

## CHAPTER – VII

### REFERENCES TO OTHER SCIENCES

This chapter comprises of various references to other sciences like Physiology, Education, Psychology and Ethics and Morality found in these minor Upaniṣads of AV. Not a single reference to Vedic Mathematics is found in these minor Upaniṣads. But as it is an important part of the AV Pariśiṣṭa and as these minor Upaniṣads belong to AV, I have included Vedic Mathematics as an important science in this chapter.

### VEDIC MATHEMATICS

The work entitled Vedic Mathematics or 'Sixteen Simple Mathematical Formulae from the Vedas' is written by His Holiness Jagadguru Śaṅkarācārya Śrī Bhāratī Kṛṣṇa Tīrthajī Mahārāja of Govardhana Maṭha, Puri (1884-1960 AD). These sixteen Sūtras form a part of a Pariśiṣṭa of the AV.

The Vedas are four and each contain a Upaveda i.e. Āyurveda, Dhanurveda, Gāndhārvaveda and Sthāpatyaveda are respectively the Upavedas of Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda. According to V. S. Agrawal<sup>1</sup> : "In this list the Upaveda of Sthāpatya or engineering comprises all kinds of architectural and structural human endeavour and all visual arts. Swamiji regarded Mathematics or the science of calculations and computations to fall under this category."

#### Sixteen Simple Mathematical Formulae from the Vedas

##### Sixteen Sūtras and their Corollaries

| <u>Sūtras</u>   | <u>Sub-sūtras or Corollaries</u> |
|---|----------------------------------|
| 1 एकाधिकेन पूर्वेण (By one more than previous one)<br>(Also a Corollary)          | 1 आनुरूप्येण                     |
| 2 निखिलं नवतश्चरमं दशतः (All from 9 and the last from 10)                         | 2 शिष्यते शेषसंज्ञः              |
| 3 ऊर्ध्वतिर्यग्भ्याम् (General formula applicable to all cases of multiplication) | 3 आद्यमाद्येनान्त्यमन्त्येन      |
| 4 परावर्त्य योजयेत् (Transpose and apply)   | 4 केवलैः सप्तकं गुण्यात्         |

<sup>1</sup> Agrawal V. S. — General Editor, Vedic Mathematics by Bhāratī Kṛṣṇa Tīrthajī Mahārāja, Govardhan Math, Puri.

|    |  |    |   |
|----|--|----|---|
| 5  | शून्यं साम्यसमुच्चये (When the Samuccaya is the same, that Samuccaya is zero, i.e. It should be equated to zero) | 5  | वेष्टनम्  |
| 6  | (आनुरूप्ये) शून्यमन्यत् (If one is in ratio, the other one is zero)  | 6  | यावदूनं तावदूनम्  |
| 7  | संकलनव्यवकलनाभ्याम्  | 7  | यावदूनं तावदूनीकृत्य वर्गं च योजयेत्                        |
| 8  | पूरणापूरणाभ्याम् (By the completion or non-completion of the square, cube, the fourth power etc.)                | 8  | अन्त्ययोर्दशकेऽपि   |
| 9  | चलनकलनाभ्याम् (Differential Calculus)  | 9  | अन्त्ययोरेव   |
| 10 | थावदूनम् (For squaring, cubing)  | 10 | समुच्चयुणितः  |
| 11 | व्यष्टिसमष्टिः   | 11 | लोपनस्थाप्याभ्याम् (By alternate elimination and retention) |
| 12 | शेषाण्यङ्केन चरमेण   | 12 | विलोकनम्  |
| 13 | सोपान्त्यद्वयमन्त्यम्  | 13 | गुणितसमुच्चयः समुच्चयगुणितः                                 |
| 14 | एकन्यूनेन पूर्वेण  |    |   |
| 15 | गुणितसमुच्चयः  |    |   |
| 16 | गुणकसमुच्चयः   |    |   |

(This list has been compiled from stray references in the text, states V. S. Agrawal, the Editor)

The following salient items pointed out by H. H. Swamiji regarding these 16 Sūtras are as follows :

1. The Sūtras (aphorisms) apply to and cover each and every part of each and every chapter of each and every branch of Mathematics (including Arithmetic, Algebra, Geometry etc.
2. The Sūtras are easy to understand, easy to apply and easy to remember; and the whole work can be truthfully summarised in one word "Mental".
3. Even as regards complex problems involving a good number of mathematical operations (consecutively or even simultaneously to be performed), the time taken by the Vedic method will be a third, a fourth, a tenth or even much smaller fraction of the time required according to modern (i.e. current) Western methods.
4. And, in some very important and striking cases, sums requiring 30,

50, 100 or even more numerous and cumbrous 'steps' of working (according to current western methods) can be answered in a single and simple step of work by the Vedic method! Each digit automatically yields its predecessor and its successor!

5. On seeing this kind of work actually being performed by the little children, the doctors, professors and other "big-guns" of mathematics or magic, invariably answer and say : "It is both. It is magic until you understand it; and it is mathematics thereafter".
6. As regards the time required by the students for mastering the whole course of Vedic mathematics as applied to all its branches, we need merely state from our actual experience that 8 months (or 12 months) at an average rate of 2 or 3 hours per day should suffice for completing the whole course of mathematical studies on these Vedic lines instead of 15 or 20 years required according to the existing systems of the Indian and also of foreign universities.

### SOME PHYSIOLOGICAL ASPECTS

This topic deals with some physiological aspects as found in the minor *Upaniṣads* of AV, undertaken for study. Physiology is the branch of biology concerned with the normal functions of living organisms and their parts, or the way in which a living organism or bodily part functions.

Anatomy which is a part of physiology is defined as : "Anatomy is a field in the biological sciences concerned with the identification and description of the body structures of living things. The earliest record of its use has been made by the Greeks, and Theophrastus called dissection "anatomy", from 'ana temnein', meaning 'to cut up'."<sup>1</sup> It concerns with the parts of the body. The anatomy is classified under the two main groups, viz. human anatomy and animal anatomy.

*Ātmopaniṣad* refers to human anatomy only. We find the names of the different parts of body mentioned in the *Ātmopaniṣad*, *Parabrahmopaniṣad* and *Śāṇḍilyopaniṣad* like head, forehead, eyebrows, ears, eyes, belly, ankles, etc. These parts are shown in the diagram while discussing this topic.

*Ātmopaniṣad* presents before us a novel concept of *Ātmā* being three fold: 1. *Bāhyātmā*, 2. *Antarātmā* and 3. *Paramātmā*. Āṅgiras discusses about *Puruṣastrividhaḥ*. *Bāhyātmā* is defined as : त्वक्चर्मनखपांसरोमाङ्गुल्यङ्गुष्ठपृष्ठवंश-

<sup>1</sup> Encyclopaedia Britannica : vol. I, 15<sup>th</sup> Edition, founded 1768.

नखगुल्फोदरनाभिमेढ्रकट्युरुकपोलभ्रूललाटबाहूपार्श्वशिरोधमनिवाक्षीणि श्रोत्राणि भवन्ति जायते म्रियत इत्येष बाह्यात्मा नाम ॥१॥ i.e. The two layers of skin (epidermis and dermis), the nails (of the two hands), the flesh, the hair, the fingers and thumbs, the backbone, the nails (of the feet), the ankles, the belly, the navel, the hips, thighs, the cheeks and the eyebrows, the forehead and the arms, the sides, the head, the small veins and nerves, the eyes and ears etc. – that which has these (i.e. human body) and which is born and which dies, is called the Outer-*Ātman* (*Bāhyātmā*). *Bāhyātmā* means different limbs or parts of the human body from head to toes, which are destructible. We do not find such individual limbs of the living beings designated as *Bāhyātmā* in any of the principal *Upaniṣads*.

We find the reference to the physical body viz. *Bhautika Śarīra* in the *Annapūrṇopaniṣad* (IV.39).

The concept of *Bahīrātmā* is also found in *Maitrī Upaniṣad* (VI-1)<sup>1</sup> but it is altogether different as defined and discussed in *Ātmopaniṣad*. Here Āditya is termed as *Bahirātmā* and Prāṇa is known as *Antarātmā*.

We find the reference to these different limbs of the body in *Parabrahmopaniṣad* as well as *Śāṇḍilyopaniṣad*. While discussing the four states (viz. *Jāgrata*, *Svapna*, *Suṣupti* and *Turīya*) the author of *Parabrahmopaniṣad* refer to *Nābhi* (Navel), *Hṛdaya* (Heart), *Kanṭha* (Throat) and *Mūrdhā* (Head).<sup>2</sup>

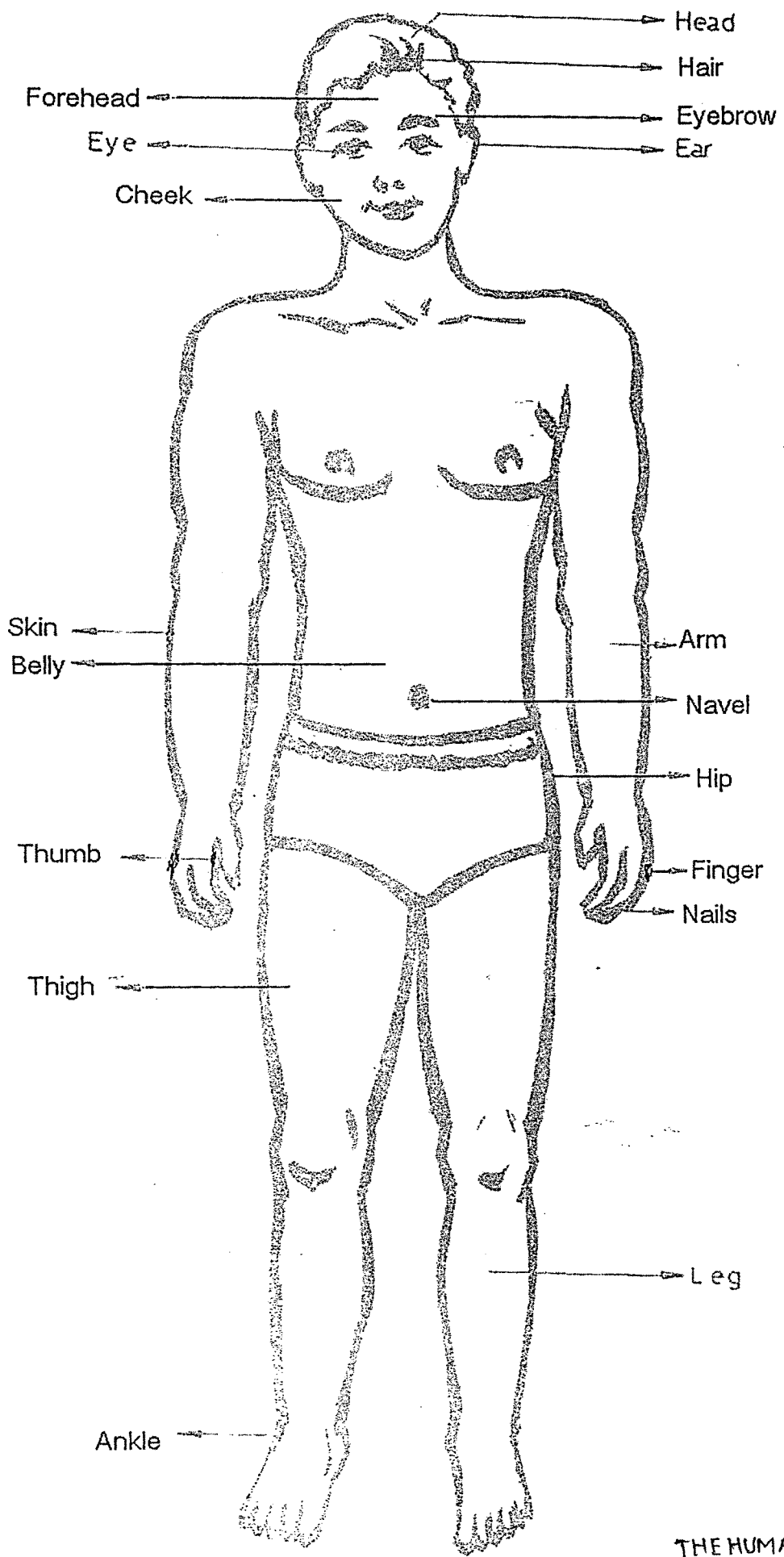
The author of the *Śāṇḍilyopaniṣad* highlighting the importance of *Yoga* basically that of control over sense organs, refers to the parts of the body like *Gudā* (Anus), *Medhra* (Penis), *Hṛdaya*, *Tuṇḍa* (Belly), *Nābhi*<sup>3</sup> etc. Further pointing out the importance of each sense-organ, the seer refers to *Nāsāgra* (the tip of the Nose), *Cakṣu* (Eye), *Śrotra* (Ear), *Prṣṭha bhāga* (the back), *Vāma-Karṇa* (left Ear), *Kanṭha* (Throat), *Vāma-Cakṣu* (left Eye), *Mūrdhā* (Head), *Pāda* (Foot), *Jaṅghā* (Leg from ankle to the knee), *Jānu* (Knee), *Kaṭi* (Hip), *Nābhi*, *Kukṣī* (Belly), *Hṛdaya*, *Bhṛmadhya* (the junction of the eyebrows),<sup>4</sup> etc.

<sup>1</sup> द्विधा वा एष आत्मानं विभर्त्ययं यः प्राणो यश्चासा आदित्यः । अथ द्वौ वा एता अस्य पन्थाना अन्तर्बहिश्च । अहोरात्रेणैतौ व्यावर्तते । असौ वा आदित्यो बहिरात्मा । अन्तरात्मा प्राणः । अतो बहिरात्मक्या गत्याऽन्तरात्मनोऽनुमीयते गतिः । मैत्री उप.-६.१॥

<sup>2</sup> नाभिहृदयकण्ठमूर्धसु जाग्रत्स्वप्नसुषुप्तिरुतीयावस्थाः । also नाभ्यादिब्रह्मरन्ध्रान्तप्रमाणं धारयेत्सुधीः परब्रह्म उप.-११॥

<sup>3</sup> गुदाद्वयङ्गुलादूर्ध्वं मेढ्राद्वयङ्गुलादधो देहमर्ध्यं मनुष्याणां भवति । चतुष्पदां हन्मध्यम् । विहगानां तुन्दमध्यम् । . . . . तन्मध्ये नाभिः ।

<sup>4</sup> नासाग्रे चित्तसंयमादिन्द्रलोकज्ञानम् । तदधश्चित्तसंयमादग्रिलोकज्ञानम् । चक्षुषि चित्तसंयमात्सर्वलोकज्ञानम् । . . . कण्ठे चित्तसंयमाज्जनोलोकज्ञानम् । भूमध्ये चित्तसंयमात्तपोलोकज्ञानम् । मूर्ध्नि चित्तसंयमात्सत्यलोकज्ञानम् ।



THE HUMAN FIGURE

### FIVE SHEATHS (PAÑCAKOŚĀH) :

*Sarvopaniṣad*, on the basis of *Taittirīya Upaniṣad* (II.1.6), discusses the five sheaths (Kośas), viz. *Annamaya*, *Prāṇamaya*, *Manomaya*, *Vijñānamaya* and *Ānandamaya*.

They are known as sheaths because they cover the embodied Self like a sheath and are presented in the hierarchical order from the gross to the subtle.

We find references to *Annamaya Kośa* in the major Upaniṣads like *Chāndogya* (V.10.6), *Aitareya* (IV.1) and *Bṛhadāraṇyaka* (I.5.2). This sheath (*Annamaya Kośa*) is constructed of the gross physical body, produced by the combination of the gross elements. Dependent upon food for its existence, it lives as long as it can assimilate food. It is not seen prior to birth or after death. Its existence is transitory. But the ignorant identify themselves with the body. As long as a man does not give up this mistaken identification with the body, he cannot experience the Supreme bliss. *Chāndogya Upaniṣad* (VI.5.4; VI.6.5; V.17.6) refers to *Annamaya* as mind as composed of *Anna* and *Maitrī Upaniṣad* refers to *Prāṇa* as composed of *Anna* (अन्नमयो ह्ययं प्राणः ॥६.११॥). As it is also said in *Taittirīya Upaniṣad* (II.1.1) – स वा एष पुरुषोऽन्नरसमयः ॥ – i.e. man is constituted of the essence of food.

Like the major Upaniṣads, *Sarvopaniṣad* defines *Annamaya Kośa* as : ‘अन्नकार्याणां षण्णां कोशानां समूहोऽन्नमयः कोश इत्युच्यते । सर्वोपनिषद् ॥ i.e. The aggregate of the six sheaths (viz. those pertaining to the nerves, bones, marrow, skin, flesh and blood, which compose all living bodies) which are the products of food is called the *Annamaya Kośa*, elementary sheath.

Vidyāranya muni (c. 1247 AD) defines in a different manner in his *Pañcadaśī* (III.3) as :

पितृभुक्तान्नजाद्वीर्याज्जातोऽन्नेनैव वर्धते ।

देहः सोऽन्नमयो नात्मा प्राक् चोर्ध्वं तदभावतः ॥ पञ्चदशी-३.३ ॥

Sadānanda (c. 1500 AD) defines *Annamaya Kośa* in *Vedāntasāra* :

अस्यैषा समष्टिः स्थूलशरीरमन्नविकारत्वादन्नमय कोशः स्थूलभोगायतनत्वाच्च स्थूलशरीरं जाग्रदिति च व्यपदिश्यते ॥ ११२ ॥

This aggregate gross body of His (*Virāṭa*) is called the elementary sheath (*Annamaya Kośa*) on account of its being a modification of food (eaten

and assimilated by parents), and is said to be in the waking state on account of its being the medium for the enjoyment (through the senses) of gross objects.

अस्याप्येषा व्यष्टिः स्थूलशरीरमन्नविकारत्वादेव हेतोरन्नमयकोशो जाग्रदिति चोच्यते ॥११४॥

The earlier Upaniṣads refer to Prāṇamaya Kośa as : अयमात्मा वाङ्मयोमनोमयः प्राणमयः । बृहद्-१.५.३। *Taittirīya Upaniṣad* states : अन्योऽन्तर आत्मा प्राणमयः । २.२.१। एतं प्राणमयमात्मानमुपसंक्रामति । २.८, ३.१०.५ ॥

*Prāṇamaya Kośa* is defined in *Sarvopaniṣad* as : प्राणादिचतुर्दशवायुभेदा अन्नमये कोशे यदा वर्तन्ते तदा प्राणमयः कोश इत्युच्यते ।

When the fourteen kinds of Vāyu (viz., *Prāṇa*, *Apāna*, *Vyāna*, *Udāna* and *Samāna*, *Nāga*, *Kūrma*, *Kṛkala*, *Devadatta* and *Dhanañjaya*, *Vairambhaṇa*, *Sthānamukhya*, *Pradyota* and *Prākṛta*) beginning with *Prāṇa*, are in the elementary sheath, then it is spoken of as the *Prāṇamaya Kośa*, vesture of the vital airs. The first ten are quoted in *Vedāntasāra*.<sup>1</sup> The last four are said to be residing in the other vital airs. Annambhaṭṭa in his *Tarkasaṅgraha* states : शरीरान्तः संचारी वायु प्राणः । स चैकोऽप्युपाधिभेदात् प्राणापानादिसंज्ञां लभते ।

This sheath is finer than the gross physical sheath. It is constituted by five vital airs. Such air is a life giving force, performing its vital or life giving activity. Commentator Upaniṣad-Brahma-Yogin says *Prāṇamaya Kośa* is the formation of the combination of five organs of action plus five vital airs : सुबालोपनिषदुक्त प्राणादिनागान्तः चतुर्दश वायवः यदा अन्नमयकोशान्तर्विलसन्ति तदा प्राणमयकोशः । *Prāṇamaya Kośa* is described in *Pañcadaśī* (III.5) of Vidyāraṇya muni as :

पूर्णो देहे बलं यच्छत्रक्षाणां यः प्रवर्तकः ।

वायुः प्राणमयो नासावात्माचैतन्यवर्जनात् ॥३.५॥

Sadānanda<sup>2</sup> defines *Prāṇamaya Kośa* as : इदं प्राणादिपञ्चकं कर्मेन्द्रियैः सहितं सत्प्राणमयकोशो भवति । अस्य क्रियात्मकत्वेन रजोशकार्यत्वम् ॥८८॥ These five vital forces<sup>3</sup> such as *Prāṇa* etc. together with the organs of action, constitute the vital sheath (*Prāṇamaya Kośa* i.e. consisting of the *Prāṇas* or vital forces). Its active nature (such as movement, progression etc.) shows that it is the product of the particles of *Rajas*.

<sup>1</sup> ibid — II.77-84

<sup>2</sup> ibid — page 52

<sup>3</sup> वायवः प्राणापानव्यानोदानसमानाः ॥वेदान्तसार-७७॥

*Manomaya Kośa* is referred to in major *Upaniṣads* like *Chāndogya* (III.14.2); *Bṛhad.* (V.6.1); *Taittirīya* (I.6.1; II.3.1; II.4.1; II.8.1 and III.10.5). *Muṇḍakopaniṣad* projects it as : मनोमयः प्राणशरीरनेता ॥२.७॥

*Manomaya Kośa* is formed by the combination of first two sheaths plus four i.e. *Mana*, *Buddhi*, *Citta* and *Ahaṅkāra* : चतुर्दशकरणैः तत्तविषयसङ्कल्पयति तदा मनोमयकोशः ।

*Manomaya Kośa* is defined thus in *Sarvopaniṣad* : एतत्कोशद्वयसंयुक्तो मनआदिचतुर्भिः करणैरात्मा शब्दादिविषयान् संकल्पादिधर्मान्यदा करोति तदा मनोमयः कोश इत्युच्यते ।सर्वोपनिषद् ॥ i.e. When *Ātman* united with these two sheaths performs by means of the four organs beginning with the mind, the function of desire, etc. which have for their objects sound and the rest, then it is called the *Manomaya Kośa*, mental sheath. *Manomaya* is enumerated as follows in the *Pañcadaśī* (III.6) of Vidyāraṇya muni :

अहन्तां ममतां देहे गेहादौ च करोति यः ।

कामाद्यवस्थया भ्रान्तो नासावात्मा मनोमयः ॥३.६॥

According to *Vedāntasāra* of Sadānanda<sup>1</sup> : मनस्तु ज्ञानेन्द्रियैसहितं सन्यनोमयकोशो भवति ॥२.७४॥ The mind with the organs of perception constitutes the mental sheath (*Manomaya Kośa*).

*Bṛhadāraṇyaka Upaniṣad* refers to *Vijñānamaya* as : य एष विज्ञानमयः पुरुषः । The author of the *Taittirīya Upaniṣad* describes *Vijñānamaya* as : अन्योऽन्तर आत्मा विज्ञानमयः ॥२.४.१॥ एतस्माद्विज्ञानमयादन्योऽन्तर आत्मानन्दमयः । २.५.१॥ एत विज्ञानमयमात्मानमुपसंक्रामति ॥२.८.१, ३.१०.५॥ *Ātmā* is again referred to as *Vijñānamaya Kośa* in *Muṇḍakopaniṣad*.<sup>2</sup>

*Vijñānamaya Kośa* is defined in *Sarvopaniṣad* as : एतत्कोशत्रयसंयुक्त-स्तद्रविशेषाविशेषज्ञो यदाऽवभासते तदा विज्ञानमयः कोश इत्युच्यते । i.e. When the soul shines being united with these three sheaths and cognisant of the differences and non-differences thereof (pertaining to the desire etc.) then it is called the *Vijñānamaya Kośa*, sheath of intelligence. Commentator *Upaniṣad-Brahma-Yogin* defines it as : आत्मा यदि कोशत्रयगतविशेषज्ञः तदा विज्ञानमयकोशः । *Vijñānamaya* is explained in *Pañcadaśī* (III.7) of Vidyāraṇya muni as :

<sup>1</sup> Swami Nikhilanand — *Vedāntasāra* of Sadānanda

<sup>2</sup> गताः कलाः पञ्चदशप्रतिष्ठा देवाश्च सर्वे प्रति देवतासु । कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥२.२.७॥



लीना सुप्तौ वपुर्बोधे व्याप्रायादानखाग्रगा ।

चिच्छायोपेतधीर्नात्मा विज्ञानमयशब्दभाक् ॥ पञ्चदशी-३.७ ॥

Sadānanda<sup>1</sup> specifies the *Vijñānamaya Kośa* as : इयं बुद्धिज्ञानेन्द्रियैः सहिता विज्ञानमयकोशो भवति ॥७२॥ This intellect (*Buddhi*) together with the organs of perception constitutes the intelligent sheath – *Vijñānamaya Kośa*. This *Vijñānamaya Kośa* (the *Jīva* or the embodied being is, according to the *Vedānta* philosophy, pure consciousness limited by or reflected in this *Kośa*) on account of its being conscious that it is an agent (as it is said in *Taittirīya Upaniṣad* 2.5 – विज्ञानं यज्ञं तनुते, कर्माणि तनुतेऽपि च – “The *Vijñāna* – intelligence performs sacrifice. It also performs all works.”) and enjoyer and that it is happy or miserable etc., is called the phenomenal *Jīva* (the individual self) subject to transmigration to this and the other worlds : अयं कर्तृत्वभोक्तृत्वसुखित्वदुःखिरवाद्यभिमानत्वेनेहलोकपरलोकगामी व्यवहारिको जीव इत्युच्यते ॥७३॥

Sadānanda in his *Vedāntasāra* (89) shows the formation of subtle body combining the three sheaths – the intelligent sheath (*Vijñānamaya Kośa*), which is endowed with the power of knowledge, is the agent, – the mental sheath (*Manomaya Kośa*) – which is endowed with will power (as seen from *Bṛhadāraṇyaka Upaniṣad* (I.5.3) – कामः संकल्पो विचिकित्सा – i.e. Desire, resolution, doubt etc. all these are modifications of the mind) is the instrument; and the vital sheath (*Prāṇamaya Kośa*) which is endowed with activity is the product. This division has been made according to their respective functions. These three sheaths together constitute the subtle body (this body accompanies the *Jīva* during transmigration) : एतेषु कोशेषु मध्ये विज्ञानमयो ज्ञानशक्तिमान् कर्तृरूपः । मनोमय इच्छाशक्तिमान् करणरूपः । प्राणमयः क्रियाशक्तिमान् कार्यरूपः । योग्यत्वादेवमेतेषां विभाग इति वर्णयन्ति । एतत् कोशत्रयं मिलितं सत्सूक्ष्मशरीरमित्युच्यते ॥८९॥

*Taittirīya Upaniṣad* defines *Ānandamaya Kośa* as : अन्योऽन्तर आत्मानन्दमयः ।२.४.१॥ एतमानन्दमयमात्मानमुपसंक्रामति ।२.८.१, ३.१०.५॥ i.e. *Māṇḍūkya Upaniṣad* calls *Ānandamaya* as *Prajñānaghana* i.e. multitude of extreme knowledge : प्रज्ञानघन एवानन्दमयः ।माण्डूक्य-५॥ In *Gauḍapādakārikā* (III.11), Gauḍapādācārya states that *Ānandamaya* cannot be the Supreme Reality, but is just a mere *Kośa*.

रसादयो हि ये कोशा व्याख्यातास्तैत्तिरीयके ।

तेषामात्मा परो जीवः खं यथा संप्रकाशितः ॥३.११॥

<sup>1</sup> Swami Nikhilananda — *Vedāntasāra* of Sadānanda, page 48

Here *Rasādayaḥ* refers to the five sheaths – *Annamaya*, *Prāṇamaya*, *Manomaya*, *Vijñānamaya* and *Ānandamaya*. “Literally speaking *Rasa* stands for *Anna*”, states R. D. karmarkar.<sup>1</sup> According to *Gauḍapāda*, these *Kośas* are *Ātmāmāyāvisarjita* i.e. those which merge in the divine power of Ātman. According to *Taittirīya Upaniṣad*, *Rasa* means bliss i.e. *Ānanda*.<sup>2</sup> It gives the reference of the sheaths in reverse order i.e. from *Ānandamaya* to *Annamaya*. So here *Rasādaya* means the five sheaths. R. D. Ranade<sup>3</sup> opines : “The words ‘anna, prāṇa, manas, vijñāna and ānanda’ are not to be understood as meaning veritable sheaths as it may be seen by the reference to a celebrated passage in the third chapter of the *Taittirīya Upaniṣad*. The author in this *Upaniṣad* rules out of order the theories that ‘matter’, ‘life’, ‘mind’ or ‘intellect’ could be regarded as the principal of things, and comes to the conclusion that “Intuitive bliss alone deserves to be regarded as the source of reality”.

Swami Ranganāthānanda<sup>4</sup> compares this philosophy of *Kośas* (sheaths) portrayed in the *Taittirīya Upaniṣad*, with its seeds as found in the *Kāthopaniṣad* (III.10-11).<sup>5</sup> He states : “The outermost sheath is the *Annamaya*, the material or physical, constituted of the body and the physical universe revealed by the sense-organs. The next interior one is the *Prāṇamaya*, followed by the *Manomaya* and the *Vijñānamaya Kośas*. These correspond to the three layers of *indriya*, *manas* and *buddhi*, mentioned in the tenth verse of *Kāthopaniṣad* and the biospherical, psychical and neospherical layers of the modern enumeration. The *Vijñānamaya*, again, in its macrocosmic aspect, corresponds to the *mahat* or the *mahān ātmā* of the same verse. The fifth and the last sheath is the *Ānandamaya*, corresponding to the *avyakta* of verse eleven.”

Bādarāyaṇa Vyāsa in his BS I.1.12 states – “The self consists of bliss” – आनन्दमयोऽभ्यासात् – because of the repetition. According to Bādarāyaṇa *Ānandamaya* is Brahman as it is repeatedly used for *Brahman*. But Śaṅkarācārya holds the view that *Ānanda* is Brahman and not *Ānandamaya*. The term *Ānandamaya* refers to the *Saviśeṣa Brahman* and not to the *Nirviśeṣa Brahman*, which is called *Ānanda* itself and not

<sup>1</sup> Karmarkar R. D. — *Gauḍapāda-kārikā*, page 92

<sup>2</sup> रसो वै सः रस् ह्येवायं लब्ध्वाऽऽनन्दी भवति । तै.उप.-२.७॥

<sup>3</sup> Ranade R. D. — *The Constructive Survey of Upaniṣadic Philosophy*, page 103-104

<sup>4</sup> Swami Ranganāthānanda — *The Message of the Upaniṣads*, page 422.

<sup>5</sup> इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥३.१०॥

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्नपरं किञ्चित्सा काष्ठा सा परा गतिः ॥३.११॥

*Ānandamaya*. In the *Taittirīya Upaniṣad* (2.5) it is stated : 'तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा ब्रह्म पुच्छं प्रतिष्ठा ।' 'Joy is the head, satisfaction is the right wing, rapture is its left wing, bliss is its trunk, Brahman is the tail, the support.'

*Sarvopaniṣad* defines *Ānandamaya Kośa* as : एतत्कोशचतुष्टयं स्वकारणज्ञाने वटकणिकायामिव गुप्तवटवृक्षो यदा वर्तते तदाऽऽनन्दमयकोश इत्युच्यते । i.e. When these four sheaths remain in their own cause, i.e. knowledge (*Brahman*), in the same way as the latent banyan tree remains in the banyan seed, then it is spoken of as the *Ānandamaya Kośa*, causal frame of the soul. Commentator Upaniṣad-Brahma-Yogin defines it as : स्वपरप्रपञ्चाज्ञानं अयमेव हि बीजकारणदेहः ।

Śaṅkarācārya in his *Vivekacūḍāmaṇi* (125, 207) explains the Supreme Reality as the witness of the three states and distinct from the five sheaths or coverings. Vidyāraṇya muni in his *Pañcadaśī* (III.10) explains *Ānandamaya Kośa* as the bliss sheath :

कादाचित्कत्वतोनात्मा स्यादानन्दमयोऽप्ययम् ।

बिम्बभूतो य आनन्द आत्माऽसौ सर्वदा स्थितेः ॥३.१०॥

Sadānanda describes the collective (*Samaṣṭi*) and individual (*Vyaṣṭi*) aspect of *Ānandamaya* in the following manner : ईश्वरस्येयं समष्टिरखिलकारणत्वात्कारणशरीरमानन्दप्रचुरत्वात्कोशवदाच्छादकत्वाच्चाानन्दमयकोशः सर्वोपरमत्वात् सुषुप्तिरतएव स्थूलसूक्ष्मप्रपञ्चलयस्थानमिति च उच्यते ॥३१॥ i.e. This aggregate of ignorance associated with *Īśvara* is known as the causal body on account of its being the cause of all, and as the *Ānandamaya Kośa* (the blissful sheath) on account if its being full of bliss and covering like a sheath, it is further known as the cosmic sleep (*Suṣupti*) as into it everything (i.e. other etc.) is dissolved, and for this reason, it is designated as the state of dissolution of the gross and subtle phenomena.<sup>1</sup> The individual ignorance, associated with it is also known as the causal body on account of its being the cause of egoism etc, and is the blissful sheath because it is full of bliss and covers like a sheath, it is further known as dreamless sleep since into it everything is dissolved; and for this reason it is also designated as the state of the dissolution of the gross and subtle phenomena.

<sup>1</sup> यथा वनस्य व्यष्ट्यभिप्रायेण वृक्षा इत्यनेकत्वव्यपदेशो यथा वा जलाशयस्य व्यष्ट्यभिप्रायेण जलानीति तथा ज्ञानस्य व्यष्ट्यभिप्रायेण तदनेकत्वव्यपदेशः इन्द्रो मायाभिः पुरुरूप ईयते । ऋग्वेद-६.४७.१८। इत्यादिश्रुतेः॥ अस्यापीय-महङ्कारादिकारणत्वात्कारणशरीरमानन्दप्रचुरत्वात्कोशवदाच्छादकत्वाच्चाानन्दमयकोशः सर्वोपरमत्वात्सुषुप्तिरतएव स्थूलसूक्ष्मशरीर प्रपञ्चलयस्थानमिति च उच्यते ॥वेदान्तसार-४५॥

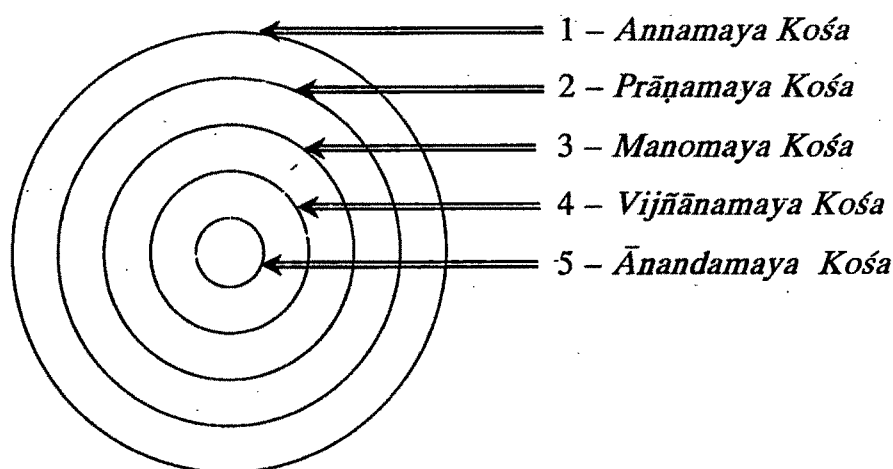
Interior and superior than the sheath of the cognitive is the subtle sheath of bliss. Here the soul recognises himself to be bliss.

The five sheaths are all modifications of *Prakṛti* or primordial matter. Whatever reality they are perceived to possess, is due to *Ātman*'s being their substratum. The true glory of *Ātman* unobstructed by any sheath is fully realised by the seeker, when, through self-control and modification, he no longer identifies himself with the sheaths or with any modification of *māyā*, but is completely absorbed in the self. *Ātman* is an unchanging reality, knowledge of which enables one to break the bondage of the relative world and attain Supreme bliss.

### Hierarchy

#### Five sheaths

These five sheaths or *Kośas* represent the hierarchy or spiritual progress from gross towards subtle.



The *Annamaya Kośa* can be well represented by insects, which only signify physical existence, for e.g. amoeba (one celled life). *Prāṇamaya Kośa* can be portrayed though birds and similar such creatures (aquatic), who show their relation to the vital air along with their mere physical existence. *Manomaya Kośa* can be represented by both, birds and animals. It can be seen in case of those birds like eagle, peacock, etc. and animals, like elephant, monkey, etc. who are intelligent and showing their relation with the vital airs as well with mind. *Vijñānamaya Kośa* is related to human being. As the term *Vijñāna* itself suggests proper knowledge, which is only found in the case of human beings. *Ānandamaya Kośa* is the subtlest of all and hence it is referred to as soul.

Five sheaths means consisting of *Anna* (matter), *Prāṇa* (force), *Manas* (mind), *Vijñāna* (knowledge) and *Ānanda* (bliss). The first viz. *Annamaya* comprises this body of ours, the next three viz. *Prāṇa*, *mana* and *Vijñāna* make up the subtle body (*Sūkṣma-śarīra*) and the last i.e. *Ānanda*, the causal body (*Kāraṇa-śarīra*).

These five sheaths are again classified into three *Śarīras* or bodies; like the sheaths, they are also one inside the other. The first and most obvious of these bodies is the *Sthūla Śarīra*, the gross body, constituted of the outermost sheath, the *Annamaya*. This is the physical body of man, product of *anna* or physical food, the subject of physiology and anatomy. The second, not so obvious, is called the *Sūkṣma Śarīra* or *linga śarīra*, the subtle body, constituted of the next three sheaths, viz., the *Prāṇamaya*, the *Manomaya* and the *Vijñānamaya*. This is the subject of neurology and psychology, and partly also of philosophy. It constitutes almost the entire content of man's personality and the focal point of the Indian theory of Karma and Reincarnation. The third body is called the *Kāraṇa Śarīra*, the causal body constituted of the fifth and last sheath the *Ānandamaya*. This is the subject of psychology and epistemology. These three are referred to as bodies because they are the products of matter in its gross and subtle forms. They constitute the non-spiritual vesture of the truly spiritual part of man, the *Ātman*.

In human experience, these three bodies have their specific fields of manifestation; these are the waking state (*Jāgrat Avasthā*) for the *Sthūla Śarīra*, the dream state for the *Sūkṣma Śarīra*, and the dreamless sleep state (*Suṣupti*) for the *Kāraṇa Śarīra*.

#### Conclusion :

Thus from the above discussion of sheaths as found in the *Sarvopaniṣad*, which is based on the earlier *Upaniṣads* viz. *Kaṭha* and *Taittirīya Upaniṣads* and as discussed by Śaṅkarācārya on the *Brahmasūtra* as well as in the *Vivekacūḍāmaṇi* and by Vidyāranya in *Pañcadaśī* it can be concluded that these four sheaths beginning from gross (*Annamaya*) to the subtler (*Vijñānamaya*) are different from the Supreme Reality as they are temporal and impermanent; while *Ānandamaya* (the subtlest) is identified with the Supreme Self. These sheaths correspond to the three types of bodies viz., *Sthūla*, *Sūkṣma* and *Kāraṇa Śarīra*. The hierarchical structure also helps us to derive that the different species can also be related to the cycles of life on the earth as already mentioned.

## CONCEPT OF EDUCATION

Education in its wider sense is self-culture and self-improvement, and in narrower sense is denoting the instruction and training which a youth receives during his student-hood before he settles down to his career or profession.<sup>1</sup>

Education can be thought of as the transmission of the values and accumulated knowledge of a society.<sup>2</sup> From the Vedic age the concept of education of the Indians is that it is a source of illumination, which leads us correctly in the various spheres of life. Nothing gives us such an unfailing insight as education, says the MBh.: नास्ति विद्यासमं चक्षुर्नास्ति सत्यसमं तपः ॥१२.३३९.६॥ In the spiritual sphere, it leads to salvation : सा विद्या या विमुक्तये ।वि.पु.-१.१९.४१॥

The illumination given to us by education shatters illusions, removes difficulties and enables us to realize the true value of life. Hence the uses of education are diverse. It nourishes us like the mother, directs us to proper path like a father and gives us delight and comfort like the wife :

मातेव रक्षति पितेव हिते नियुक्ते कान्तेव चापि रमयत्यपनीय खेदम् ।

लक्ष्मीं तनोति वितनोति च दिक्षुकीर्तिं किं किं न साधयति कल्पलतेव विद्या॥भोजप्रबन्ध-५॥

It enhances our reputation, minimizes our difficulties and makes us purer and more cultured. Bhartṛhari in his Nīṭiśataka equates a person without knowledge with an animal (beast). When we are in the solitude of a journey, or of a foreign country, it serves us as a noble companion : विद्या बन्धुजनो विदेशगमने विद्याविहीनः पशुः . . . । नीतिशतक-१६॥

On the basis of the invocation verse of *Kaṭha Upaniṣad*, viz. ‘ॐ सह नाववतु । सह नो भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।’

Jogeswar Sarmah<sup>3</sup> derives several aims of Educations : (a) The protection of self (*saha nāvavatu*), (b) Bringing economic efficiency (*Saha nau bhunaktu*), (c) cultivation of physical competence (*saha vīryam Karvāvahai*), (d) may our study be charged with strength and illumination, (e) the development of personality (*tejasvi nāvadhitam astu*) and (f) to acquire the spirit of tolerance.

The AV (XI.10.15) points out the importance of education giving the example of a warrior and an administrator. If the warrior shines on the

<sup>1</sup> Altekar A. S. — Education in Ancient India, page 3.4

<sup>2</sup> Encyclopaedia Britannica – vi. 18, founded – 1768, 15<sup>th</sup> Edition, page 1

<sup>3</sup> Ibid page 37-40

battlefield, or if the king is successful as an administrator, it is all due to their proper training and education :

सर्वे देवा अत्यायन्तु त्रिषंधेराहुतिः प्रिया ।

संधां महतीं रक्षत ययाग्रे असुरा जिताः ॥अथर्ववेद-११.१०.१५॥

Highlighting the importance of knowledge, God Kṛṣṇa states that even if a person is most sinful, he crosses over all sins by the raft of knowledge :

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥भ.गी.-५.३६॥

During the Vedic age, literary education was transmitted orally, i.e. by word of mouth from teacher to pupil. We find indirect reference to such a system in the *Maṇḍūkya-sūkta* (frog-hymn) of the *R̥gveda* (VII.103):

यदेशामन्यो अन्यस्य वाचं शाक्तस्येव वदति शिक्षमाणः ।

सर्वं तदेषां समृधेव पर्व यत् सुवाचो वदथनाध्यप्सु ॥ऋग्वेद-७.१०३.५॥

This fifth hymn (RV-VII.103.5) gives a picture of the earliest Vedic school by the comparison of the croaking of the frogs to the chorus of voices heard when a teacher recites the *Veda*, section by section (*Parvan*), and the pupils repeat his words after him.

The *Upaniṣads* contain several lists of subjects of study, and these give us a good idea of the wide range of the knowledge in these days. One such list is given in the *Chāndogya Upaniṣad* (VII.1,2), which not only mentions *Veda*, *Itihāsa*, *Purāṇa* and *Brahma-vidyā* (spiritual knowledge), but also *Vyākaraṇa* (Grammar), *Rāṣī* (Mathematics), *Nidhi* (Chronology), *Vākovākya* (Dialectics), *Ekāyana* (ethics), astronomy, military science, science of snakes and knowledge of portents (*Daiva*). The process of education was carried on in a kind of a healthy dialogue between the student and the teachers. We find Nārada seeking another *Guru* to solve the problem that pestered his mind in spite of his encyclopaedic knowledge, in the *Chāndogya Upaniṣad*. Similarly Śvetaketu obtained knowledge of the Supreme Truth from his father Āruṇī after completing his studies with the teacher at the *Gurukula* (chān. Upa.-VI.1).

In the minor *Upaniṣads* we find scholarly personalities approaching sages, gods, etc. in further quest of obtaining answers to the questions that haunt them. We find the teacher imparting the knowledge to the students in the *Upaniṣads* like *Kaivalya*, *Jābāla*, *Āruṇeyī*, *Atharvaśira*, *Atharvaśikhā*, *Sītā*, *Parabrahma*, *Śāṇḍilya*, *Annapūrṇā* and *Dattātreyā Upaniṣads*. The style generally is catechismal. Students like sages Āśvalāyana, Atri, Janaka,

Āruṇi, Pippalāda, Aṅgirā, Sanatkumāra, Śaunaka, Śāṇḍilya, Nidāgha and celibates approach with great reverence and inquisitiveness for different topics, to the learned, erudite preceptors like *Parameṣṭhin* (*Brahmā*), sage Yājñavalkya, God Prajāpati, Rudra, sage Atharvan, sage Pippalāda, Ṛbhu and God Nārāyaṇa. These disciples express their desire to know about the metaphysical and moral topics like the knowledge of Supreme Reality or *Brahma-vidyā*, knowledge of *Saṁnyāsa* and relation of sacred thread with a Brahmin; identity of Rudra, knowledge of Sītā and Her divine form, meditation, eight fold *yoga*, the means to purify the *Nāḍīs* (nerves) etc.; freedom from the bondage of *Karman*, the means of bondage (*bandha*) and liberation (*Mukti* and *Mokṣa*) etc.

All the *Upaniṣadic* teachers attempt to solve the most inscrutable problems of life by answers, which are largely symbolical and metaphorical. For e.g. in the *Kaivalya*, *Ḍattātreya*, *Atharvaśikhā* and *Parabrahma Upaniṣads*, the personages like Parameṣṭhin, Nārāyaṇa, Sage Atharvan and Sage Pippalāda are addressed respectively as *Bhagavān*. Moreover, while imparting the knowledge of *Brahmavidyā* in the *Kaivalya Upaniṣad*, God Parameṣṭhin states that this Supreme Knowledge can be obtained only by observing certain rules and above all approaching the preceptor with devotion. Similarly to show the reverence for the preceptor Aṅgiras, sage Śaunaka approaches duly i.e. with due respects as stated in the *Parabrahmopaniṣad* : अथ हैनं महाशालः शौनकोऽङ्गिरसं भगवन्तं पिप्पलादं विधिवदुपसन्नः पप्रच्छ . . . . । (Also found in *Muṇḍakopaniṣad*).

At the time of *Upaniṣads* the reverence for Guru is seen to be intensified and spiritual salvation used to depend almost entirely upon his proper guidance : नैषा मतिस्तर्केणापनेया प्रोक्तान्येनैव सुचानाय प्रेष्ठ । कठ उप.-११,९॥ तद्विज्ञाय गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ मुण्डक उप.-१.२.३॥ *Muṇḍakopaniṣad* (I.2.12) specifies a teacher to be *Śrotriya* and *Brahmaniṣṭha* i.e. one who is well-versed in scriptures and has realised the Supreme Reality, as Śaṅkara in his *Bhāṣya* says : श्रोत्रियम् अध्ययनश्रुतार्थ-सम्पन्नम् । हित्वा सर्वकर्माणि केवलेऽद्वये ब्रह्मणि निष्ठा यस्य सोऽयं ब्रह्मनिष्ठः । In the *Muṇḍakopaniṣad* (I.1.5), the study of the *Vedas* and *Vedāṅgas* was considered to be an inferior type of knowledge and the higher knowledge is considered to be that of the immortal self.

The *Śvetāśvatara Upaniṣad* in one of the *mantras* has said that the mystical knowledge contained in it could be comprehended by those alone, who are extremely devoted to both God and the teacher :



यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ श्वेता.उप.-६.३ ॥

Similarly *Bhagavadgītā* remarks that knowledge can be obtained by prostrating oneself before the *Guru*, putting him questions and by serving him :

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ भ.गी.-४.३४ ॥

Similar concept is also found in the *Praśnopaniṣad* and *Chāndogya Upaniṣad* and *Vivekacūḍāmaṇi*.<sup>1</sup>

The students look upon the teacher as an ideal person of very high character and proficient in all the branches of knowledge. Kālidāsa in his *Mālavikāgnimitram* points out that a person who is a scholar as well as adept in teaching, adores the foremost place among teachers :

शिष्टा क्रिया कस्यचिदात्मसस्या संक्रान्तिरन्यस्य विशेषयुक्ता ।

यस्योभयं साधु स शिक्षकाणां धुरि प्रतिष्ठापयितव्य एव ॥ भालविकाग्निमित्रम्-१.१६ ॥

Unlike these major *Upaniṣads* the minor *Upaniṣads* undertaken for study do not directly specify the qualifications for a teacher but incorporates all the above ideals under one simple and deeply significant form or address '*Bhagavān*'.

Moreover in the *Kaivalya Upaniṣad* we find God Parameṣṭhin telling sage Āśvalāyana the proper method of attaining Bliss, where the student should duly approach his *Guru* :

विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिरशरीरः ।

अन्त्याश्रमस्थः सकलेन्द्रियाणि निरुध्य भक्त्या स्वगुरुं प्रणम्य ॥ कैवल्य-४ ॥

Similarly in the *Annapūrṇopaniṣad*, Nidāgha bows down to Rbhu who is mentioned as the knower of *Brahman* : निदाघो नाम योगीन्द्र ऋभुं ब्रह्मविदां वरम् । दण्डवद्भूमावुत्थाय स पुनर्मुनिः ॥ १.१ ॥ Further it is mentioned that by the teachings of the *Guru* regarding *Prāṇāyāma*, *Abhyāsa*, etc., a person can control his breath :

प्राणायामदृढाभ्यासैर्युक्त्याच गुरुदत्तया ।

आसनाशनयोगेन प्राणस्पन्दो निरुध्यते ॥ अन्नपूर्णा-४.८७ ॥

<sup>1</sup> सुकेशा च भारद्वाजः . . . . . तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ प्रश्नोपनिषद्-२.२ ॥

आचार्याद्वैव विद्या विदिता साधिष्ठं । छा.उप.-४.९.३ ॥ श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः । ब्रह्मण्युपरतः शान्तो निरिन्धन इवानलः । अहेतुकदयासिन्धुर्बन्धुर्बन्धुरानमतां सताम् ॥ ३३ ॥

Hence Altekar<sup>1</sup> rightly opines : “The continuous transmission of the store of the Vedic knowledge, which society regarded as priceless, was possible only through the instrumentality of the teacher and his importance therefore could not be exaggerated . . . The glorification of the teacher must have produced great psychological influence on students”. It is stated in the third *khaṇḍa* of *Dattātreyā Upaniṣad* : – One should accept only a devout person as his pupil.

In the *Tejabindu Upaniṣad* (4), it is said that one who makes that which is inaccessible accessible, one whose aim is to serve the Guru and his cause, He (sage) reaches the three gates, (*Mukhaḥ*) [viz. *Vairāgya* (dispassion), *Utsāha* (zeal) and *Gurubhakti* (devotion to the Guru)<sup>2</sup>]. This is with reference to the three states – *Jāgrat* (Waking), *Svapna* (Dream) and *Suṣupta* (Dreamless sleep) :

अगम्यगम्यकर्ता च गुरुमानार्थमानसः ।

मुखानि त्रीणि विन्दन्ति त्रिधामा हंस उच्यते ॥तेजबिन्दु-४॥

In the *Ātmopaniṣad* it is stated that the *Brahman* alone manifests itself as *Vidyā* (Knowledge), *Avidyā* (Ignorance) and the like, possessed of distinctions, such as being and not being and the like, differentiated as the Guru (Preceptor) and the disciple and the like :

गुरुशिष्यादिभेदेन ब्रह्मैव प्रतिभासते ।

ब्रह्मैव केवलं शुद्धं विद्यते तत्त्वदर्शने ॥आत्मोपनिषद्-३॥

The word ‘*Brahmacārī*’ occurs in the *Upaniṣads* like *Jābāla*, *Āruṇikā* and *Śāṇḍilya*. In *Jābālopāniṣad* (Khaṇḍa-3), the celibates (*Brahmacārins*) ask sage Yājñavalkya about the means to obtain immortality : अथ हैनं ब्रह्मचारिण ऊचुः किं जाप्यैनामृतत्वं ब्रूहीति । The *Āruṇika Upaniṣad*, mentions *Brahmacārī* with reference to the acceptance of *Saṁnyāsa*. *Śāṇḍilyopāniṣad* defines the term *Brahmacārya* as : ब्रह्मचर्यं नाम सर्वावस्थासु मनोनाकायकर्मभिः सर्वत्र मैथुनत्यागः ॥१.१॥ i.e. a person who is self restrained in every respect, is fit to be called a celibate. Hence it is stated by R. C. Majumdar<sup>3</sup> : “The numerous vows and observances obligatory on the pupil (*Brahmacārī*) after the *Upanayana*, which was a kind of initiation by the Guru (teacher) into a new spiritual life, entailed on him the most rigorous discipline for a prescribed period, during which he was to live religiously as a student on the house of his teacher. His daily routine is begging alms, collecting fuel,

<sup>1</sup> Altekar A. S. — Education in Ancient India, page 51.

<sup>2</sup> As interpreted by Swami Madhavananda, Minor Upaniṣad, page 30

<sup>3</sup> Majumdar R. C. — The History and Culture of Indian People (Vedic Age), page 521.

looking after the sacrificial fire, tending the house (of teacher), learning and practising austerities. The maintenance of chastity was obligatory in the *Brahmacārin*.”

The word '*Brahmacārin*' connotes two meanings which points to two different aspects of life opines D. G. Apte.<sup>1</sup> According to one meaning it means a boy who studies the *Veda* because the word '*Brahma*' is commonly used in Sanskrit for the *Vedas*. The second sense of the word '*Brahmacarya*' is moral as different from educational refers in general to the control of instincts.”

In the AV one whole *sūkta* comprising of 26 hymns is known as *Brahmacārya-sūkta* (XI.7), which highlights the rules and a particular code of conduct to be followed by a *Brahmacārī*. He is supposed to be a celibate who nourishes number of people by his penance wearing girdle around his waist and carrying fuel sticks in hand (AV-X.7.2,5). It is pointed out the gods have a liberal attitude towards them as they protect the heaven as well as earth (XI.7.8). Highlighting the importance of celibacy it is stated here that by the lustre of penance in the form of celibacy, the gods got rid of death. Hence we find the importance of *Brahmacarya* (celibacy) even at the times of AV.

According to R. C. Majumdar,<sup>2</sup> “The education in this home university was not merely literary, but also included physical and moral training, is seen from the hard daily routine of the pupil and the code of moral conduct prescribed for him, while residing with the teacher.”

The AV refers to a *Brahmacārin* (Vedic student) gathering sacred fuel for fire-worship and bringing alms (begged from door to door) to the teacher<sup>3</sup>:

ब्रह्मचार्येऽति समिधा समिद्धः कार्ष्णं वसानो दीक्षितो दीर्घश्मश्रुः ।

स सद्य एति पूर्वस्मादुत्तरं समुद्रं लोकान्तसंगृह्य मुहुराचरिक्त ॥११.७.६॥

In a mystic hymn in the AV (XI.5), we find, the Sun or the primeval principle under the guise of a *Brāhmaṇa* student bringing sacred fuel and alms for his teacher. Similar references are also found in various texts like *Śat.Br.*-X.6.5.9; *Ch. upa.*-V.11.7; *Br. upa.*-VI.2.7; II.1.14; *Praśna upa.*-I.1. Similarly various students were accepted on moral grounds in *Upaniṣads* like *Ch.*(IV.1.1;IV.4.5); *Kaṭha* (I.1.9); *Bṛhad.* (IV.5.3;III.8.1-12; IV.4.23).

<sup>1</sup> Apte D.G. — Our Educational Heritage Page 152.

<sup>2</sup> Majumdar R. C. — The Vedic Age (History and Culture of Indian People), Vol.-I, page 460.

<sup>3</sup> Also compare AV-XI.5.9; Go.Gr.S.-II.10; Dr. GrS.-II.5-16; Manu-II.65.

Dr. Veda Mitra<sup>1</sup> states : “The educational system in ancient India was based on the conception of *Brahmacarya*, which laid greater emphasis on *caryā* than mere learning. The system was established on the tie of constant association between the teacher and the taught.”

“The teacher is the central figure, the very pivot of the education system. He introduces (*upa-ni*) the boy to studentship and is in sole charge of his moral, mental and physical upbringing. That physical training was an integral part of the education scheme”, as stated by R. C. Majumdar<sup>2</sup>.

Different texts point out certain traits which highlight the eligibility of a student. For e.g. Śatapatha Brāhmaṇa also highlights certain pre-requisites to be attained by a student. For e.g. He should do work, and indulge himself in evaluating his own self i.e. in introspection. He should have total control over his sense-organs as a result of which he should obtain intellect and fame. He should regularly continue his studies. He should not be lazy, idle and should not eat honey. Moreover, he should not sleep on a luxurious bed and study : कर्म कुर्विति । मा सुषुप्था इति । मा मृथा । श.ब्रा.-११.५.४.५ ॥ न ब्रह्मचारी सन्मध्वश्रीयात् । श.ब्रा.-११.५.४.१८ ॥ परमचिकित्सक आत्मनो भवति । इन्द्रियसंयमश्चैकारामता च प्रज्ञावृद्धिर्यशो लोकपक्तिः । श.ब्रा.-११.५.७.१ ॥ तस्मात्स्वाध्यायोऽध्येतव्यः । श.ब्रा.-११.५.७.१० ॥

Similar concept is also found in Maitrī Upa. (VI.29) : मैत्रेयी एतत् गृह्यतम नापुत्राय नाशिष्याय . . . कीर्तयेत् । This is quoted in Nirukta (II.4), which states that a teacher should not impart knowledge to a student who is jealous, crooked and not self-restrained. But he should teach to one who is pure, attentive, intelligent, practising celibacy, one who would never prove his teacher false and who would guard what he learned as a treasure:

असूकायानृजवेऽयताय न मां ब्रूया वीर्यवती यथा स्याम् । यमेव विद्याः शुचिमप्रमत्तं मेधाविमं ब्रह्मचर्योपपन्नम् । यस्तेन द्रुह्यत्कृतमच्चानाह तस्मै मा ब्रूया निधिपाय ब्रह्मन् ॥ निरुक्त-२.४ ॥ वसिष्ठ-२.८.९, विष्णुधर्मसूत्र-२९.९-१० ॥

Similar reference is also found in the Vāsiṣṭha Dharmaśāstra and Manusmṛti (II.114) :

विद्या ह वै ब्राह्मणमाजगाम गोपाय मां शेवधिष्टेऽहमस्मि ।

असूयकायानृजवेऽयताय न मां ब्रूया वीर्यवती यथा स्याम् ॥ वा.धर्म.-२.८ ॥

Similarly Lord Śrī Kṛṣṇa states in BG that this mystery or secret

<sup>1</sup> Veda Mitra — Education in Ancient India, page 14

<sup>2</sup> Op. cit.— page 522.

knowledge should not be imparted to those who do not perform austerities, who have no devotion, or a desire to bear it, nor to one who vilifies the God :

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥भ.गी.-१८.६७॥

The minor Upaniṣad also mention the eligibility for a student :

वेदान्ते परमं गुह्यं पुराकल्प प्रचोदितुम् ।

नाप्रशान्ताय दातव्यं न चाशिष्याय वै पुनः ॥अत्रपूर्ण-५.११९॥

This verse is borrowed from Śvetāśvataropaniṣad (VI.22). But in Śvetāśvataropaniṣad, both the words viz. Aśiṣyāya and Aputrāya are used.

This concept is based on Br.Upa. VI.3.12 — एतः नापुत्राय . . . ब्रूयात् । एतमु हेव सत्यकामा जाबालोऽन्तेवासिम्य . . . तमेतं नापुक्ष्य वाऽनन्तेवासिने वा ब्रूयात् ॥१२॥

Thus it is observed that since ancient times students had to prove their eligibility to learn any Vidyā (science or knowledge) unlike the modern days, where the eligibility is proved with the percentage. It is rightly stated by Dr. Veda Mitra, <sup>1</sup> “The teacher was to begin the education of the student as soon as he was satisfied that the latter was sincere, zealous, well-behaved and possessed the necessary calibre. If there is no real desire for learning and improvement, it would be useless to waste time and labour over the education of insincere students.” As it is rightly pointed out by Baudhāyana Dharmasūtra and Manusmṛti.<sup>2</sup>

विद्यया सह मर्तव्यं न चैनामूषरे वपेद् ॥बौ.ध.सू.-१.२.४८॥

आपद्यपि हि घोरायां न त्वेनामिरिणे वपेत् ॥मनुस्मृति-२.११३॥

विद्याब्रह्माणमेत्याह सेवधिस्तेऽस्मि रक्ष माम् ।

असूयकाय मां मादास्तथा स्यां वीर्यवत्तमा ॥मनुस्मृति-२.११४॥

यमेव तु शुचिं विद्यान्नियतं ब्रह्मचारिणम् ।

तस्मै मां ब्रूहि विप्राय विधिपायाप्रमादिने ॥मनुस्मृति-२.११५॥

### Conclusion :

‘Education’, according to Vivekananda<sup>3</sup>, is the manifestation of the perfection already in man’. He states further that the highest aim of

<sup>1</sup> Veda Mitra — Education in Ancient India, page 54.

<sup>2</sup> चोदितो गुरुणा नित्यमप्रचोदितएव वा । कुर्यादध्ययने यत्नमाचार्यस्य हितेषु च ॥मनुस्मृति-२.१११॥

<sup>3</sup> Swami Vivekananda — CWV, vol.-V, page 358, 342

education is 'Mukti'. But for this achievement of highest aim, one has to cultivate his own personality as it is the individual's inherent divine nature and hence the aim of life should be the manifestation of that nature of man. He emphatically pleads this, as 'We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet.'<sup>1</sup>

Highlighting the importance of Education, the *Taittirīya Upaniṣad* holds the view that without the qualities of studying and teaching, the life of a man can never be complete :

ऋतं च स्वाध्यायप्रवचने च सत्यं च स्वाध्यायप्रवचने च . . . मानुषं च स्वाध्यायप्रवचने च प्रजा च स्वाध्यायप्रवचने च । तै.उप.-१.९.१॥

This proves that Education is regarded as a lifelong process and a man should continue his study and teaching throughout his life. Hence, education is a source of illumination, which helps an individual in the progressive development of physical, mental, intellectual and spiritual powers. It helps us to live our life as useful citizens of society. Jogeswar Sarmah<sup>2</sup> remarks : "Education is the instrument which can enable the individual to transcend all mundane experiences and attain the Absolute which is the true, the beautiful and good."

According to Swami Ranganathananda<sup>3</sup> "The *Upaniṣad* conceived education as training in clearness of vision, in purity and strength of will, and in richness and stability of the emotion."

### PSYCHOLOGICAL DATA

The word psychology has two meanings: (1) the scientific study of the human mind and its functions and (2) the mental characteristic or attitude of a person.<sup>4</sup> This topic comprises of the Nature, Function and Categories of Mind, as found in the minor Upaniṣads of AV undertaken for study.

### INTRODUCTION

The word Manas literally means "measuring", and it is used in this sense in the early Vedas and Brāhmaṇas. Manas was considered to be part of that which was designated by name, Nāma. It is an activity in the life of a man, by which he measures his wisdom, pleasures etc. This manas is said

<sup>1</sup> ibid, vol.-II, page 15.

<sup>2</sup> Sarmah Jogeswar — Philosophy of Education in the *Upaniṣads* Page 49.

<sup>3</sup> Swami Ranganathananda- The Message of *Upaniṣads*, 1971, 2<sup>nd</sup> edition.

<sup>4</sup> Compact Oxford Reference Dictionary Page 673

to be annamaya, of the form of matter at the Ch. Upa. (VI). It is not gross but subtle matter. In the Br. Upa., Manas is treated as a sense - organ i.e. as an instrument of knowledge with physical basis. To link up matter which is gross and self which is pure consciousness, manas or mind which is subtle matter capable of reflecting consciousness is necessary. This idea that manas is subtle matter is common to almost all systems of Indian Philosophy. The Sāṃkhya and Yoga systems hold that both matter and mind are but evolutes of ultimate reality, guṇas, which are the constituents of prakṛti the primary substance. Manas is predominantly sattvic. In the Sāṃkhya system manas is one of the three internal organs (antaḥkaraṇas). The Yoga system believes that with the practice and non - attachment, a person can attain Super - normal powers of the mind. The term Yoga itself is cognate with the English word 'Yoke' which means 'Union'. It is a method of concentration by which the psychoses of the mind are sublimated and ultimate reality is initiated. It disciplines the mind in the concentration. Hence here mind and manas is treated only as an instrument, which serves the purposes of the self. The Naiyāyika includes self and mind in the category of substances. Mind is the internal sense - organ by which pleasure, pain etc. are cognised. Since it is intangible, it can be known only through inference. According to the Vaiśeṣikas, manas is one of the nine dravyas or substances. The Vedāntic view, in particular the Advaitic view, is that antaḥkaraṇa or the mind, is like everything, product of māyā. Mind is an instrument, an antaḥkaraṇa whose activity is as an indicator of the existence of the pure self.

Manas is said to be characterized by Saṃkalpa and Vikalpa. The activity of manas called Saṃkalpa is that "which co-ordinates the indeterminate precepts into the determinate perceptual or conceptual forms as class-notions with particular characteristic"<sup>1</sup> This view must be taken from Nyāya Philosophy, which defines Manas as : सङ्कल्पविकल्पात्मकं मनः । तर्कसङ्ग्रहः॥

Citta is a word, which has the double meaning of thought and intelligence. Saṅkara (Ch. VII.1-7) interprets this word to mean the power by which a thing is known properly and also that by which the past and the future purposes are known. This is a greater faculty of mind than even will and knowledge.

The forms of mental activity i.e. Cittavṛtti have been very broadly divided into five types by Yoga. They are Kṣiptā (restless Wandering), mūḍha

<sup>1</sup> Dasgupta: Yoga Philosophy, Page 264, University of Calcutta, 1930

(infatuated, forgetful), Vikṣipta (distracted), ekāgra (one - pointed; single in intent) and niruddha (restricted, restrained). These are the five attitudes of mind that are normally found in man - Kṣipta is the wandering mind. When the mind is unable to settle on any one thing, when due to the energy of its composition (i.e. rajas), its attention is always shifting, it does not tend to be steady. Similarly the second cognition of mūḍha, which is being either forgetful or being infatuated, is the state of tamas when the mind is full of deep sleep or unawareness of the right course of action because of deep passions like love or anger. The third state of the mind, Vikṣipta, is that which is found in the average man when the mind is tossed about between evil and good. When the mind is these three states, it is not fit for contemplation. It is only in the next two, ekāgra and niruddha that contemplation is possible. Ekāgra is that state where due to steady following of one path of concentration on one thing, the mind attains knowledge of the nature of reality. This in turn removes ignorance, thus making the mind ready for the next stage where even this mental concentration on one thing is restricted and the manas turns towards Puruṣa realizing its own nature.

In the Yoga Philosophy out of these five Bhūmis (stages) of the Citta which are mentioned; as Kṣipta (agitated), Vikṣipta (distracted), Mūḍha (Inactive), Ekāgra (concentrated) and Niruddha (controlled)- The first three stages are commonly found in our day to day activities of life. The Citta of a man in the wakeful state (Jāgratāvasthā) is generally in the Kṣipta - stage. In the dreams and at the time of inadvertence it is in the Vikṣipta - stage. In the deep sleep it is in Mūḍha - stage. One gets the fifth stage (Niruddha) in the Asamprajñāta Samādhi (Samādhi where one is not conscious of any object). The fourth stage, Ekāgra, is the stage of the mind in the Samprajñāta Samādhi (Samādhi where one is conscious of an object). This stage is connected with the wakeful state only. When a man is completely absorbed in an action or concentrate on an object, this state is called Samprajñāvasthā : सम्यक् प्रकर्षेण जायते यस्मिन्नसौ संप्रज्ञातः तदभिन्नः असंप्रज्ञातः । Thus these two stages, Ekāgra and Niruddha are connected with the Samprajñāta Samādhi and the Asamprajñāta Samādhi respectively.

The Vāj. Sam discusses the conception of mind as a psychical entity. And described the nature of mind as something "which goes out afar". It is not a physical sense - organ as it cannot be concerned as going out of the body, nor can it be the soul or self for the same reason. In the third mantra we find the threefold division of mental activities viz. intelligence filling



and restriction and the description of mind as that which is responsible for all accomplishments. Making the use of the Chariot simile and saying that the mind of man is like the controlling principle in the wheel of the chariot and the will of man is like the good charioteer who controls the horses with the reins<sup>1</sup> the nature of mind is described. This simile is found again in the Upaniṣads. From these mantras, it becomes evident that even in this ancient text, the psychical and epistemological functions of the mind were recognized and acknowledged.

AV also emphasizes on the recognition of composed mind for understanding the status of self and its importance in Self - realization :  
 बृहता मन उप ह्वये मातरिश्वना प्राणापानौ सूर्याच्चक्षुरन्तरिक्षाच्छ्रोत्रं पृथिव्याः शरीरम् । सरस्वत्या वापमुपं वाचमुपं ह्वयामहे मनोयुजा ॥ अथर्ववेद-५.१०.८ ॥

The mental power was considered capable of driving away the evil powers. In the view of Atharvaṇic poet one, having controlled mind, was endowed with greater speech power :

य एवं परिषीदन्ति समादधाति चक्षसे ।  
 सं प्रेद्धो अग्निर्जिह्वाभिरुदेत हृदयादधि ॥ अथर्ववेद-६.७६.१ ॥

In the Śat Br. (X 6.3), there are a number of references to mind which conceive the forms of knowledge as Name and Form. The word mind is used very often in the sense of soul, and in some places its capacity as psychical instrument is referred to. It is that which knows name and form, which is not equivalent to the body but something, which includes the body.

More advanced analysis of mind is found in the Ait. Āraṇyaka (II 6), where it is stated that man is Superior to animals because of his capacity to anticipate the future and remember the past. A list of psychical qualitative are enumerated in this chapter viz Saṁjñā (awareness), Vijñānam (understanding), Prajñānam (knowledge), dr̥ṣṭiḥ (insight), dhṛtiḥ (resolution), matiḥ (opinion), smṛtiḥ (memory), Saṁkalpaḥ (will), Kāmaḥ (desire), Vaśaḥ (control) etc. Here it is portrayed that knowledge is the basis of all activity.

Mind is defined in the Sāṅdilyopaniṣad as whatever form the basis of belief, all that has to be known. The knowing of it is known as Manas : ज्ञेयं सर्वप्रतीतं च तज्ज्ञानं मन उच्यते ॥ १.३९अब ॥

<sup>1</sup> रथे तिष्ठन् नयति वाजिनः पुरो यत्र यत्र कामयते सुषारथिः । अमीशूनां महिमानं पनायत मनः पश्चादनु यच्छन्ति रश्मयः ॥ २९.४३ ॥

Manas being material is described as that which governs the sense - organs. The ten - indriyas (the five senses of action and knowledge), work under the control of manas, the central or internal sense - organ. These are dependent on manas for their functioning. It is only when the manas is in conjunction with the sense - organ that it is possible to have any perceptual knowledge.

In the Ch. Upa. VI.6.5, Uddālaka while instructing Śvetaketu in the lore of Brahman tells him that when food is eaten, the finest part of it becomes Manas. Commenting on VI-7.1 Śan<sup>1</sup> says that since by eating food one increases one's mind, such increase must be caused by the food that was eaten. For, when a man does not eat, his power of speech and mind are at a very low ebb. But when food is consumed there is a gradual increase in these powers so manas, which is a product must be of the nature of food. Moreover as each person consumes food according to his need, it can be said that mind is made up of the finest particles of food or matter.

Mind is looked upon as one of the sense - organs as mentioned in BG Vedāntasāra or Tarkasaṅgraha, so also in Annapūrṇopaniṣad which state that along with the mind there are five doors such as the eyes etc. which are known as the organs of perception :

पञ्चद्वाराणि मनसश्चक्षुरादीन्यमून्यलम् ।  
बुद्धिन्द्रियाभिधानानि तान्येवा लोकयाम्यहम् ॥अन्नपूर्णा-३.७॥

In the Chān. Upa. (VI.6.4), we find mind conceived as that which not only directs the sense - organs, but also as something superior to them. Similar reference is found in Brhad (I 5.3) Upa.

The Kāṭha. Upa. (I 3.10) mentions mind as superior to the sense organs in order of progressive to the supreme :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।  
मनसस्तु परा बुद्धिबुद्धेरात्मा महान्परः ॥१.३.१०॥

Similar verse is borrowed by BG

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।  
मनसस्तु पर बुद्धिर्यो बुद्धेः परतस्तु सः ॥३.४२॥

The throbbing of the vital air is mentioned as the throbbing of mind alone by the Annapūrṇopaniṣad : यः प्राणपवनस्पन्दश्चित्तस्पन्दः स एव हि ।अन्नपूर्णा-४.८९॥

<sup>1</sup> अन्नस्य भुक्तस्य योऽणिष्ठो धातुः स मनसि शक्तिमधात् ।

Importance of mind is portrayed by stating that if one's mind is not intent on investigating about Ātman, he is said to be as dead :

गच्छतस्तिष्ठति वाऽपि जाग्रतः स्वपतोपि वा ।

न विचारपरं चेतो यस्यासौ मृत उच्यते ॥अन्नपूर्णा-५.१॥

Annapūrṇā Upa. mentions mind to be one of the Buddhīndriyas :

पञ्चद्वाराणि मनसश्चक्षुरादीन्यमून्यलम् ।

बुद्धीन्द्रियाभिधानानि तान्येवालोक्ष्याम्यहम् ॥३.७॥

Kaivalya Upanisad states that the mind is produced from the Supreme Reality.

This idea that mind is the internal sense - organ directed by the Ātman and itself directing the other sense - organs, is given in that beautiful parable of the chariot in the Katha Upaniṣad (III.3.4,5). Here there is a comparison drawn between the Chariot and man. The chariot driver who is buddhi or intellect, holds the reins which is manas and thus control the horses i.e. Senses. Here the word manas is used in very restricted sense to mean only the characteristic of volition and doubt and buddhi is used to mean intelligences. In this parable, manas along with its determinative aspect is that which guides the senses and also we get several aspects of mind being distinguished viz. determining, valuing, attending, doubting etc. In the Katha. III 3.10, we are given the order of progression from the senses and derived from subtle elements, which are higher than the senses. The mind with original non - perceptual qualities such as will and desire to more subtle, hence more valuable.

In the Chān-VI.8.2, Uddālaka' teaching Śvetaketu tells him that the mind is like a bird that is tied up to the soul. it wonders about here and there, not finding any rest in its flight, comes back and settles down on its resting place.

Mind is classified into two types by the Maitri (III.3, 4, 6) and Pañcadaśī (II.112). The verse in verbatim is borrowed by Amṛtbindu Upa.

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ।

अशुद्धं कामसङ्कल्पं शुद्धं कामविवर्जितम् ॥१॥

The mind is chiefly spoken as of two kinds - pure and impure. The impure mind is that possessed of desire i.e. attachment to sense - objects and the pure is that which is devoid of desire. It leads towards final Beatitude (Mokṣa). Pure mind can be further elaborated as mind purified by

countless good deeds in past incarnations as well as by practices of self control.

Śāṇḍilya Upa. states that internal purity or cleanliness is only possible with the purity of mind which can be obtained through the study of wisdom performing to the Ātman : मनः शुद्धिरान्तरम् ॥१.१॥

Annapūrṇopaniṣad also shows another category of mind viz. without desires or options.

हे निदाघ महाप्राज्ञ निर्वसिनमना भव ।  
बलाश्चेतः समाधाय निर्विकल्पमना भव ॥४.२५॥

Mind is considered to be the root cause of bondage and freedom in this world, as stated in no of texts viz. Maitri Upa. (VI - 34.11) and Viṣṇu Pūrāṇa (VI - 7), Pañcadaśī (XI - 17) and borrowed by Amṛtabindu Upa.

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।  
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥अमृतबिन्दु-२॥

It means, mind that is attached to sense objects leads to bondage while dissociated from sense - objects, leads to final - beatitude.

Annapūrṇopaniṣad observes that the mind when raised to a higher level of purity brings Mokṣa and the person freed from empirical bondage.

मोक्षो मेऽस्त्विति चिन्ताऽन्तर्जाताचेदुत्थितं मनः ।  
मननोत्थे मनस्येष बन्धः सांसारिको दृढः ॥२.२४॥

The Katha Upa. States that liberation can be obtained by mind : मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन ॥२.२.११॥

Following the earlier texts, Amṛtabindūpaniṣad advices the Mumukṣu to keep the mind free of desires which would lead them to that transcendent state.

यतो निर्विषयस्यास्य मनसो मुक्तिरिष्यते ।  
अतो निर्विषयं नित्यं मनः कार्यं मुमुक्षुणा ॥अमृतबिन्दु-३॥  
निरस्तविषयासङ्गं संनिरुद्धं मनो हृदि ।  
यदाऽऽयात्यात्मनो भावं तदा तत्परमं पदम् ॥४॥

Mind plays and important role in obtaining Final Beatitude as the dissolution of the mind on the eradication of all desires is shown as known as liberation.

न मोक्षो न भयः पृष्ठे न पाताले न भूतले ।  
सर्वाशा संक्षये चेतः क्षयो मोक्ष इतीष्यते ॥२.२३॥

उपादेयं तु सर्वेषां शान्तं पदमकृत्रिमम् ।  
एकार्थाभ्यसनं प्राणरोधश्चेतः परिक्षयः ॥५.५१॥

The mind of a Jīvanmukta is said to be undisturbed or unperturbed i.e. destroyed, whom neither adversity nor niggardliness, nor zeal nor infatuation, nor dull - wittedness nor the height of prosperity would drive out of temper:

आपत्कार्पण्यमुत्साहो मदो मान्द्यं महोत्सवः ।  
यं नयन्ति न वैरूप्यं तस्य नष्टं मनो विदुः ॥४.१३॥

The dissolution of the mind is said to be of two kinds in Annapūrṇā Upa. (IV.14-18) one with form (seed) and another without form (seedless) :

द्विविधश्चित्तनाशोऽस्ति सरूपोऽरूप एव च ।  
जीवन्मुक्तौ सरूपः स्यादरूपो देहमुक्तिगः ॥४.१४॥

मनस्तां मूढतां विद्धिं यदा नश्यति सानघ ।  
चित्तनाशाभिधानं हि तत्स्वरूपमितीरितम् ॥४.१६॥

The first form occurs in Jīvanmukti and the other in Videhamukti. It is discussed further that the existence of mind leads to misery, while the destruction of the mind contributes to happiness. Hence one should try to wane the existence of mind to reach the vanishing point and bring it to the point of obliteration. This is known as the dissolution of mind with form. The dissolution of mind without form can be obtained by those who have reached the vanishing point of the mind as well as of the vanity of worldly existence.

According to Annapūrṇopaniṣad, with the giving up of mind, all sense of dualism perishes and there remains the exquisite, quiescence, transparent and non-ailing entity. A person remains in the state of Atman tranquillized devoid of mental functions and mind dissolved. Hence it is stated that the existence of mind is the source of great misery and the giving up of the mind will result in Highest Bliss:

चित्ते त्यक्ते लयं याति द्वैतमेतच्च सर्वतः ।  
शिष्यते परमं शान्तमेकच्छमनामथम् ॥५.६३॥

सर्वमेव परित्यज्य महामौनी भवानघ ।  
निर्वाणवान्निर्मनः क्षीणचित्तः प्रशान्तधीः ॥५.११४॥

चित्तसत्ता परं दुःखं चित्तत्यागः परं सुखम् ।  
अतश्चित्तं चिदाकाशे नय क्षयमवेदनात् ॥५.११७॥

The Dissolution and the existence is brought about through the closing and opening of the eyes of the mind. Therefore one should call his mind to be deprived of its power of winking its eyes by preventing Vāsanās and the Prāṇa :

चित्तोन्मेषनिमेषाभ्यां संसारप्रलयोदयौ ।  
वासनाप्राणसंरोधमनुन्मेषं मनः कुरु ॥५.४०॥

Moreover that, which, having given up everything within itself, abide in a cool - heart (in a state of unconcern), that mind even though functioning is said to be of a non - existing form.

अवासनत्वात्सततं यदा न मनुते मनः ।  
अमनस्ता तयोदेति परमोपशमप्रदा ॥४.४८॥

The dissolution of mind is referred to as best one of fruit when practiced for an equal length even a long period along with obliteration of Vāsanās and acquisition of the knowledge of the Brahman.

वासनाक्षयविज्ञानमनोनाशा महामते ।  
समकालं चिराभ्यस्ता भवन्ति फलदा मताः ॥४.८३॥

According to Annapūrṇopaniṣad when the real nature of Ātman is thoroughly understood, the mind giving up its real form, attains quiescence, devoid of its feverish functioning just as a mosquito revelling in the stagnant water of the hoofs of a cow gets drowned. (I.41,43). Hence it is said that enjoyment etc. do not cleave through anyone's mind just as gentle breeze blowing over a mountain cannot cleave it.

विचारेण परिज्ञातस्वभावस्य सतस्तव ।  
मनः स्वरूपमुत्सृज्य राममेष्यति विज्वरम् ॥१.४१॥  
कृपणं तु मनो ब्रह्मन्गोष्पदेऽपि निमज्जति ।  
क्रार्ये गोष्पदतोयेऽपि विशीर्णो मशको यथा ॥तै.-१.४३॥  
मनागपि न भेदोऽस्ति क्वासि सङ्कल्पनोन्मुखः ।  
आदावन्ते च संशान्तस्वरूपमविनाशि यत् ॥२.३९॥  
कृतस्फार विचारस्य मनोभोगादयोऽरयः ।  
मनागपि न भिन्दन्ति शैलं मन्दानिला इव ॥२.४३॥

Mind is considered to be the means of obtaining Supreme Reality in the

major Upaniṣad like Brhad, Katha etc. Brhad states : मनोवानुद्द्रष्टव्यं नैह नानास्ति किञ्चन ॥४.४.१०॥अब॥ Here the mind in the instrument by which the self may be seen.

Dhammapada (a Pali text), points out the importance of mind in obtaining the supreme Reality and further states that neither mother nor father, nor Kith and Kin, will do so much as a well-directed mind does to a man:

कुम्भूपमं कायमिमं विदित्वा नगरूपं चित्तमिदं उपेत्या ।  
योधेय मारं पञ्चायुधेन जितं च रक्खे अनिवेसनो सिया ॥३.८॥  
न तं माता पिता कयिरा अञ्चे वापि च जातका ।  
सम्मापणिहितं चित्तं सेय्यसो नं ततो करे ॥३.११॥

Following the major Upaniṣads, the minor Upaniṣads of AV also considers mind as a means of obtaining Supreme Reality. e.g. Kṣurokopeniṣad (10,11) by resorting to Yoga and with keen Dharaṇā (Fixation) of the mind, advises Yogī to cut asunder the knot of ignorance.

मनसस्तु क्षुरं गृह्यं सुतीक्ष्णं बुद्धिनिर्मलम् ।  
यादस्योपरि मर्मज्य तद्रूपं नाम कृन्तयेत् ॥१०॥  
मनोद्वारेण तीक्ष्णेन योगमाश्रित्य नित्यशः ।  
इन्द्रवज्रं इति प्रोक्तं मर्मजङ्घानुक्लीर्तनम् ॥११॥

Similarly Śāṇḍilyopeniṣad also points out to behold the vital air in the middle of the mind which would help in the direct accomplishment of the Brahman : . . . मनोमध्ये यथाशक्ति धारयित्वा स्वात्मानं भावयेत् । तेनापरोक्षसिद्धिः ॥१.६०॥

Annapūrṇopeniṣad states that the exquisitely blissful outward manifestation of the Parmeśvara arises only through the mind by cutting it off from its functions.

समुदेति परानन्दा या तनुः पारमेश्वरी ।  
मनसैव मनश्छित्त्वा सा स्वयं लभ्यते गतिः ॥१.५३॥

Moreover when there is obliteration of Vāsanās, the mind reaches Brahman and when mind is given up, all the sense of dualism finishes along with it.

वासनामात्रसंत्यागाज्जरामरणवर्जितम् ।  
सवासनं मनोज्ञानं ज्ञेयं निर्वासनं मनः ॥५.६२॥

A person attains the Supreme abode of Viṣṇu who controls his mind states Kathopeniṣad :

विज्ञानसारथीर्यस्तु मनः प्रग्रहवान्नरः ।

सोऽध्वनः परमाप्नोति तद्विष्णोः परमं पदम् ॥१.३.९॥

Moreover the same Upaniṣad emphasizes on the control of mind stating that one whose mind in always restraint reaches that goal from which he is not born again.

यस्तु विज्ञान वान्भवति समनस्कः सदा शुचिः ।

स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥१.३.८॥

Following the earlier view Annapūrṇopaniṣad states: the alone is Supreme state which devoid of Vāsanā i.e. mental impressions from which is attained the state of actionlessness.

अवासनं स्थितं प्रोक्तं मनोध्यानं तदेव च ।

तदेव केवलीभावं शान्ततैव च तत्सदा ॥१.२९॥

तनुवासनमत्युच्चैः पदायोद्यतमुच्यते ।

अवासनं मनोऽकर्तृपदं तस्मादवाप्यते ॥१.३०॥

मनसो निग्रहायतमभयं सर्वयोगिनाम् ।

दुःखक्षयं प्रबोधश्चाप्यक्षया शान्तिरेव च ॥गौ.का.-३.४०॥

उत्सेक उदधेर्यद्वत्कुशाग्रेणैकविन्दुना ।

मनसो निग्रहस्त्वद्भवेदपरिखेदतः ॥गौ.का.-३.४१॥

According to Gauḍapāda all the Yogins depending upon mind-control experience absence of fear, misery and complete awakening and peace itself. As the draining out of the by one of water by means of the point of Kuśa grass would be the control of mind without all out toiling.

BG. (VI. 12, 13, 24, 26) also refers to control of mind while VI. 16 refers to the serenity of mind as mental austerity:

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धित्येतत्तपो मानसमुच्यते ॥१७.१६॥

Amṛtabindūpaniṣad (4 and 5) emphasizes on the control of mind in such manner which would lead one to the Realization of the Supreme State;

निरस्तविषयासङ्गं संनिरुद्धं मनो हृदि ।

यदाऽऽयात्यात्मनो भावं तदा तत्परमं पदम् ॥४॥

तावदेव निरोद्धव्यं यावद्बुद्धि गतं क्षयम् ।

एतज्ज्ञानं च ध्यानं च शेषो न्यायश्च विस्तरः ॥५॥



It means when the mind with its attachment for sense - objects annihilated, is fully controlled within the heart, the seat of pure consciousness, then that Supreme State is Realized. Moreover the mind should be controlled to that extent in which it gets merged in the Heart i.e. Realizes the fact the 'I am Brahman'. And this is called true knowledge and Meditation.

Annapūrṇopaniṣad states that it is not possible to conquer the mind without recourse to a stratagem by no means despicable. Placing implicit reliance on the pure perception of the Ātman at first, devoid of passion, it should get oneself firmly established therein.

न शक्यते मनो जेतुं विना युक्तिमनिन्दिताम् ।  
शुद्धां संविदमाश्रित्य वीतरागः स्थिरो भव ॥४.९०॥

Gaudapādācārya state:

उत्सेक उदधेर्यद्वत्कुशाग्रेणैकबिन्दुना ।  
मनसो निग्रहस्तद्वद्भवेदपरिखेदतः ॥३.४१॥

Amṛitabindu (20) states that the divine knowledge lying within is to be constantly churned out with the help of mind, just as the ghee is churned out of milk.

घृतमिव पयसि निगूढं भूते भूते वसति विज्ञानम् ।  
सततं मन्थयितव्यं मनसा मन्थानभूतेन ॥२०॥

Kṣurikopaniṣad (2) like BG (II.58)<sup>1</sup> emphasizes on controlling the mind like that of a tortoise: कूर्मोङ्गानीव संहत्य मनो हृदि मिरुध्य च ॥ Similar concept is found in BG VIII.12 :

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।  
मूर्ध्न्याधायाऽऽत्मनः प्राणमास्थितो योगधारणाम् ॥८.१२॥

Amṛitabindu Upa. mentions that mind should be checked only as long as it becomes powerless in the heart : तावदेव निरोद्धव्यं यावद्बुद्धिं गतं क्षयम् ॥५अब॥

The fruit of his birth is attained by the person who restraints the mind even to the slightest extent through investigation into the truth of the Ātman, states Annapūrṇopaniṣad :

मनागपि विचारेण चेतसः स्वस्य निग्रहः ।  
पुरुषेण कृतो येन तेनाप्तं जन्मनः फलम् ॥४.९२॥

<sup>1</sup> यदा संहस्ते चायं कूर्मोङ्गानीव सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥भ.गी.-२.५८॥

Similarly by repeated practice when the mind is at extreme peace at the time of Death, then a person obtains Nirvāṇa states Annapūrṇopaniṣad.

अभ्यासेन परिस्पन्दे प्राणानां क्षयमागते ।

मनः प्रशममायाति निर्वाणमवशिष्यते ॥२.३२॥

Mind is considered to be fickle - natured as pointed out earlier in BG.

चञ्चलं हि मनः कृष्णप्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥६.३५॥

The third division (vagga or varga) of Dhammapada (3<sup>rd</sup> Cen. BC-Pali version) deal with the mind which is known as Citta-vagga. It points out the fickle nature of mind describing it to be unsteady and difficult to guard:

फन्दनं चपलं चित्तं युरक्खं दुन्निवारयं ।

उज्जुं करोति मेधावी उसुकारो व तेजनं ॥३.१॥

दुन्निग्गहस्स लहुनो यत्थकामनिपातिनो ।

चित्तस्स दमनो साधु चित्तं दन्तं सुखावहं ॥३.३॥

Following BG, Annapūrṇopaniṣad also establishes mind as having fickle nature, which is manifested:

ततः स्वमनसः स्थैर्यं मनसा विगतैनसा ।

अहो नु चञ्चलमिदं प्रत्याहतमपि स्फुटम् ॥३.५॥

पटाङ्कटमुपायाति घटाच्छकटमुत्कटम् ।

चित्तमर्थेषु चरति पादपेष्विव मर्कटः ॥३.६॥

Mind is addressed as the demon when strikes terror into our hearts and which is inauspicious and robs as entirely of the treasure of our courage, in the Annapūrṇopaniṣad which advises is to exercise the mind - demon :

भयप्रदमकल्याणं धैर्यसर्वस्वहारिणम् ।

मनः पिशाचमुत्सार्य योऽसि सोऽसि स्थिरो भव ॥५.३५॥

Mind is identified with the Supreme Reality in several texts. For eg. Chān. Upa III 18.1 and VII 3.1 identify mind with Brahmā : मनो ब्रह्मेत्युपासीत . . . । ३.१८.१, ७.३.१॥

Other such references where mind is identified with Brahma are Bṛhad IV.1.6, Taitt. (III.4). The Taitt. III - 4 glorify mind as the creator, sustainer and destroyer of the universe : मनो ब्रह्मेति व्यजानात् । मनसो ह्येव

खल्विष्णुनि भूतानि जायन्ते । मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति ॥३.४॥

Following Taitt Upa., the Śāṇḍilya Upa. states that everything is merged in the mind at the time of dissolution:

कर्पूरमनले यद्वत्सैन्धवं सलिले यथा ।  
तथा च लीयमानं सन्मनस्तत्त्वे विलीयते ॥१.३८॥

and Sitopaniṣad mentions Goddess Sītā to be of the form of mind: सा सर्ववेदमयी . . . . . भूतेन्द्रियमनः प्राणरूपेति च विज्ञायते ॥२॥

Sūryopaniṣad identifies Āditya with the mind: आदित्योऽन्तः करणमनोबुद्धि चित्ताहङ्काराः ।

The aim of these several characteristics of mind given in the Upaniṣads is only to maintain that even though the mind is instrumental in the acquiring of knowledge, it is only for the sake of the self that mind acts. “From the epistemological point of view it is interesting to note that mind is not only conceived of as an indriya but also as that which determines the nature of the knowledge so received,” states Sarasvati Chennakesavan<sup>1</sup>

## PSYCHOTHERAPY

Psychotherapy is the psychological therapy of functional psychic disorders based on the psychogenic theory of disorders.

Indian psychotherapeutic practices exist simultaneously from the times of the Vedas as the AV (XI ī 4.16) clearly describes the four kind of therapies such as psychotherapy, organotherapy, naturotherapy and drugtherapy. Out of these four, only one i.e. Drug therapy has come the light.

Indian psychotherapy started along with the other three approaches from the times of the AV. For every physical or psychic cure and even worldly attainments the AV has made psychogenic approach.

The AV aims at the welfare of humanity. It tries to help man to live the full life of hundred years, and attain Brahma.

According to N. J. Shende<sup>2</sup> “The attitude of the Atharvaveda is purely defensive, obliging and working for the benefit, happiness and long of the people who follow its.” Hence is the purpose of therapeutics, which is one of the many subjects dealt in the AV.

<sup>1</sup> Chennakesavan Sarasvati — The concept of mind in Indian Philosophy, Pages 49-50.

<sup>2</sup> Shende N. J. — The Religion and Philosophy of Atharvaveda, page 164.

As also explained by Karmabelkar<sup>1</sup>, the AV has made two kinds of therapeutic approaches = Atharvavic (Psychological) system and Kausik (Physical) system. It is noteworthy that psychological and Manas approach for every problem of humanity is the speciality of the Atharvans. They claim to control not only psychic but Physical world too by means of psyche or Manas.

The AV is also called Ātma - Veda or Brahma - Veda, so on the therapeutic side it has applied Mānas Cikitsā to cure of physical diseases too.

AV. XIX - 67 apply to psychological methods to avert mental disorders, danger and calamities and to gain health, security, social integration and happiness. Shende<sup>2</sup> rightly explains the object of AV, "The Atharvanic ideology aims at securing full enjoyment of life for a persons of hundred years and becoming free from all diseases, distress, sin and hostile witchcraft, which shorten the life of a person."

In AV XI 4.16, we find broad classification of therapies such as (a) Atharvani (psychotherapy); (b) Angīrasi (endocrine therapy); (c) Daivlya (divine, nature therapy) and (d) Manushyaja (medicines prepared by human beings). All the four types of therapies have been used for all kinds of psychic and somatic diseases.

Satavalekar<sup>3</sup> says that all the activities and deeds of the AV are done through the capacity and concentration of Manas because the AV is related to Ātmā, Manas, Buddhi and Citta. He quotes Gopatha Br. III . 2 and Ait Br. V - 33; which say that Vānī and Manas are the two sides of man and the knowledge of the Rg. Yajur and Samavedas energies and purify Vānī while the AV energizes and purifies the Manas.

Karmabelkar<sup>4</sup> states : "The Atharvaveda is a record of psychomatic technique of healing by a combined procedure of charms, prayers, incantation, amulets and drugs."

Shende<sup>5</sup> opines " There even in his scientific treatment of the diseases he administers has medicine to the patient only in association with his spells."

<sup>1</sup> Karmabelkar V. W. - The Atharvaveda and the Ayurveda (Usha Karmabelkar, 1961) Page 51

<sup>2</sup> Shende N. J. — Religion and Philosophy of AV., Page - 12

<sup>3</sup> Satavalekar S. D. - Atharvaveda ka Subodh Bhasya I Part I, Page-4.

<sup>4</sup> Karmabelkar V. W. — The Atharvaveda and the Ayurveda Op.cit. Page 119

<sup>5</sup> op. cit.

So the AV claims that Ātmā or Psychic as Superior to matter and matter can be controlled by psyche.

AV contains philosophical speculation fraught with a psychological treatment of human nature. We find in AV inherent psychological and internal powers – Manas, Cetas, Dhī, Ākūti, Citti (Smṛti), Mati, Śruta, Cakṣu etc.

मनसे चेतसे धिय आकूतय उत चित्तये ।

मत्यै श्रुताय चक्षसे विधेय हविषा वयम् ॥६.४१.१॥

अपानाय व्यानाय प्राणाय भूरिधायसे ।

सरस्वत्या उरुण्यचे विधेय हविषा वयम् ॥६.४१.२॥

Both these mantras pray for growth and achievement of these powers. The first mantra deals with the powers of internal organs in Antaḥ - Karaṇa and sense - organs; while the second mantra pertains to Prāṇa and its Vidyā. Moreover AV. V 9- 8; 10, 8 also aim at prayer to the duty for better organs.

We also find such therapeutic methods in the minor Upaniṣads of AV. eg. Śāṇḍilya Upa. Advises the Yogī to control breath with the help of mind:

मरुद्भ्यसनं सर्वं मनोयुक्तं समभ्यसेत् ।

इतरत्र न कर्तव्या मनोवृत्तिर्ममनीषिणा ॥१.५४॥

Further the Upaniṣad describing the posture for a Yogī discusses that by holding the vital air as far as possible in the middle of the mind, he should assume the attitude “ I am the Brahma”, which will lead to the direct accomplishment of Brahman : . . . मनोमध्ये यथाशक्तिधारयित्वा स्वात्मानं भावयेत् । तेनापरोक्षसिद्धिः ॥१.६०॥

Moreover the therapeutic aspect of mind is put forth by the upaniṣad stating that by drawing in the Prāṇa from outside, in-filling it in the belly and holding it by the mind in the middle of the navel in tip of the nose and the big toes of the feet, either in the twilight or always makes the Yogī free from disease and fatigue. Highlighting the importance of Mind along with Prāṇāyāma, it is stated that one who sees what is ought to be seen at the tip of the nose, along with the mind, for atleast one Muhūrta, gets rid of all kinds of fevers and all poisons prove ineffective in his case.

धारयेन्मनसा प्राणं सन्ध्याकालेषु वा सदा ।

सर्वरोगविनिर्मुक्तो भवेद्योगीगतक्लमः ॥१.६१॥

ज्वराः सर्वेऽपि नश्यन्ति विषाणि विविधानि च ।

मुहूर्तमपि यो नित्यं नासाग्रे मनसा सह ॥१.३८॥

This may be categorised under the category of Yoga-psychotherapy. According to H. G. Singh,<sup>1</sup> "Yogic approach is always Psychic therefore through Psychotherapeutic methods it treats diseases. We can define, 'All Yoga therapy is Psychotherapy as its aim is Cittavṛttinirodhaḥ'." It means that when the methods of Yoga are applied to cure mental disorders, it is called 'Yoga-Psychotherapy'. In the above verse, the mind with the help of Prāṇāyāma is able to get rid of all fevers, poisons, etc.

Further Annapūrṇopaniṣad mentions that as the mind with its fickleness abated and grief got rid of, and deserves extinguished is thoroughly tranquillized, the person remains immune from disease.

प्रशान्तचापलं वीतशोकमस्तसमोहितम् ।

मनो मम मुने शान्तं तेन जीवाम्यनामयः ॥५.६०॥

### Conclusion

Thus it is observed that the earlier texts like the Saṃhitās, Brāhmaṇas, Āraṇyakas and Upaniṣads have dealt with all the aspect of mind in details. Similarly the minor Upaniṣads of AV also point out the category, Nature and functions of mind in detail. Apart from the above topics, these minor Upaniṣads of AV also portray the inherent character of AV lying in them by also pointing out at the therapeutic aspect of curing ailments with the help of mind.

### MORAL AND ETHICAL VALUES

The word 'moral' is derived from the Latin substantive 'mores', which also means customs or habits. Ethics is the science of morality, which is connected with religion. Ethics deal with moral ideal, which inspires and elevates us only because it is the expression of the Supreme Reality. Religion is the ideal ground of morality and morality is the outward manifestation of religion into the society. The object of morality is to bring about happiness by establishing harmonious relations between all the Jīvātmās (individual souls) that belong to any special area i.e. between the member of family, community etc. Thus we have family morality, social morality, national morality, international morality, human morality, inter-world morality, and all these concern us.

<sup>1</sup> Singh H. G. — Psychotherapy in India (from Vedic to Modern times), pages 159-164.

According to Jadunath Sinha<sup>1</sup>, "The moral faculty is the capacity of the self by which it apprehends the rightness or wrongness of an action. It is often called Conscience. There is no distinction between conscience and moral faculty."

Supermoralism is the state of being beyond good and bad, the ethical counterpart of the metaphysical theory of absolutism. The Upaniṣadic Supermoralism affects the individual as well as the absolute, and the individual only so far as he may be regarded as having realized the absolute in himself. The passage from the Kathopaniṣad,<sup>2</sup> which tells us, "The Absolute is beyond duty and beyond non-duty, beyond action and beyond non-action, beyond the past and beyond the future." supported likewise by the passage from the Chāndogya Upaniṣad<sup>3</sup>.

The word 'Ethics' is derived from the Greek adjective 'Ethica', which comes from the substantive 'Ethos' which means customs, usages or habits. Ethics is also called 'Moral Philosophy'. Ethics is the "Principles of Harmonious Relations". "Ethics include the fundamental issues of practical decision making, and its major concerns include the nature of ultimate value and the standards by which human actions can be judged right or wrong."<sup>4</sup> Ethics is the science of rightness and wrongness of conduct. Conduct is purposive action, which involves choice and will. The will is the self in action. Thus, Ethics is the science of human character as expressed in right or wrong conduct. But rightness and wrongness refer to the good, which is the ideal of human life. Thus, Ethics is the science of the Highest Good. It is the science of Morality.

In the R̥gveda (VII-86), Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He is pre-eminently called dhṛtavrata - 'whose laws are established'. The gods themselves follow his ordinances. As a moral governor, Varuṇa stands far above any other deity. There is no hymn to Varuṇa in which the prayer for forgiveness of guilt does not occur.

The Īsopaniṣad enjoins upon us the duty of performing our own assigned part in life, together with the social and religious duties attendant upon the same, not with an eye to any ulterior benefit (Which may not ensue) but in faith, with the assured belief that there is a lord to rule over the

<sup>1</sup> Sinha Jadunath — A Manual of Ethics, Pub.-Sinha Publishing House Pvt. Ltd. 39, S. R. Das Road, Calcutta-26, page 2, Third Edition, 1962.

<sup>2</sup> अन्यत्र धर्मदिन्यत्राधर्मदिन्यत्रास्मात्कृताकृतात् । अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद् ॥ कठ-१.२.१४ ॥

<sup>3</sup> अशरीरं वाव संतं न प्रियाप्रिये स्मृतः । छा.-८.१२.१ ॥

<sup>4</sup> Encyclopaedia Britannica, vol. 18, page 492, Founded 1768, 15<sup>th</sup> edition.

destinies of the world.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्मलिप्यते नरे ॥ईश-२॥

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥भ.गी.-३.८॥

The insistence on the true knowledge of the Ātman who is and ought to be dearer than everything else in the world Br. 1.4.8,15 and beyond all fear and all accidents of death and decay gives is the real starting point for the ethical speculation in the Upaniṣads.

तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयोऽन्यस्मात्सर्वस्मादन्तरतरं यदयमात्मा ।

आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुक्तं भवति ॥बृहद्-१.४.८॥

It is interesting to come across the view that, the seekers of the Ātman may have to urge to the contrary, it is the believing and self-less performance of one's own duties in life, such as the śāstras declare them to be, which is the safest and truest way to reach the summum bonum, this is the view advocated by Brhad (1.4) with its insistence upon Dharma, and also by Chāndogya (III-17) : यदशिशिषति यत्पिपासति यत्र रमते ता अस्य दीक्षा ॥१॥ अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥२॥ . . . . ।

The habitual performance of duties leads, to a virtuous disposition. Duties are turned into virtues by habit. Virtue denotes a good character - Duty denotes a particular action that we ought to perform. Virtue is the excellence of character which is the result of the habitual performance of duties. Duties are overt acts in conformity with the moral law or moral ideal. Character is the inner counterpart of conduct, which is its expression. So virtue is expressed in duty. Duties habitually performed lead to the formation of a virtue. Virtue is an acquired disposition due to the habit of controlling and impulses and instants by reason. Duty leads to virtue through habit. Thus virtue and duty are two aspects of the same thing. Virtue is the excellence of the inner character. Duty is the external expression of a good character.

The moral tendencies of man are classified by Lord Śrī Kṛṣṇa under two broad divisions - Divine qualities (Daivī Sampat) and Demoniatic traits (Āsurī Sampat). Under Daivī Sampat, Śrī Kṛṣṇa placed the virtues that go towards bringing about harmonious feelings amongst all beings :

अभयं सत्त्वसशुद्धिर्ज्ञानयोगव्यवस्थितः ।



दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१६.१॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥१६.२॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥१६.३॥

Under Āsurī Sampat (Demoniac traits), he has placed all the opposite vices-all that tends to divide the Jīvātmās, and to accentuate the feeling of Egotism of the separated self. He has described as demoniac those qualities which have their root in and grow out of the delusion of separateness.

दंभो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥१६.४॥

आत्मसंभाविता स्तब्धा धनमानमदान्विताः ।

यजन्ते नाम यज्ञैस्ते दंभेनाविधिपूर्वकम् ॥१६.१७॥

Duties are the debts a man owes to his fellows, paid to discharge the obligations under which he lies for benefits received. While five duties are mentioned in Manusmṛti for the purposes of the five Daily sacrifices, three of these are called the debts in a special and larger sense, as permeating the man's whole life viz Ṛṣi-Ṛṇam – the debt to the Ṛṣis; the Pitṛ-Ṛṇam – the debt to the Ancestors; the Deva-Ṛṇam, the debt to the Devas.

The practical side of Ethics, i.e. the enumeration and inculcation of certain virtues in the various Upaniṣads are discussed. The ten injunctions of Prajāpati, the Lord of creation, in the case of a Paramahansa - Parivrājaka according to the Āruṇeyī ūpa. (4) are : to renounce first of all (love) passion, wrath, greed, confusion, deceit, pride, envy, selfishness, egotism and untruthfulness. His four cardinal rules are to practice chastity, non-injury, truthfulness, and to be without worldly possessions (Āruṇeyī Upaniṣad 3). Other vices mentioned are : desires, anger, hatred etc. : अथातः परमहंसपरिव्राजकानां . . . कामक्रोधलोभमोहदम्भदर्पासूया ममहङ्कारानृतादीनपि त्यजेत् । आरुणेयी-४॥ ब्रह्मचर्यमहिंसा चापरिग्रहं च सत्यं च यत्नेन हे रक्षतो हे रक्षतो हे रक्षत इति ॥आरुणेयी-३॥

This minor Upa. follow the earlier texts in the depiction of these virtues and vices. The earlier of the Upaniṣadic texts like Chāndogya, Bṛhad., Taitt. Upaniṣads etc. insist upon the importance of virtues like charity,

conformity, Vedic study, celibacy, self control, asceticism, truthfulness, faith and the like. Illustrations of these virtues are scattered in the various Upaniṣads. Truth is inculcated as the supreme virtue. In the famous passage of the Chāndogya Upaniṣad we are told how Satyakāma, the son of Jabālā, who had led a wanton life in her youth goes to the spiritual teacher to get himself initiated and tells the truth about his not knowing of which family he belong to. The spiritual teacher exclaimed. सत्यकामो ह जाबालो जबालां मातरमामंत्रयांचक्रे . . . . . नेष्यं न सत्यादगा इति । छा.-४.४.१-५ ॥

Then again, in the same Upaniṣad, we are told how truth has the power of saving a man even from death, for truth is merely the counterpart of reality. When a man who has committed theft is brought hand cuffed to the place of trial, they heat an axe for him, and if he has really committed the theft, then he covers himself with untruth, catches hold of the axe and is burnt to death. On the other hand, if he has not committed the theft, he covers himself with truth, catches hold of the axe, and is not burnt at all, but acquitted. : पुरुषं सोम्योत हस्त ..... स न दह्यतेऽथ मुच्यते । छा.-६.१६.१-२ ॥

This is how they used to distinguish the culprit from the innocent man in ancient times. Similarly in the Praśnopaniṣad Bharadvāja tells that if a man speaks lie he shall be dried up from the very roots, hence it is he says, he dare not tell the untruth. : समूलो वा एष परिशुष्यति योनृतमभिवदति । तस्मान्नार्हानि अनृतं वक्तुम् । प्रश्न उप.-६.१ ॥

On the other hand, the Muṇḍakopaniṣad tells us, that truth alone becomes victorious in the world and not a lie, by truth is paved the path of the gods, by which travel the sages, who have all their desires fulfilled to where lies the highest repository of truth.

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।

येनाक्रयन्त्यृषयो ह्यासकामा यत्र तत्सत्यस्य परं निधानम् ॥ मु.उप.-३.१.६ ॥

Thus the practice of speaking truth as a moral virtue enables one to reach the Absolute. In the Chāndogya Upaniṣad, when Nārada asks his teacher Sanatkumāra regarding the nature of truth, the teacher answered it was only when a man had realized the ultimate that he might be said to tell the truth : सत्यं भगवो विजिज्ञास इति । . . . . । यदा वै विजानात्यथ सत्यं वदति नाविजानन् सत्यं वदति विजानन्नेवा सत्यं वदति । छा.७.१६.१७ ॥ Thus, truth is regarded by the Chāndogya Upaniṣad as the ultimate moral correlate of the realization of the absolute. The ultimate Truth is to be found only in the attainment of the Supreme Reality.

Speaking of Virtues and vices, of right and wrong, of good conduct and bad conduct, we must not forget that in whatever way they may find expressions in human conduct, they are all based on Truth, which embodies the Law itself. Sacrifice and duty follow the law; the law itself is an expression of Truth as stated in MBh.:

सत्यं च समता चैव दमश्चैव न संशयः ।

अमात्सर्यं क्षमा चैव ह्रीस्तितिक्षाऽनसूयता ॥म.भा.-शान्ति पर्व-१६२.८॥

त्यागो ध्यानमथार्थत्वं धृतिश्च सततं दया ।

अहिंसा चैव राजेन्द्र सत्याकारास्त्रयोदश ॥म.भा.-शान्ति पर्व-१६२.९॥

Truth is that which is the Eternal Brahman : सत्यं ब्रह्मा सनातनम् । “Truth is the Eternal Brahman. सर्वं सत्ये प्रतिष्ठितम् । म.भा.-शान्ति पर्व-१६२.५॥ Everything rests on Truth.”

Roger Scruton<sup>1</sup> opines “Spinoza is right to believe that truth is our only standard; and that to live by any other is to surrender to circumstance. There is implanted in every rational being the capacity to distinguish the true from the false, to weigh evidence, and to confront our world without illusions. In this capacity our dignity resides, and in committing ourselves to truth we stand back from our immediate concerns and see the world as it should be seen, under the aspect of eternity. By following truth as our standard, we chase from their ancient abodes the miraculous, the sacred and the saintly.

Self Restraint is equally recommended for a person treading the path of spiritual progress by the philosophical texts like Upaniṣads, BG as well as some Smṛti texts and Purāṇas. In the Chāndogya Upaniṣad we get a list of virtues in the conversation between Ghora Āṅgīrasa and Kṛṣṇa. viz. : Austerity, charity, straight-forwardness, harmlessness and truthfulness. These according to Ghora Āṅgīrasa constitute the chief virtues of man – अथ यत्तपो दानमार्जवमहिंसा सत्यवचनमिति ता अस्य दक्षिणा ।छा.-३.१७.४॥ The Brāhmaṇas desire to know that self by the study of the Vedas, by sacrifice, gifts and by austerity, only brings out the fact that the generation of a desire to know the self and thus a preparation for that knowledge is the utility of rites etc. when it is further said that what is called austerity is only celibacy (Brahmacarya) : अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण

<sup>1</sup> Scruton Roger — The Great Philosophers, SPINOZA, page 53, Pub.-Phoenix, Great Britain, London, 1998.

ह्येवेष्टात्मानमनुविन्दते ॥ छा.उप.-८.५.१ ॥

Celibacy is exalted and praised as a sacrificial rite and thus it is clear that sacrifices like celibacy, are instrumental to the purification of the mind. They have no place or competency in the matter of final release which is the fruit of knowledge; like the horse which is competent only to draw the chariot, but not to plough, even so the sacrifices and other duties performed are useful in generating the desire to know and not in the final result of self realization : आश्रमकर्माणि विद्यया फलसिद्धौ नापेक्ष्यन्ते उत्पत्तौ चापेक्ष्यन्ते । ब्रह्मसूत्र-शां.भा.-३.४.२६ ॥ In Chāndogya Upaniṣad<sup>1</sup> the author mentions Moral law of three kinds viz. sacrifice, study and charity; austerity or penance and Intellectual tutelage and life in a preceptor's house in which the last part is life in Brahman.

The inculcations of moral virtues like truthfulness and duty, the study and instruction of the Vedas, sacrifice and procreation are preached in Taitt. Upaniṣad (I.11) : वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । . . . . . । तै.उप.-१.११.१-४ ॥ The Taittirīya Upaniṣad adopts a deliberately didactic tone, and impresses a number of virtues to be observed and the study and teaching of the sacred scriptures form the main part of the discourse. We are asked to respect the law, to tell the truth, to practise penance, self - control and tranquility to offer ceremonial as well as daily oblations to the fire, to receive guests with Hospitality, to practise Humanity and to increase and multiply. We are also told in the same Upaniṣad, the opinions of the three different moralists each of whom insisted upon a special virtue. The sage Satyavacas Rāthītara taught the virtue of Truth. The sage Taponitya Pauruṣīsti insisted upon the virtue of penance. Finally the sage Nāka Maudgalya said that here was no virtue higher than the study and teaching of the escarped booker, for that he said one should perform penance. ऋतं च स्वाध्यायप्रवचने च । सत्यं च । तपश्च । दमश्च । शमश्च । अग्रयश्च । अग्निहोत्रं च । अतिथयश्च । मानुषं च । प्रजा च । प्रजनश्च । प्रजातिश्च । सत्यमिति सत्यवचा राथीतरः । तप इति तपोनित्यः पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति नाको मोद्रत्यः । तद्धि तपस्तद्धि तपः ॥ तै.-१.९ ॥

Merit implies the moral elevation of character, while Demerit vice versa. An action is right, if it is in harmony with the moral standard. It is wrong, if it violates the moral standard. Plato recognizes four cardinal virtues – Wisdom, Courage, Temperance, and Justice.

<sup>1</sup> त्रयो धर्मस्कन्धा यशोध्दयनं दानमिति । प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्य-कुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति ॥ छा.उप.-२.२३.१ ॥

In the Br̥had. Upaniṣad, the three cardinal virtues are enumerated : Once upon a time the gods, men and demons all went to their common father Prajāpati, and asked him to communicate to them the knowledge which he possessed. To the Gods, Prajāpati communicated the syllable 'Da', which means to practice self control (Dāmyata). To the men he also communicated the syllable Da, i.e. they should practise charity (datta). To the demons likewise, Prajāpati communicated the syllable Da, which means they should practice compassion (Dayadhvam) : त्रयः प्रजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूर्धुर्देवा मनुष्या असुरा उषित्वा ब्रह्मचर्यं देवा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतरक्षरमुवाचद इति . . . . . व्यज्ञासिष्टेति तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द दद इति दाम्यत दत्त दयध्वमिति तदेतत् त्रय शिक्षेद्धमं दामं दयामिति । बृ.उप.-५.२.१-३ ॥ Even though Prajāpati gave the same instruction to the different inquiries, they understood the import of instruction according to their different capacities and learnt what was for them the right thing to do. When the celestial voice, the Thunderbolt, repeats Da, Da, Da it intends to communicate the three different sets of virtues namely, self-conceits charity and compassion.

The Br̥had. Upaniṣad tells us that man is merely a conglomeration of desire, will and action as his desire is, so is his will as is his will, so is the action that he performs, as his action is, so is the fruit that he procures for himself — अथो खल्वाहुः काममय एवायं पुरुष इति । स यथा कामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते । बृ.-४.४.५ ॥

It is generally implied that man as a creature of free will (Br. Up 4.4.5) determines his own moral state and the aspects or qualities inherent in the various predispositions are analyzed as follows: "Man is transformed (from what should be his perfect divine state) by qualities of darkness and of passion characteristic of the dark quality are: delusion, fear, despondency, sleepiness, slothfulness, heedlessness, decay, sorrow, hunger etc. Perhaps the most definite and positive utterance in the Upaniṣads as to ethical behaviour in its relation to religion is "He who has not ceased from immoral conduct (duṣ-carita), cannot obtain God through the intelligence." Nor, it is added, can one get to God if one is not "Self restrained" an expression of wide ethical import. A verse following the former description declares that he who is always impure is born again and again, that is, he fails to reach the highest goal. (Kāṭha up. I.2.24 and I.3.7).

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।

नाशान्तमानसो वापि प्रज्ञानेनैवमाप्नुयात् ॥ कठ-१.२.२४ ॥

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।

न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥कठ-१.३.७॥

Thus, it is observed that the virtues and vices mentioned by the Āruṇeyī Upaniṣad (3 & 4) are laid down by the major Upaniṣads for a layman desirous of salvation (Mokṣa).

Like the major Upaniṣads, there are different ways suggested by the minor Upaniṣads for controlling sense organs or mind.

Kṣurikopaniṣad, a minor Upaniṣad of AV, emphasises to control the gates i.e. sense organs (Karmendriyas, Jñānendriyas and mind) by the twelve Mātras and Praṇava.

निःशब्दं देशमास्थाय तत्रासनमवस्थितः ।

कूर्मोज्जानीव संहृत्य मनो हृदि निरुध्य च ॥२॥

मात्राद्वादशयोगेन प्रणवेन शनैः शनैः ।

पूरयेत्सर्वमात्मानं सर्वद्वारान्निरुध्य च ॥३॥

Kaivalyopaniṣad stresses on other attributes along with controlling sense organs for attaining immortality.

विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिरः शरीरः ।

अन्त्याश्रमस्थः सकलेन्द्रियाणि निरुध्य भक्त्या स्वगुरुं प्रणम्य ॥५॥

It is stated in Sāṇḍilyopaniṣad that one who controls or beholds prāṇa by mind in the evening he becomes a Yogī free from Klam (weariness) and free from all diseases.

धारयेन्मनसा प्राणं सन्ध्याकालेषु वा सदा ।

सर्वरोगविनिर्मुक्तो भवेद्योगी गतक्लमः ॥१.६१॥

Annapūrṇopaniṣad shows the way to control the mind :

न शक्यते मनो जेतुं विना युक्तिमनिन्दिताम् ।

शुद्धां संविदामाश्रित्य वीतरागः स्थिरो भव ॥४.९०॥

मनागपि विचारेण चेतसः स्वस्यनिग्रहः ।

पुरुषेण कृतो येन तेनासं जन्मनः फलम् ॥४.९२॥

The sixth chapter of the Maitrayaṇī Upaniṣad mentions that mind is the cause of bondage and that a man becomes bound when his mind is full of desires and is subject to volition and conception and self-conceit; and that his freedom lies in freeing his mind from all these. Purification of mind is

therefore essential to real freedom (Final Beatitude), which may be attained by fixing one's mind on Brahman instead of objects of sense :

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ अमृतबिन्दु-२, मैत्रायणी-६.३४, ११ ॥

Mind, the cause of bondage and freedom, is again declared to be two-fold-pure and impure; it is pure when it is free from lust, and impure when it is touched by it. One should therefore endeavour to purify his mind, since it is the cause of the cycle of births. When a man is thus absorbed in the Ātman, he becomes indistinguishable like fire in fire, water in water, or ether in ether, and attains the final liberation (Maitrāyaṇī-VI.34).

अपामापोऽग्निरग्नौ वा व्योम्नि व्योम न लक्षयेत् ।

एवमन्तर्गतं यस्य मनः स परिमुच्यते ॥ मैत्रायणी-६.३४ ॥

Control of sense organs is given great importance in BG as the excited sense are said to impetuously carry away the mind of even a wise man. So one who subjugate his sense is called a yogī.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २.६० ॥

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २.६१ ॥

इन्द्रियाणां हि सरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि ॥ २.६७ ॥

Each of these, mind, speech, and body must be brought under complete control for achieving success.

वाग्दण्डोऽथ मनोदण्डः कायदण्डस्तथैव च ।

यस्यैते निहिता बुद्धौ त्रिदण्डीति स उच्यते ॥ मनुस्मृति-१२.१० ॥

त्रिदण्डमेतन्निक्षिप्य सर्वं भूतेषु मानवः ।

कामक्रोधौ तु संयम्य ततः सिद्धिं निगच्छति ॥ मनुस्मृति-१२.११ ॥

The most disturbing part of man's nature is his desires, which are ever-craving and never satisfied. In fact the more they are gratified, the fiercer they grow.

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥ मनुस्मृति-२.९४ ॥

Manu also lays stress on the danger of allowing even one sense to slip

away from control, using a very graphic symbol of slipping leg in water. “If one sense of all the senses leaks, then understanding leaks through it, like the water.”

इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम् ।

ततोऽस्य क्षरति प्रज्ञा दतोः पादादिवोदकम् ॥मनुस्मृति-२.९९॥

Lord Śrī Kṛṣṇa states that by practice and non-attachment, mind can be controlled :

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥भ.गी.-६.३५॥

It is not impossible but difficult to curb the mind and it can be attained only by constant practice and dispassion. Only long-continued effort and perseverance can bring under control this restless vigorous mind and yet without this control man can never be happy :

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैत दात्मन्येव वशं नयेत् ॥भ.गी.-६.२६॥

The mind, then is to be brought under control, and is to be used to control the senses. In the Kāthopanīṣad,<sup>1</sup> the mind is therefore compared to the reins with which a driver pulls in, guides and controls his horses, the horses being compared to the senses, which run away with the body and the Jīvātmā, who dwells in the body. Manu uses the same imagery. Referring to the five organs of sense and the five organs of action Manu declares that by controlling the mind the sense organs are automatically controlled :

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।

संयमे यत्नमातिष्ठे द्विद्वान्यन्तेव वाजिनाम् ॥मनुस्मृति-२.८८॥

One who has restrained the senses by mind, he excels The control over sense organs and mind is emphasized by lord Kṛṣṇa because they are the seat of desire (Icchā), which is a constant enemy (foe) of the wise in BG :

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥भ.गी.-३.७॥

<sup>1</sup> आत्मानं रथिनं विद्धि शरीरं रथमेव तु । बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥कठ उप.-३.३॥

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् । आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥कठ उप.-३.४॥

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा । तस्येन्द्रियाण्यवश्यानि दुष्टाश्च इव सारथेः ॥कठ उप.-३.५॥

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा । तस्येन्द्रियाणि वश्यानि सदश्च इव सारथेः ॥कठ उप.-३.६॥

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥कठ उप.-३.९॥



इन्द्रियाणि मनोबुद्धिः अस्याधिष्ठानमुच्यते ।  
एतैर्विमोहयत्येषः ज्ञानमावृत्य देहिनम् ॥भ.गी.-३.४०॥

Annapurnopaniṣad (V.37- 40) mentions about controlling the desires :

वाञ्छाक्षणे तु या तुष्टिस्तत्र वाञ्छैव कारणम् ।  
तुष्टिस्त्वतुष्टिपर्यन्ता तस्माद्वाञ्छां परित्यज ॥५.३७॥  
आशा यातु निराशात्वमभावं यातु भावना ।  
अमनस्त्वं मनो यातु तचासङ्गेन जीवतः ॥५.३८॥  
वासनारहितैरन्तरिन्द्रियैराहरन्क्रियाः ।  
न विकारमवाप्नोषि खवत्क्षोभशतैरपि ॥५.३९॥  
चित्तोन्मेषनिमेषाभ्यां संसारप्रलयोदयौ ।  
वासनाप्राणसंरोधमनुन्मेषं मनः कुरु ॥५.४०॥

Desires can be curbed only when the mind is engaged or engrossed to get rid of it.

वासनासंपरित्यागे यदि यत्नं करोषि भोः ।  
यावद्विलीनं न मनो न तावद्वासनाक्षयः ॥४.७८॥  
यावन्न चित्तोपशमो न तावत्तत्त्ववेदनम् ।  
यावन्न वासनानाशस्तावत्तत्त्वागमः कुतः ॥  
यावन्न तत्त्वसंप्राप्तिर्न तावद्वासनाक्षयः ॥४.८०॥

And if the desires are curbed then only the state of Kaivalya (Mokṣa or liberation) is attained.

परिज्ञाय परित्यागो वासनानां य उत्तमः ।  
सत्तासामान्यरूपत्वात्तत्कैवल्यपदं विदुः ॥५.१५॥  
यत्रास्ति वासना लीना तत्सुषुप्तं न सिद्ध्यते ।  
निर्बीजा वासना यत्र तत्तुर्यं सिद्धिदं स्मृतम् ॥५.१६॥  
वासनायास्तथा वह्नेर्ऋणव्याधिद्विषामपि ।  
स्नेह वैरविषाणां च शेषः स्वल्पोऽपि बाधते ॥५.१७॥  
निर्दग्धवासनाबीजः सत्तासामान्यरूपवान् ।  
सदेहो वा विदेहो वा न भूयो दुःखभाग्भवेत् ॥५.१८॥

Regarding Icchā (desire) the Lord opines in BG that illusion arises from desire and aversion.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि संमोह सर्गे यान्ति परंतप ॥७.२७॥

So the Yogī works for self-purification, abandoning attachment and performing work with the body, mind, intellect and the senses.

It is stated in the Śāṇḍilya Upaniṣad :

सर्वमन्तः परित्यज्य शीतलाशयवर्ति यत् ।

वृत्तिस्थमपि तच्चित्तमसद्रूपमुदाहृतम् ॥६.५१॥

In Kṛṣṇopaniṣad Lobha (Greed) and krodha (Anger) are described as demons :

गोकुल वनवैकुण्ठं तापसास्तत्र ते द्रुमाः ।

लोभक्रोधादयोदैत्याः कलिकालतिरस्कृतः ॥९॥

Similarly It is specified in the Tejabindu Upaniṣad :

लोभं मोहं भयं दर्पं कामं क्रोधं च किल्बिषम् ।

न ब्रह्मकुलदर्पं च न मुक्तिं ग्रन्थसञ्चयम् ॥१२॥

Brahman is not known to those who are possessed of avarice, delusion, fear, egotism, lust, anger, and sin, hunger and thirst or mental resolve and indecision, or pride of birth in a Brāhmaṇa family.

Lobha (Greed) is said to arise from the Rajoguṇa in Śrīmad Bhagavadgītā:

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१४.२॥

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसः भवतोऽज्ञानमेव च ॥१४.१७॥

Lobha (Greed) along with kāma (Desire) and krodha (Anger) i.e. desire and anger, is said to be the gate of hell by Lord Kṛṣṇa. So these three should be shunned :

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभः तस्मादेतत्रयं त्यजेत् ॥१६.२१॥

Similarly, Krodha (Anger) is also said to spring from desire, according to Bhagavadgītā :

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥२.६२॥

Kāma (Desire) and Krodha (Anger) is known as one's enemy on this earth springing up from the Rajoguṇa and they are described as one of the demoniac traits – Āsuri-sampat by Lord Kṛṣṇa :

काम एष क्रोध एषः रजोगुणसमुद्भवः ।  
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३.३७॥  
दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।  
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥१६.४॥

And the person who gets rid of this and other such demoniac traits, he is fit for attaining Brahman.

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।  
विमुच्य निर्ममः शान्तः ब्रह्मभूयाय कल्पते ॥भ.गी.-१८.५३॥

In Kaivalyopaniṣad, it is stated that by Tyāga or sacrifice, one attains immortality and not by anything else.

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।  
परेण नावं निहितं गुहायां विश्राजते तद्यतयो विशन्तिः ॥१.३॥

Annapūrṇopaniṣad states that one who sacrifices with cetasa or mind all the inner feeling or sentiments, attains all pervasiveness of ether (Ākāśa) by being introvert. :

चेतसा संपरित्यज्य सर्वभावात्मभावनाम् ।  
सर्वमाकाशतामेति नित्यमन्तर्मुखस्थितेः ॥१.३२॥

The author of Annapūrṇopaniṣad points out :

यावद्यावन्मुनिश्रेष्ठं स्वयं संत्यज्यतेऽखिलम् ।  
तावत्तावत्परालोकः परमात्मैव शिष्यते ॥१.४४॥  
यावत्सर्वं न संत्यक्तं तावदात्मा न लभ्यते ।  
सर्ववस्तुपरित्यागे शेष आत्मेति कथ्यते ॥१.४५॥  
आत्मावलोकनार्थं तु तस्मात्सर्वं परित्यजेत् ।  
सर्वं संत्यज्य दूरेण यच्छिष्टं तन्मयो भव ॥१.४६॥  
वासनामात्रसंत्यागाज्जरामरनवर्जितम् ।  
सवासनं मनो ज्ञानं ज्ञेयं निर्वसिनं मनः ॥५.६२॥

While defining Ānāsakta i.e. unattached person it is stated :

नाभिनन्दति नौष्कर्म्यं न कर्मस्वनुषज्जते ।  
सुसमो यः परित्यागी सोऽसंसक्त इति स्मृतः ॥२.५॥

That is why it is stated in BG that peace immediately follows renunciation :

श्रेयो हि ज्ञानमभ्यासात् ज्ञानाद्ध्यानं विशिष्यते ।  
ध्यानात्कर्मफलत्यागः त्यागाच्छान्तिरनन्तरम् ॥१२.१२॥

A detailed discussion on Tyāga or renunciation is found in the eighteenth chapter of BG which defines Tyāga as the abandonment of the fruits of all works :

काम्ययानां कर्मणां न्यासं संन्यासं कवयो विदुः ।  
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥१८.२॥

Three types of Tyāga are mentioned by Lord Kṛṣṇa in BG : त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥१८.४॥ The Tāmasika, Rājasika and Sāttvika abandonment, are stated as follows :

दुःखमित्येव यत्कर्म कायक्लेशभयात्यजेत् ।  
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥१८.३॥  
नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।  
मोहात्तस्य परित्यागः तामसः परिकीर्तितः ॥१८.७॥  
कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।  
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥१८.९॥

Abandonment of obligatory duty out of ignorance is Tāmasika tyāga.

One who renounces all his actions and is ever satisfied and independent is not affected by Puṇya and Pāpa i.e. merits and sins.

सर्वकर्मपरित्यागी नित्यतृप्तो निराश्रयः ।  
न पुण्येन न पापेन नेतरेण च लिप्यते ॥अन्नपूर्णा-५.१७॥

Saṅkalpa or Determination is said to be cause of bondage and free from saṅkalpatva is Mokṣa.

संकल्पत्वं हि बन्धस्य कारणं तत्परित्यज ।  
मोक्षो भवेदसंकल्पात्तदभ्यासं धिया कुरु ॥अन्नपूर्णा-५.१०२॥

So it is said :

सर्वमेव परित्यज्य महामौनी भवानघ ।  
 निर्वाणवात्रिर्मननः क्षीणचित्तः प्रशान्तधीः ॥अन्नपूर्णा-५.११४॥  
 चित्तसत्ता परं दुःखं चित्तत्यागः परं सुखम् ।  
 अतश्चित्तं चिदाकारो नय क्षयमवेदनात् ॥अन्नपूर्णा-५.११७॥

In BG Lord Kṛṣṇa says that by the abandonment of desires which have sprung from determination (Saṅkalpa) and by curbing all the senses by the mind, when the intellect is firm, a person attains quietude, with his mind fixed on self.

संकल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।  
 मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥६.२४॥  
 शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।  
 आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥६.२५॥

So the wavering and unsteady mind should be controlled and subjugated solely to the self.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।  
 ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥६.२६॥

### CONCEPT OF DHARMA

The word dharma is derived from the root √dhr (to uphold, to support, to nourish). It can be stated – धरतीति धर्मः, धृष्यते अनेन इति वा धर्म । or ध्रियते लोकोऽनेन, धरती लोकं वा । or धरति लोकान् ध्रियते पुण्यात्मभिरिति वा । As according to MBh :

धारणाद्धर्म इत्याहुर्धर्मेण विधृताः प्रजाः ।  
 यः स्याद्धारणसंयुक्तः स धर्म इति निश्चयः ॥म.भा.-कर्णपर्व-६६.५६॥

Therefore, that which sustains social structure stable and contributes to its progress is 'Dharma'. Dharma rules accordingly as a man over world, nature, society and individual existence. Thus it is an integrated scheme of life which seeks prosperity (Abhyudaya) here and highest bliss (Niḥśreyasa) or deliverance (Mokṣa) hereafter, as stated by the Vaiśeṣika Sūtra : यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः । वैशेषिक सूत्र-१.१.२॥

Dr. Radhakrishnan<sup>1</sup> states : The principles which we observe in our daily life and social relations, are constructed by what is called 'Dharma'. For

<sup>1</sup> S. Radhakrishnan — Religion and Society, page 104-110, George Allen and Union Ltd., London, Second Edition, 1948

our purposes, we may define Dharma as the whole duty of man in relation to the four-fold purposes of life (viz. Dharma, Artha, Kāma and Mokṣa) by members of the four groups (Caturvarṇa) and the four Āśramas (Caturāśrama).” These three aims culminate in the fourth viz. Mokṣa.

Thus, Dharma means observance of duty in general whereas Mokṣa is the final stage into which the first three automatically culminate. Artha and Kāma are to be controlled by means of Dharma which gives equipoise to everything : धर्मो विश्वस्य जगतः प्रतिष्ठा । नारायण उप.-१७.१६ ॥

We find some 4-5 references to the term ‘Dharma’ in the minor Upaniṣads of AV. e.g. In the Atharvaśiras Upaniṣad we find the reference of Dharma with Satya: सत्येन सत्यं धर्मेण धर्मं तर्पयामि स्वेन तेजसा । १ ॥ In the Śāṇḍilyopaniṣad both the terms Dharma as well as Adharma are used : धर्माधर्मसंयमादतीतानागतज्ञानम् । १.६९ ॥ While defining Āstikya it is stated : आस्तिकं नाम वेदोक्तधर्माधर्मेषु विश्वासः । १.२ ॥ Kṛṣṇopaniṣad states Kṛṣṇa to be an incarnation of Dharma : कृपार्थे सर्वभूतानां गोप्तारं धर्ममात्मजम् । १९अब ॥ while जयन्तीसंभवो वायुश्चमेरो धर्मसंज्ञितः । २०अब ॥

The word Dharma occurs as an adjective in the hymns of the R̥gveda<sup>1</sup> or as the noun and mostly means ‘upholder or supporter’, as is evident from R̥gvedic passages<sup>2</sup>. e.g. In most cases the meaning of Dharma is religious ordinances or rites, as in R̥V-I.22.18; V.26.6; VIII.43.24; IX.64.1 etc., while in R̥V-IV.53.3; V.63.7; VI.70.1 and VII.89.5, the meaning seems to be “fixed principles or rules of conduct”.

In the AV, the word ‘Dharma’ simply means “Merit acquired by the performance of religious rites”.

We find references to the term Dharma in several major Upaniṣads like Chāndogya (II.1.4; II.23.1; VII.7.1; VII.2.1), Bṛhadāraṇyaka, Taittirīya, Kaṭha, Maitrī as well as Kauṣītaki Upaniṣads. Even Gauḍapāḍakārikā or Māṇḍūkya Upaniṣad and BG deal at length with the concept of Dharma.

The Ch. Upa.-II.23.1 (त्रयो धर्मस्कन्धाः) speaks of the three branches of Dharma viz. Yajña, Dāna and Tapas (Sacrifice, Study and Charity) relating to the duties of the householder, the hermit and the student as stated by P. V. Kane<sup>3</sup>.

सत्यं वद धर्मं चर । १.११.१ ॥ The Taittirīya Upaniṣad asks us to practice

<sup>1</sup> RV — X.21.3

<sup>2</sup> ibid I.164.43; I.187.1; X.90.6; X.21.3

<sup>3</sup> Kane P. V. — History of Dharmaśāstra, vol. I, part I, page 3.

**Dharma.** It refers to the duties of the stage of life to which we belong. It asks as to follow the path of Dharma and not to deviate from it.

In the Śat. Br.-XIV.2.2.26, Satya has been identified with Dharma : यो वै धर्मः सत्यं वै तत् । तस्मात् सत्यं वदन्तम् आहुर्धर्मं वदतीति धर्मं वा वदन्तं सत्यं वदतीति ।

In the Br. Upa. also truth has been identified with Dharma : यो वै स धर्मः सत्यं वै तत् तस्मात् सत्यं वदन्तमाहुः धर्मं वदतीति धर्मं वा वदन्तं सत्यं वदतीति ॥बृहद.उप.-१.४.१४॥

The word Dharma in the context of the convocation address found in the Taitt. Upaniṣad (सत्यं वद धर्मं चर ।) has been used in the sense of all social duties or obligations in order to make the social order progressive.

In this context, Lord Manu has described Dharma as :

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीरविद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ।मनुस्मृति-६.८२॥

Here we find the mention of the duties and moral virtues of a man where emphasis is given to self control. Manusmṛti giving the characteristics of Dharma rightly points out that Dharma, if observed, it protects a man, but if violated, it is a death for man :

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।

एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥२.१२॥

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।

एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥मनुस्मृति-१०.६३॥

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।

तस्माद्धर्मो न हन्तव्यो मा नो धर्मो हतऽवधीत् ॥मनुस्मृति-८.१५॥

Mahānārāyaṇa Upaniṣad (a minor Upaniṣad of AV) while describing the terms like Satya, Tapa, Dama, Dāna etc. states about Dharma also :

धर्म इति धर्मेण सर्वमिदं परिगृहीतं धर्मात्रातिदुश्चरं तस्माद्धर्मे रमन्ते ।२१.२॥

धर्मो विश्वस्य जगतः प्रतिष्ठा लोके धर्मिष्ठ प्रजा उपसर्पन्ति धर्मेण पापमपनुदन्ति धर्मे सर्वं प्रतिष्ठितं तस्माद्धर्मं परमं वदन्ति ।

Here we find Supreme importance given to the Dharma as everything is well established in Dharma.

We find the references to Dharma in BG-I.1,40; II.7,31,33,40; IV.7,8; VII.11; IX.2,3,31; XIV.27; XVIII.31,32,34,70; XII.20.

Dr. S. Radhakrishnan while writing about Dharmakṣetra of BG-I.1, states : “The quality of deciding what is right or Dharma (as also find in XVIII.31,32; IV.7; IX.3) is special to man; what distinguishes men from animals is the knowledge of right and wrong.<sup>1</sup> It is stated in BG-II.40 that even a little of righteousness (Dharma) saves from great fear.

Dharma is used in the sense of duty in BG-II.7 and XVIII.34; while BG-XVIII.70 uses the term in the sense of ‘sacred dialogue’. In BG-I.40; II.33; VII.11; IX-2; XIV.27; Dharma is used in the sense of ‘law’; while in BG-IX.3 and XII.20, the term Dharma is used in the sense of ‘faith’. Hence it is stated in BG-IV.8 that for the establishment of righteousness, God will take incarnation from age to age. In BG-II.31, Dharma is used in the sense of ‘law of action’.

In the Yājñavalkya-smṛti, it is said that the highest Dharma lies in the realisation of the self by means of Yoga : अयं तु परमो धर्मः यद्योगेन आत्मदर्शनम् । याज्ञ.स्मृति-१.८ ॥

Dr. Kane<sup>2</sup> points out : “The meaning of Dharma is shifted to Vratas, Bhakti, Nāma-smaraṇa (remembering the name of God-Viṣṇu or Śiva), Dāna, bathing in sacred place and visiting holy places and thereby securing higher results with little efforts.”

आचारः परमो धर्मः श्रुत्यक्तः स्मार्त एव च ।

तस्मादस्मिन्सदा युक्तो नित्यं स्यादात्मवान्निजः ॥मनुस्मृति-१.१०८॥

आचाराद्विच्युतो विप्रो न वेदफलमश्नुते ।

आचारेण तु संयुक्तः संपूर्णफलभागभवेत् ॥मनुस्मृति-१.१०९॥

Gauḍapāda (c. 300-500AD) refers to Dharma several times i.e. II.25; III.1; IV.1,6,8,10,21,33,41,46,53,54,58,59,81,82,91,92,93,96,98,99. In II.25, the term Dharma is suggestive of ‘Punya’ i.e. merit while in III.1, the term Dharma means ‘Jīvātmā’. In IV.1,6,8,10,14, 81,82,91,92,93 also Dharma means ‘Jīvātman’.

In Dhammapada (c. 477 BC) is a text of Pali literature, based on the preaching of Gautama Buddha, the word ‘Dhamma’ means good conduct (Sadācāra) and pada means ‘path’. So the meaning of Dhammapada is ‘the path of right or good conduct’. Pada also means ‘speech’. So

<sup>1</sup> आहारनिद्राभयमैशुनं च सामान्यम् एतत् पशुभिर्निराणाम् । धर्मो हि तेषां अधिको विशेषो धर्मेण हीनाः पशुभिः समानाः ॥ हितोपदेश ॥

<sup>2</sup> Quoted by S. G. Moghe for Kane P. V. — History of Dharmaśāstra - in essence — Purāṇa-Dharma (Article) P. K. Gode commemoration volume, page 70-82, Poona, 1960.



Dhammapada also means 'the preaching of God Buddha related to good conduct'. We find the importance / significance of Dharma highlighted in this text of Pali literature, when it reiterates : एष धर्मः सनातनः । (एस धम्मो सनन्तनो ।) १.५ ॥

It further highlights that a person who lives life in accordance to Dharma, obtains fame and sleeps peacefully :

उत्थानवतः स्मतिमतः शुचिकर्मणो निश्म्यकारिणः ।  
 संयतस्य च धर्मजीविनोऽप्रमत्तस्य यशोऽभिवर्धते ॥ धम्मपद-२.४ ॥  
 धर्मपीतो सुखं शेते विप्रसन्नेन चेतसा ।  
 आर्यप्रवेदिते धर्मे सदा रमते पण्डितः ॥ धम्मपद-६.४ ॥  
 उत्तिष्ठेन्न प्रमाद्येत धर्मं सुचरितं चरेत् ।  
 धर्मचारी सुखं शेते अस्मिन् लोके परस्मिंश्च ॥ धम्मपद-१३.२ ॥

H. H. Rang Avadhut Maharaj of Nareshwar<sup>1</sup> has very aptly and succinctly pointed out some of the features of Dharma. He states : "that which holds the society, which obstructs it being divided, protects from downfall and leads towards progress is Dharma. It is the eternal lamp leading towards light, happiness, peace etc. from darkness, misery, violence respectively." Hence Swami Vivekananda has stated : "Religion is the manifestation of Divinity already in man."

#### REWARDS OF MERIT (PHALAŚRUTI) :

We find the importance given to Yajña i.e. sacrifice in the minor Upaniṣads like Sūrya, Atharvaśikhā and Atharvaśiras. It is stated in the Sūryopaniṣad that one who mutters the mantra (right syllabled) of Sūrya thrice in a day (during twilight), obtains the fruit of having performed hundred sacrifices. Similarly it is stated in the Atharvaśikhopaniṣad that a person who studies this Upaniṣad or follows the advice of this Upaniṣad obtains the fruit of having performed hundred sacrifices etc. त्रिकालमेतज्जप्त्वा ऋतुशतफलमवाप्नोति । सूर्योपनिषद् ॥ तत्राधिकं क्षणमेकमास्थाय ऋतुशतस्यापि फलमवाप्नोति । अथर्वशिखा ॥ य इदमथर्वशिरो ब्राह्मणोऽधीते . . . सर्वे ऋतुभिरिष्टं भवति । अथर्वशिरस् ॥

One obtains final beatitude i.e. goes beyond / transgresses death as he mutters the mantra of Āditya on hand, states Sūryopaniṣad : यो हस्तादित्ये जपति स महामृत्युं तरति । Similarly in Atharvaśikhopaniṣad it is stated that one who studies Atharvaśikhā gets liberated from the cycle of birth and death:

<sup>1</sup> H. H. Rang Avadhut — Amar Adesh, page 10,11; Pub. Shri Avadhut Sahitya Prakashan Trust, Nareshwar, fifth edition, 1998

तत्राधिकं क्षणमेकमास्थाय . . . द्विजो गर्भवासान्मुच्यते । In Mahāvākya Upaniṣad it is stated that a person who studies Atharvaśiras obtains proximity with Mahāviṣṇu : य एतदथर्वशिरोऽधीते . . . श्रीमहाविष्णु-सायुज्यमवाप्नोति । Kaivalya Upaniṣad states : यः शतरुद्रीयमधीते सो . . . तस्मादविमुक्तमाश्रितो भवति । Śāṇḍilya Upaniṣad states :

एवं यः सततं ध्यायेद् सनातनम् ।

स मुक्तः सर्वपापेभ्यो निःश्रेयसमवाप्नुयात् ॥

While it is stated in the Annapūrṇopaniṣad that one, who with the grace of his Guru studies this Upaniṣad, he having obtained the state of Jīvanmukti, becomes Brahman Himself :

अन्नपूर्णोपनिषद् योऽधीते गुर्वनुग्रहात् ।

स जीवन्मुक्तां प्राप्य ब्रह्मैव भवति स्वयम् ॥

Similarly in Sūryopaniṣad, it is stated, one who mutters / chants / recites the eight syllabled mantra of Sūrya becomes a Brāhmaṇa (ब्रह्म जानाति इति ब्राह्मणः ।) i.e. knower of the Supreme Reality : य सदाऽहरहर्जपति स वै ब्राह्मणो भवति । सूर्योपनिषद् ॥

Similarly in Dattātreya Upaniṣad it is stated for the person who mutters the mantra of Dattātreya : यो नित्यमधीते . . . स एव ब्राह्मणो भवति । . . . स जीवन्मुक्तो भवति । सोऽनन्तफलमश्नुते ।

One of the main reasons for performing meritorious deeds is to elevate oneself to the level of Supreme Reality. And it is possible only when a person gets rid of his sins (Pāpa / Pātaka).

It is stated in Sūryopaniṣad that a person reciting the eight syllabled mantra of Sūrya gets rid of five great sins incurred till then. While a person who studies the Atharvaśira in the noon also gets rid of these great five great sins as stated by Mahāvākya Upaniṣad<sup>1</sup>. Kaivalya Upaniṣad stresses on purification from various sins : यः शतरुद्रीयमधीते सो . . . सुरापानात्पूतो भवति ब्रह्महत्यात्पूतो भवति कृत्याकृतात्पूतो भवति । शतरुद्रीयेणेत्येतानि ह वा अमृतनामधेयान्यैतैर्ह वा अमृतो भवतीति ।

Kaivalya Upaniṣad states one who mutters the mantra of Śatarudrīya,

<sup>1</sup> य सदाऽहरहर्जपति . . . सद्योत्पन्नपञ्चमहापातकात्प्रमुच्यते । सूर्योपनिषद् ॥

य एतदथर्वशिरोऽधीते . . . मध्यन्दिनमादित्याभिमुखोऽधीयानः पञ्चमहापातकोपपातकात्प्रमुच्यते । . . . प्रातरधीयानो रात्रिकृतं पापं नाशयति । सायमधीयानो दिवकृतं पापं नाशयति । तत्सायं प्रातः प्रयुज्जानः पापोऽपापो भवति । महावाक्योपनिषद् ॥

leaving aside all sins, he achieves Supreme Reality : यया अचिरात् सर्वपापं व्यपोह्यपरं पुरुषं याति विद्वान् । कैवल्योपनिषद् ॥

Dattātreyā Upaniṣad states one who regularly chants the mantras of Dattātreyā, he is freed from all the sins and also from sins like Brahma-hatyā (killing of a Brahmin), Gauhatyā (killing of a cow) etc. : यो नित्यमधीते . . . ब्रह्महत्यादिपातकैर्मुक्तो भवति । गौहत्यादिपातकैर्मुक्तो भवति । . . . अशेष पापान्मुक्तो भवति । भक्ष्याभक्ष्यपापैर्मुक्तो भवति ।

In the passage of Cha. Upa. : स्तेनो हिरण्यस्य सुरां पिबेत्थ गुरोस्तल्पमानसन् ब्रह्महा चैते पतन्ति चत्वारः पञ्चमश्चाचरस्तैरिति । छा.-५.१०.९ ॥ we are told that there are five chief different kinds of sin. The thief, the drunkard, the adulterer, the Brahmocide, and the man who associated with them are all regarded as worthy of capital punishment : this is very much like the later injunction in Manu and Yājñavalkya (III-5-227) where the same crimes are described as the greatest of all sins.

Similarly it is stated in Bhagavadgītā :

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तपः आर्जवम् ॥१६.१॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥१६.२॥

It is stated by Lord Kṛṣṇa in the BG that those men of virtuous deeds whose sins have come to an end, and who are free from the pairs of opposites, worship with steadfast mind strong form deliverance from decay and death, they realize in full, that Brahman, the individual self and all karma.

येषां त्वन्तगत पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ताः भजन्ते मां दृढव्रताः ॥७.२८॥

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नं अध्यात्मं कर्म चाखिलम् ॥७.२९॥

A person is said to be sinful if he cooks food only for himself and a person who eats the remains of is freed from all sins, states Lord Kṛṣṇa.

यज्ञशिष्टाशिनः सन्तः मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वष्टा पापः ये पचन्त्यात्मकारणात् ॥३.१३॥

By the simile of lotus leaf and water it is told in BG that a person, who

acts abandoning attachment, dedicating his deeds to Brahman, is untainted by sin as a lotus leaf by water.

We find the reward of being purified by a number of deities viz. Agni, Vāyu, Sūrya, Soma, Satya, Āditya, Brahma, Viṣṇu, Rudra etc. in the Atharvaśiras, Dattātreya and Kaivalya Upaniṣads. It is stated in Atharvaśirasopaniṣad that a Brāhmaṇa who studies this Atharvaśiras has the reward to be purified by the deities, while in the Dattātreya Upaniṣad individual purification takes place after chanting the various mantras of Dattātreya, while in the Kaivalya Upaniṣad importance is given the chanting Śatarudrīya. Further the person is said to be purified from all his actions to purify his seven predecessors as well as ancestors by studying the Atharvaśiras. Dattātreya Upaniṣad mentions hundred generations before and after (शतपूर्वाञ्छतापरान्पुनाति ।) it is stated in the Sūryopaniṣad that a person who mutter the Sūrya-aṣṭākṣarī mantra facing the Sun, is freed from the fear of great diseases. In his case Alakṣmī is destroyed i.e. he becomes wealthy. The chanting of Dattātreya mantra becomes well versed in Mantra-yoga<sup>1</sup>.

We find the person to purify the Pañkti in the Atharvaśiras as well as Dattātreya Upaniṣads. He obtains the fruit of bathing in all the tīrthas (holy places). Moreover, by giving alms (Dāna) of Tulā-Puruṣa etc. he is purified.<sup>2</sup>

Gāyatrī is expected to be chanted 1,00,000 times or 60,000 times while Praṇava is to be muttered Autya times as stated in Dattātreya and Atharvaśiras Upaniṣads. Mahārudra is asked to be chanted for 1,00,000 times. The muttering of Atharvaśiras instantly bring purify, forth second times brings leadership and for the third times. Kaivalya Upaniṣad states a person who has transgressed all the Āśramas should always do the Japa.<sup>3</sup> As the reward of worshipping different deities like Śatarudrīya, Sūrya, and by the study of Atharvaśira and Atharvaśikha, a person is said to have obtained immense knowledge of Vedas and Oṃkāra in totality. He

<sup>1</sup> अग्निपूत, वायुपूत, सूर्यपूत, सोमपूत, सत्यपूत, अर्वपूत - अथर्वशिरः॥ अग्निपूत - कैवल्यः॥ वाय्वाग्निसोमादित्य-ब्रह्मविष्णुरुद्रैः पूतो भवति । दत्तात्रेयः॥ स पुतकर्मण्यो भवति । आ सप्तमात्पुरुष युगान्पुनाति । अथर्वशिरः॥ सूर्याभिमुखे जप्त्वा महाव्याधिभयात् प्रमुच्यते । अलक्ष्मीर्नश्यति । सूर्यः॥ सर्वमन्त्रयोगपारिणो भवन्ति । दत्तात्रेयः॥

<sup>2</sup> आ चक्षुषः पङ्क्तिं पुनाति । अथर्वशिरः॥ स पङ्क्तिपावतो भवति । दत्तात्रेयः॥ सर्वेषु तीर्थेषु स्नातो भवति । दत्तात्रेयः॥ तुलापुरुषादिदानैः प्रपापान्तः पूतो भवति । दत्तात्रेयः॥

<sup>3</sup> प्रणवायुतकोटिजप्तो भवति । दत्तात्रेयः॥ प्रणवानामयुतं जप्तं भवति । अथर्वशिरः॥ गायत्र्या शतसहस्रं जप्तं भवति । दत्तात्रेयः॥ गायत्र्या षष्टिसहस्रापि जप्तानि भवन्ति । अथर्वशिरः॥ महारुद्र शतसहस्रजापी भवति । दत्तात्रेयः॥ अथर्वशिरः सकृज्जपत्वव शुचः द्वितीयं जप्त्वा गणाधिपत्यमवाप्नोति । तृतीयं सप्तवेवमेवानुप्रविशति । अथर्वशिरः॥ अत्याश्रमी सर्वदा सकदा जपेत् । कैवल्यः॥ शतरुद्रियेणेतानि ह वा अमृतनामधेयान्येतैर्ह वा अमृतो भवतीति । कैवल्यः॥

obtained cattle and is a lucky person. He is freed from the mortal ocean of sorrow.<sup>1</sup>

#### CONCLUSION :

Thus, it is observed that these minor Upaniṣads also discuss various aspects of Ethics and Morality following the path of the major Upaniṣads and BG where the inculcation of moral virtues is emphasized. We also find the concept of Dharma dealt in these Upaniṣads.

The phalaśruti or reward of worshipping the deity mostly came in vogue. Since the Dharmaśāstra and śotra literature. Several minor Upa. undertaken for study mention different types of fruit for different actions. the purpose of phalaśruti seems to popularizethese later texts and perhaps to rise them up to the standard of Upaniṣads. As they enjoin certain fruit to it it serves as an incentive to the people for daily study. So it seems to me that the phalaśruti must be used to highlight and increase the importance of those later Vedāntic texts known as minor Upaniṣads.

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<sup>1</sup> कृत्स्नमोङ्कारगतं च सर्वज्ञानेन योगध्यानानां शिवा एको ध्येयः शिवङ्कुरः । अथर्वशिखा ॥ सर्वदेवैर्ज्ञातो भवति । सर्वेवेदैरनुध्यातो भवति । अथर्वशिरः ॥ अनेन ज्ञानमाप्नोति संसारार्णवनाशनम् । तस्मादेवं विदित्वैनं केवल्यं फलमश्नुते ॥ मध्याह्ने सूर्याभिमुख पठेत् । यः एतां महाभागः प्रातः पठति स भाग्यवाच्चायते । पशून्विन्दन्ति । वेदार्थं लभते । सूर्य ॥