senses the mind yields, that takes away his understanding, just as the gale carries away a ship upon the waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥

Therefore O, mighty armed (Arjun)! whose senses are fully restrained from the objects of senses, of him the understanding is well poised.

(Gita II, 58-64, 67-68)

कर्म or Works are deprecated by the Neo-vedantins who consider them useless or even harmful; for according to their view ज्ञान or knowledge is all that is necessary for attaining मुक्ति emancipation, while works lead to fruits and consequently to rebirth. This is however, not the teaching of the Vedas and Upanishads. *Isha Upanishad* which stands first among the

upanishads, (as it is also a part of the Vedas being the 40th chapter of the Yajur Veda), thus speaks emphatically on the subject:—

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि नान्यथेतो ऽ स्ति न कर्म लिप्यते नरे ॥

Only performing works should a man desire to live for 100 years in this world. Thus it is (right) for thee, not otherwise than this, work will not bind that man". (Isha 2)

That Knowledge and Work are equally essential for attaining salvation is thus inculcated in the same *Upanishad*—

अन्धन्तमः प्रविशन्ति ये ऽ विद्यामुपासते ।

ततो भूय इवते तमो यदविद्यायां रताः ॥

अन्यदेवाहुर्विद्यया ऽन्यदाहुरविद्यया ।

इति शुश्रुम धीराणां ये नस्तद् विचचक्षिरे ॥

विद्यां चाविद्यां च यस्तद् वेदोभयं सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥

They who perform only works enter into gloomy darkness. Into still greater darkness do go they who pursue only knowledge.

One thing, they say, is obtained by knowledge, another thing by works. Thus have we

heard from the wise who have explained it to us.

He who acquires knowledge and also at the same time performs works, he overcomes death by works, and attains immortality by knowledge. (Isha 9-11).

The Vedic teaching is that works are to be performed without a desire for fruits; thus *Isha Upanishad* says: “नेनत्यक्तेन भुञ्जीथा: Enjoy life by renunciation”. Gita has in several places emphasised the point that where works are thus performed, without a desire for fruit, they do not bind the soul; e.g. see Gita Chapter III and V. 7-9, and Chapter IV V. 18-23 Chapter V V 7-11.

(2) The second part of Mantra 8 is: वेदाःसर्वाङ्गानि i.e. The Vedas are the whole or main body of the Upanishads. The Vedas which are 4 in number, viz, Rig, Yajur, Sama and Atharva are the repository of all knowledge; the Upanishads spring from them. The Vedic knowledge consists of three parts viz. ज्ञान knowledge proper or cognition, कर्म works, and भक्ति devotion. The Upanishads constitute the essence of the devotional portion of the Vedas, just as Gita is said to be the essence of the Upanishads.

(3) The third part of the Mantra is: सत्यमायतनम् “Truth is the head or abode of the Upanishads”.

Sri Aurobindo remarks:—

“This truth is not merely an intellectual verity.....but man’s ultimate human state of true being, true consciousness, right knowledge, right works, right joy of existence,—all indeed that is contrary to the falsehood of egoism and ignorance.”

Mundaka Upanishad says:— “सत्यमेव जयते नानृतम् सत्येन पन्था विततो देवयानः” ।

“Truth alone conquers, not falsehood. By the truth is spread the divine path called देवयान” (Mundaka III, 1, 6). Manu has said:— नहि सत्यात् परो धर्मो नानृतात् पातकं परम्” “There is no virtue higher than truth, and no sin higher than falsehood.”

In many places, the Upanishads say that सत्य or truth is Brahma.

APPENDIX

(1) *Note on Uma Haimavati and Kundalini Force.*

Before describing Pt. Satvalekar's interpretation of Uma Haimavati or Parvati as the *Kundalini Force* it is necessary to explain briefly what *Kundalini* means.

According to later Yoga the development or manifestation of psychic powers depends on the awakening of Kundalini which otherwise lies dormant at the base of the spinal cord at a point called Muladhara. As its name implies it is serpent-like, lies coiled up until it is awakened by *Pranayama* and other yogic exercises or by other means of spiritual advancement. When awakened it rises through the nerve called *Sushumna* सुषुम्ना नाडी (so well known in yoga literature) in the spinal cord, ascending by stages from one *Chakra* to another till it reaches the top or the crown which is called *Sahasrara* सहस्रार (in the upper part of the brain). This is accompanied by spiritual illumination of the highest order according to this system of yoga.

There are said to be six *chakras* or nerve centres in the spinal cord besides the last or *sahasrara*. They are as follows:—

(1) मूलाधार *Muladhar*, Root or basic chakra at base of spine.

(2) स्वाधिष्ठान *Swadhithan*, Spleen or Splenic; over the spleen or according to some over the genital organ.

(3) मणिपुर *Manipura*, Naval or umbilical. At the naval over the solar plexus.

(4) अनाहत *Anahat*, Heart or Cardiac. Near the heart.

(5) विशुद्ध *Vishuddha*, Throat or laryngeal. At the front of throat.

(6) आज्ञा *Ajna*, Brow or frontal; between eyebrows.

(7) सहस्रार *Sahasrara*, Crown or coronal. On the top of head or in large brain.

There is copious literature on this subject. The most important and well-known book in English is "Serpentine Power" by Sir John Woodruff, late judge of the High Court, Calcutta. The Rt. Revd. Leadbeater, late vice-president of the Theosophical Society has also

written an interesting monograph on the subject, called the "Chakras". Leadbeater who was reputed to be a great occultist states that the *Chakras* are really situated in the 'Etheric double' or the subtle body, and he claimed that he could see them by his powers of clairvoyance. In his book he speaks of a German Mystic, Johan George Gichtal who saw the *Chakras* in meditation and described them in his book called '*Theosophia Practica*' published in 1696. In a later edition of the book printed in 1710 he gave pictures of the *Chakras* showing the situation just as described by Leadbeater in his book. Leadbeater, however, admits that there are nerve plexuses in the spinal cord corresponding to the *Chakras* in the 'Etheric double' or the subtle body.

"Kundalini yoga" by Swami Shiva Nand Saraswati of Rishikesh also contains much useful information on the subject. He is also of opinion that the *Chakras* are in the *Linga Sharira* (Astral body).

Pt. Satvalekar argues that the spinal cord may be called *Parvat* पर्वत or पर्ववत् because it is contained in the back bone which is comp-

rised of vertebra or पर्व. It is called मेरुदण्ड in Sanskrit, and मेरु, सुमेरु etc. are names of a mountain. The spine may also be called *Himavat* हिमवत् (lit "possessing snow") another name of the Himalaya which means "the abode of snow", because it is made of snow-like white nerve substance and is at the top covered by the cerebrum or large brain which may be compared to Kailash the snowy abode of *Shiva*. *Kundalini* which is located in the spine is, therefore, *Parvati* i.e. daughter of Parvat, or Uma *Haimavati* उमा हैमावती i. e. daughter of *Himavat*. As the *Kundalini* rises from one *Chakra* to another there is increasing spiritual progress in the yogi. When it reaches *Sahasrara* or the crown there is the highest spiritual illumination which may symbolically be described as the 'marriage of *Shiva* with *Parvati*', symbolising the union of the yogi with *Kundalini* force.

It can thus be understood how *Indra* or the *mind* having been first baffled in its attempt to find out God, is at last helped in realising Him by the awakening of *Kundalini* force, or speaking allegorically by meeting *Parvati* or उमा हैमावती. This according to Pt. Satvalakar is

the correct interpretation of हेमवती in Mantra 12 of S. 3.

To this it may be further added that in Puranic mythology Shiva is pictured as a *yogi* with a serpent intertwined round his neck and with the hood of the serpent covering the top of his head. This may be taken as symbolising an advanced yogi whose Kundalini having been well awakened has risen above the *Vishuddha Chakra* which is on the neck and has reached the *Sahasrara* or the crown. The God Shiva is also represented as having a third eye in his forehead which is believed to be opened at the time of destruction of this world. It may be taken to symbolise the eye of spiritual wisdom ज्ञान चक्षु opened by attainment of yoga which leads to *Mukti* or deliverance from this world.

(2) A Note on Raja Yoga.

The *Hatha yoga* referred to in the note given above prescribes its own methods of rousing the *Kundalini*, and thereby developing and perfecting psychic powers, and even attaining *Mukti*.

The *Raja yoga* as taught in Patanjali's Yoga Sutras prescribes an *eightfold path* consisting of the following eight stages अष्टांग :—

(1) यम *Yamas* or five rules of conduct relating to *social* duties, viz.

1. अहिंसा Non-violence
2. सत्य Truthfulness
3. अस्तेय Non stealing
4. ब्रह्मचर्य Chastity or continence
5. अपरिग्रह Non-covetousness (Yoga II 30)

(2) नियम *Niyamas* or 5 rules of conduct relating to *personal* duties;—

1. शौच Purity of body and mind
2. सन्तोष Contentment
3. तपः Austerity, i.e. physical and mental discipline
4. स्वाध्याय Self study
5. ईश्वर प्रणिधान Complete surrender to the will of God. (Yoga II 32)

These rules of conduct are the first requisites for an aspirant to yoga. This shows yoga is not a system of mere physical and mental exercises. Its chief aim is the perfection of man or the full development of the whole man.

spiritual as well as the mental and physical, which alone can lead to Salvation.

(3) आसन *Asanas* or right postures which enable an aspirant साधक to keep firmly seated, as long as may be desirable, in meditation without being disturbed by physical or mental fatigue. In *Patanjali's Yoga Sutras* आसन or Right Pasture has been defined simply as that posture which is stable and comfortable स्थिरसुखमासनम् (Yoga II 46). The books on *Hatha yoga* teach about 84 kinds of *Asanas* or Postures which are mostly meant as physical exercises.

(4) प्राणायाम *Pranayama* means exercise or control of breath. It is very efficacious for the control of *mind*. For प्राण *breath* and मनस् *mind* are intimately related to each other. It is a matter of common experience how our breathing is affected when our mind is perturbed by anger, fear etc. *Patanjali's Yoga Sutras* teach four kinds of *Pranayamas* (Yoga II 50-51). They have to be properly learnt and practised under guidance of a teacher.

(5) प्रत्याहार *Pratyahara* means introspection or taking away senses from their external objects.

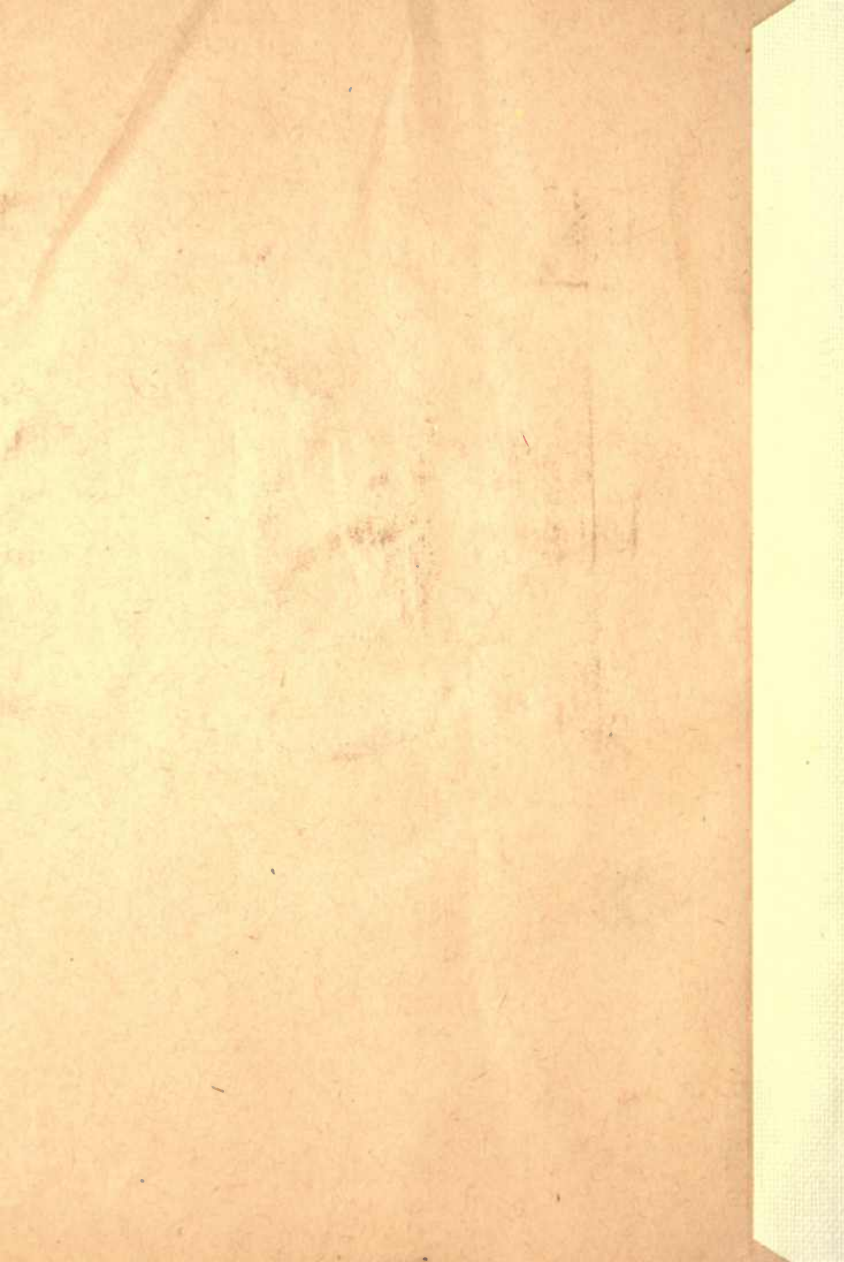
It gives the aspirant साधक complete control over the senses. (Yoga II 54-55).

The above five stages constitute the external portion of yoga or बहिरंग; while the last three described hereafter form the internal portion or अन्तरंग. (Yoga III 7).

(6) धारणा *Dharana* means fixing the mind or attention on some particular object or point. (Yoga III, 1).

(7) ध्यान *Dhyana* means concentration, when the mind is rid of all other thoughts except the object thought of. (Yoga II 2).

(8) समाधि *Samadhi* means meditation. It is of two kinds, संप्रज्ञात *Samprajnat* or सबीज *Sabija* and असंप्रज्ञात *Asamprajnat* or निर्बीज *Nirbija*. They have been briefly described in the note on प्रतिबोध *Pratibodha* in Mantra 8 of Sec. 2, (Page....)



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