

THE MICROCOSM AND THE MACROCOSM
IN THE PRINCIPAL UPANISADS

THE RELATIONSHIP BETWEEN
THE MICROCOSM AND THE MACROCOSM
AS EXPRESSED IN
THE PRINCIPAL UPANISADS

By

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SCOPE AND CONTENTS:

The Upaniṣads suggest that an analogy exists between the natural macrocosm and man, the microcosm: that it is possible to equate intelligibility and being.

Man being comprised of the material (physical), the vital (energy), the mental (psychological), the intellectual (logical) and the spiritual is analogous to the macrocosm. In as much as these elements are harmonized in man - to that extent he becomes one with the Supreme. The macrocosm includes the microcosm and extends beyond it.

Man's quest for the cosmos is pursued by the Upaniṣadic philosophers in the parallel and interconnected ways of the inner microcosmic quest and the outer macrocosmic quest. These interrelated experiences are progressively unravelled in the Upaniṣads as two sides of the same thing.

PREFACE

Statement of Problem

The purpose of this thesis is to ascertain whether certain terms recurrent in the major Upaniṣads demonstrate a common understanding and development in terminology; particularly where this language and these concepts refer to the Universe and man, in order to arrive at the interrelation between the macrocosm and microcosm.

The second question raised is whether the Upaniṣadic philosophers are attempting to comprehend the nature of the Universe or the nature of man; or whether these apparent ends are in fact part of their quest for Absolute Reality. The symbolism used in the Upaniṣads reveals a preponderance of micro/macrocosmic terminology derived from Vedic usage, where the Mantras indicate that the mutual identity of the symbols was accepted from the outset.

The misapprehension frequently occurs that the development of the microcosmic terminology is confined to the Upaniṣads. This is demonstrated to be false and replaced by the view that the work of the Upaniṣads was to uncover the inner significance behind the apparently polytheistic statements couched in the language of micro and macro-cosmogony. This gives rise to a further question relating to whether the usage of these terms is an expression of polytheism or a philosophical attempt to understand reality. Śaṅkara describes the multiple terminology used as being simply "individual differences of qualification". The Upaniṣads indicate that following any one of these symbols independently

arrives at only one aspect of deity: only by reduction of deities through the quarters, can the One alone be attained. In the period of the Brāhmaṇas the ultimate value of the symbols appears to have been lost resulting in a resurgence of polytheism and the function of the Upaniṣads has been to reassert the inner significance. Thus the Upaniṣads demonstrate a shift from mythic symbols, largely macrocosmic, to literary symbols, largely microcosmic, together with a corresponding shift from ritual practice to philosophical contemplation.

The main issue is to assess the relationship between both aspects of the cosmos and the Absolute Reality.

Method of Procedure

The first approach to the problem was made by pursuing a survey of the major Upaniṣads¹ to trace the usage of the symbols of microcosm and macrocosm to demonstrate that they are a mode of intellection operated by the Upaniṣadic philosophers. Certain terms prove to be common to all Upaniṣads in varying degrees of completeness and are therefore treated independently in separate chapters to demonstrate the concepts in which they inhere.

1. The usage of macrocosmic and microcosmic symbolism in terms of Creation and Sacrifice demonstrates the manner in which the microcosmic aspects have been extended into the macrocosm so as to gradually supercede the significance of the macrocosm by the microcosm.

¹ as understood by Radhakrishnan.

2. In terms of Sacrifice the inner sacrifice of breath (prāṇa) supplants ritual (karma) thereby stressing the importance of the inner convergence upon unity. Thus Creation and Sacrifice are revealed as modes of expression of the emanation and retraction of the cosmos into Unity.

3. The term Prāṇa has its central significance in the Upaniṣads when it is used in the extensive development of the five sheaths of the jīva. This apparent analysis of the biological substrate of man's psychology is to be recognized as a mythical conception of the psyche. Biologically the body of bliss would be dependent for its origin and support upon the outer sheaths where philosophically the outer sheaths depend for their very existence upon the central Self. The concept of the five sheaths is an attempt to solve the problem of substance. The pursuit of the ultimate within the intimate through the five sheaths demonstrates that the ultimate is also the all-pervading and thus initiates the expansion to include the macrocosm.

4. The analysis of the states of consciousness is found most clearly expressed in the Māṇḍūkya Upaniṣad and is also referred to partially in many other Upaniṣads. It constitutes the central expression of the microcosm in as much as it extends beyond the concepts of the five sheaths to a point of identification with the Absolute which is attained through intuitive awareness which has been arrived at by the pursuit of non-dual knowledge. In several Upaniṣads it is found in conjunction with the five sheaths (e.g. Muṇḍaka). These two forms of microcosmic terminology converge on the same Self, one through the material and mental to the transcendental, the other through the states of consciousness

to the comprehension of identity.

5. The use of the meditation upon Aum relates to the terminology of micro and macrocosm in as much as it is a technique designed to bind the microcosm and macrocosm together. Etymological analysis of the Aum together with its correlation with the states of consciousness occurs in several Upaniṣads. It is carried out extensively in the Māṇḍūkya Upaniṣad.

Findings

The development of the macrocosmic theme is found at its peak in terms of Creation and Sacrifice. However, these areas also demonstrate a super-imposition of microcosmic concepts. The extensive development of the microcosm is to be found in the five sheaths, the states of consciousness, and the meditation on Aum. The convergence upon Absolute Reality arrived at by these two modes of intellection represents an example of Revelation in as much as single minded pursuit of these concepts brought the Upaniṣadic philosophers to an understanding of the meaning of Being.

The parallel quest through macrocosm and microcosm has been shown to be an interrelated experience. Although the mode of thinking was not new to the Upaniṣads it is here that its pursuit has demonstrated the essential unity. The convergence of multiple manifestations to this unity has been traced in terms of macrocosmic and microcosmic symbols which demonstrate that the attempt to express the incomprehensible in terms of language produces a veil composed of these multiple manifestations which can only be eliminated by arrival at intuitive

awareness of Unity,

Recognition of the ultimate Unity at the point of convergence , directed by this terminology, brings about identification with that Unity. From this arises an understanding of the mode of creation as emanation from, and the culmination of all by reabsorption into, that Unity. Thus it is demonstrated that the relationship between the two aspects of the cosmos and the Absolute Reality is one of identity, for they are found to be inseparable.

The vocabulary and usage of this thesis intends the understanding of the terms used within the meaning implicit in the direct translations from the Sanskrit and/or the accepted use in the discipline of Hindu Philosophy. A Glossary is to be found in Appendix VII.

I am indebted to Dr J. G. Arapura for his guidance in the inquiry which I pursued for the preparation of this thesis.

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CHAPTER I

THE HISTORICAL AND PHILOSOPHICAL DEVELOPMENT

The purpose of this thesis is to demonstrate a common pattern of understanding and development in terminology, in the major Upaniṣads,¹ where the same language and concepts are found to refer to both the universe and man, in order to arrive at the interrelation between the macrocosm, the microcosm, and Absolute Reality.

In the historical context it is to be seen that the earlier Upaniṣads are deeply concerned with the sacrificial ritual as stressed in the Brāhmaṇas and that the development of the psychological approach to Reality in its sophisticated form, did not occur until the later Upaniṣads. Chakravarti points out that "In Vedic times, religion had not been separated from philosophy. The evolution of religion went hand in hand with the evolution of philosophy."²

When a single passage is analysed in terms of the usage other Upaniṣads have made of the same images, the passages are revealed as containing deep meaning couched in mythological terms.

¹ The Major Upaniṣads as understood by Radhakrishnan.

² S.C. Chakravarti, The Philosophy of the Upaniṣads, p. 26.

"The bird of golden hue abides in the heart and in the sun, a diver-bird, a swan, of surpassing radiance. Let us worship him in the fire." Having recited, one discerns the meaning of this verse, the adorable splendour of Sāvitrī should be meditated upon by him, who, abiding in his understanding meditates thereon.¹

At first reading, this prayer would seem to be addressed to a mythological bird. The latter part of the quotation refers however, to Sāvitrī and directs the reader at once to the Mantrā of Sāvitr in Rg Veda III:62:10, often called the Gāyatrī prayer because of the metre in which it is written.² "We meditate on the adorable glory of the radiant Sun; may he inspire our intelligence."³ Maitrī VI:7 explains that this is a prayer to the Sun to act as our source of enlightenment. Bṛhadāraṇyaka V:14:1f also explains the use of the same prayer.⁴ The fifteenth Brāhmaṇa of the same Upaniṣad contains a prayer used at the time of death which is also addressed to the sun under the title of Pūṣan, which is also to be found in Īśa 15f and Maitrī VI:35.

In his explanation of Bṛhadāraṇyaka I:4:10, Śaṅkara states:

To strengthen the import of the passage that this knowledge of Brahman leads to identity with all, the Śruti quotes some Mantras. Rg Veda IV:26:1 "I was Manu and the Sun". The expression, 'while realizing this (Self) as That' - Brahman - refers to the knowledge of Brahman. And the words, 'I was Manu,

¹Maitrī VI:34, Quotations from the Upaniṣads throughout the paper derived from The Principal Upaniṣads: Radhakrishnan, 1953, London, Allen & Unwin.

²P. Deussen, Philosophy of the Upaniṣads, p. 122f, contains a full development of the Gāyatrī metre, together with its representation of the symbolism of the four-footed Brahman.

³Rg Veda III:62:10.

⁴Bṛhad. VI:3:6, Śvet. IV:18c, Maitrī VI:7, VI:34, Chānd. III:2.

and the Sun,' refers to its result, identity with all.¹

This statement allows for the maximum importance to be attached to the comprehension of this identity. Because of this double significance the Sun is found throughout the Upaniṣads as a target for prayer. When the origin of these prayers is traced back into the Mantras, we find the origin of some of the other phrases in the passage which we are analysing. In the Ṛg Veda, Vāmadeva refers to the Sun as the Swan of Heaven.

In the instruction of Satyakāma Jābāla in Chāndogya IV, where he learns of the four-quarters of Brahman, the instructors in IV:7 and IV:8 are found to be the swan and the diver-bird mentioned in Maitrī VI:34. The dwelling places of this golden bird are described as within the heart in addition to its place in the sun. The space in the heart as the dwelling place of the Self is found throughout the Upaniṣads,² as exemplified by Chāndogya VIII:3:3 "Verily, that Self abides in the heart". Deussen analyses all references to the heart and finds that the Upaniṣadic philosophers regard" the heart and not the head . . . as the centre of conscious life."³

The worship of the Sun is recommended in relation to fire in the second sentence of Maitrī VI:34, quoted above. The use of fire as a symbol in the forms of fire, lightning, and Agni, the Vedic god, can be traced in many places in the Upaniṣads.⁴ M. P. Pandit points out:

The Vedic gods are thus endowed with a double aspect; one the

¹S. Mādhavānanda, Bṛhadāranyaka Upaniṣad with the Commentary of Śaṅkara, p. 161.

²Bṛhad IV:4:22, V:6, Chānd. VIII:4:1, Mund. II:2:5d, Śvet. III:4b, VI:19c, Māṅḍ. 6, Maitrī VII:7.

³Deussen, op. cit., p.287. ⁴Kaṭha II:2:9, Bṛhad. V:5:9f, III:9:3.

external, as powers presiding over the main activities of Nature and the other the inner, psychological . . . Agni the mouth of the gods, besides being the deity presiding over the third element in Nature, is the god who takes birth as the flame of aspiration, grows up as enlightened Will in action and leads the sacrificer on, with himself remaining in the front. ¹

The presence of the Sun, the heart, and the fire in this passage from the Maitrī Upaniṣad, indicate that the 'bird of golden hue' has far greater significance than at first appeared. In the light of Śaṅkara's commentary on Bṛhadāraṇyaka IV:3:11, where the lonely swan is found to be Pure Intelligence, the importance of the symbol is recognized for it has been used to denote the spirit of the universe from Vedic times. ² Since the swan is the principle of Pure Intelligence then an appeal to such a manifestation of the Supreme as is found in Maitrī VI:34 would correspond to the Sāvitrī Mantrā of the Rg Veda. "To know this sun-like Puruṣa is to cross beyond death." ³

By tracing the symbols of such a single verse it is apparent that the manner in which the sun, the fire, and the heart are used has a deep significance. The usage of the macrocosmic and microcosmic terminology in this passage poses the questions whether the Upaniṣadic philosophers are seeking to comprehend the nature of the Universe or the nature of man; or whether these apparent ends are but a part of their quest for Absolute Reality.

When the numerous symbols used in the Upaniṣads are collected and tabulated a pattern of usage emerges. This pattern indicates what Deussen

¹M.P. Pandit, Aditi and the other Deities in the Veda, p. 41.

²Radhakrishnan, op. cit., p. 258.

³Pandit, quotes from the Vedas, op. cit., p. 51.

calls,"a tendency to regard mankind as a microcosm, and vice versa the universe as a makranthropos." ¹ This identification is not a later development confined to the Upaniṣads; it is reflected throughout the Vedas, as in the case of Aditi.

Aditi is the heaven. In the symbolism of the Vedic mystics, the heaven stands for the higher consciousness of the pure mind which tops this lower creation . . . in the individual subjectively manifest on his higher mental summits . . . Also . . . the consciousness that governs and spreads itself on a level of Being where the dominant principle is life force, the breath of life, Vāyu. ²

It is clear from the usage of the names and characters of certain gods in the Vedas that the conception of the universal and the psychological by no means commences in the Upaniṣads. The identification between the manifestations within the macrocosm and the microcosm was assumed at the outset. Pandit quotes the Rg Veda on the Sun, "He is the very Eye of Mitra, the God of love and harmony, of Varuṇa of wideness and purity of Agni the immortal among mortals." ³ The Sun is the source of all lights without and within, the source of the divine vision within the Eye. "Grant us sight unto the eye, grant sight unto the bodies that they may see; may we thus see all this intimate and wide." ⁴ Whether these statements should be regarded as an expression of polytheism or as an attempt to arrive at a philosophical understanding of reality remains to be argued. Pandit stresses, however that:

To the Vedic Rishi life has a double aspect, the outer and the inner. The outer external life of himself and the Universe around is supported and governed to a more or less extent by the inner. ⁵

¹ Deussen, op. cit., p.106. ² Pandit, op. cit., pp.7, 8.

³ Ibid., p.54. Rg Veda I:115:1. ⁴ Ibid., p.68. Rg Veda X:158:4.

⁵ Ibid., p.40

In describing the double aspect of life, the Vedic Rishi used a terminology in part derived from the many gods of their mythology. The outcome of this usage of many names for the representation of Divine Manifestation was a resurgence of polytheism. Chakravarti suggests that, "The stage of polytheism, in the Vedic times, was accompanied by reverence for strict ritualism."¹ However, in Śaṅkara's commentary on Bṛhadāraṇyaka I:4:10, he refers to the use of the term gods, pointing out: "Really it was Brahman which was in these divine and other bodies before realization, being only looked upon as something else."² Further with reference to the discussion of how many gods, in Bṛhadāraṇyaka III:9:4:

The identity of each group of the gods is being asked. Transforming themselves into the bodies and organs of all beings, which serve as the support for their work and its fruition, as also into their dwelling-places, these gods help every being to live, and they themselves live too.³

Śaṅkara's explanation of Bṛhadāraṇyaka III:9:9, clarifies the contraction of the numbers of gods to the One alone. In his commentary on this and subsequent verses he explains much of the mythic representation of the gods and the manner in which it is to be understood in the philosophical interpretation of the Upaniṣads:

The infinite number of gods are included in the limited number mentioned in the Nivid; these again are included in the successive (smaller) numbers, thirty-three and so on, up to the one vital force. It is this one vital force which expands into all those numbers up to the infinite. Thus the vital force alone is one and infinite as well as possessed of the intermediate numbers. That this one god, the vital force has different names, forms, activities, attributes and powers is due to individual differences of qualification.⁴

¹Chakravarti, op. cit., p.27.² Mādhavānanda, op. cit., p.160.

³ Ibid., p.533.

⁴ Ibid., p.537.

It is pointed out here and subsequently that by the performance of different meditations and rites men attain to identity with different manifestations, which are all part of the cosmic vital force. Śaṅkara continues further to explain the types of deities meditated upon by the variety of individuals. He classifies the characteristics of these individuals and the deities upon which they meditate according to the following Table I which indicates that each of the eight different forms is but a form of the one vital force described as Hiraṇyagarbha in Bṛhadāraṇyaka III:9:9.

TABLE I

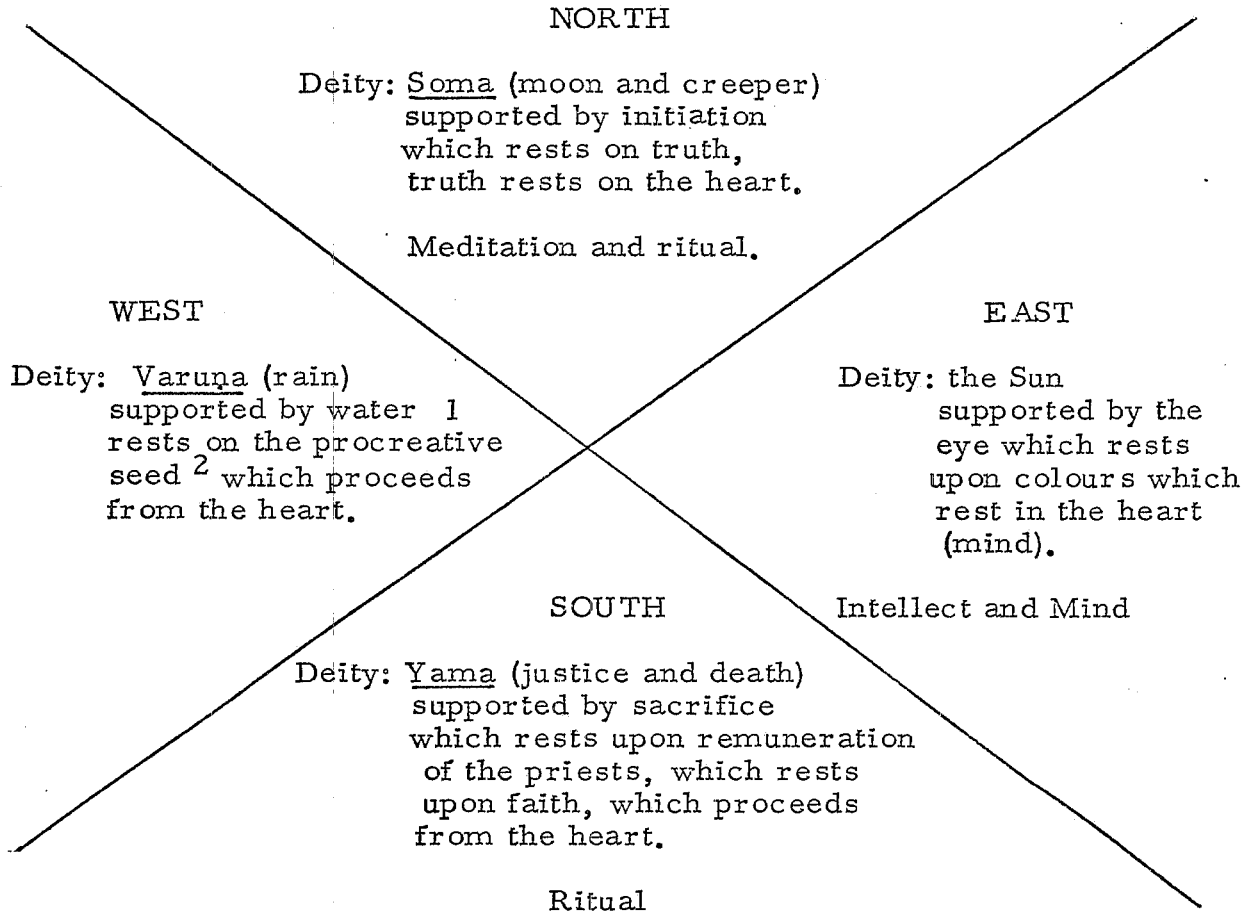
Abode General Form	Instrument of Vision	Light Means of Judgment	Being : Special Manifestation	Deity Cause
Earth	Fire	<u>Manas</u>	Body	Nectar
Lust	Intellect	<u>Manas</u>	Lust	Woman
Colour (general)	Eye	<u>Manas</u>	Sun	Truth ¹
Ether	Ear	<u>Manas</u>	Ear (hearing)	Quarters
Darkness	Intellect	<u>Manas</u>	Shadow (ignorance)	Death
Colours (specific reflecting)	Eye	<u>Manas</u>	Looking glass	Vital Force
Water	Intellect	<u>Manas</u>	Water	<u>Varuṇa</u> (rain)
Seed	Intellect	<u>Manas</u>	Son	<u>Prajāpati</u> (father)

Śaṅkara reminds that everywhere in the Vedas it is stated that in this very life one becomes identified with and attains to the god one meditates upon.²

¹Table I is derived from Bṛhadāraṇyaka III:9:10-17. "Truth here means the eye, for the sun among the gods is the product of the eye in one's body. 'From the eye the sun was produced.' Rg Veda X:90:13. That being called reflection emanates from the vital force." Mādhavānandā, op. cit., p.541.

²Ibid., p.547.

TABLE II
YĀJÑĀVALKYA'S IDENTIFICATION WITH THE QUARTERS
BṚHADĀRAṆYAKA UPANIṢAD III:9:19



And in the Fixed Direction (above) Deity: Fire, supported by
speech which proceeds from the heart. ³

¹"Faith is water ". Tai.S. I:vi:8:1.

²"From the seed was water created". Ai. I:1:4.

³It is to be noticed that Heart, Mind and Intellect pervade all quarters.

Yājñavalkya in III:9:20 continues the identification by putting the sun in its place in the eye, the eye in the colours, and the colours in the heart, thereby identifying it with the quarters.¹ By this process the microcosmic and macrocosmic symbols are united in the mind.²

During the period of the Brāhmaṇas much of the inner meaning of the sacrifices and mantras was overlooked. However, in the Āraṇyaka period Chakravarti suggests, "The ethical idea had come into its own, by freeing itself from an artificial ritualistic standard."³ The reassessment of ritual contained in most of the Upaniṣads represents a resurgence of interest in the esoteric meaning of the mantras and a recognition of the valueless nature of repetitive ritual without an insight into its significance. Deussen suggests that Bādarāyana indicates, "The worshippers of the symbol are by it hindered from discerning Brahman, and hence they receive as fruit only the reward specified for each symbol. e.g. Chāndogya VII:1-14."⁴ This suggests that the unity of the Ultimate Reality had in effect been lost in the multiplicity of symbols being used in an attempt to discern the one, rather than the necessity for the symbols of ritual as a means to identification.

Das Gupta states in his Philosophical Essay on the Dogmas of Indian Philosophy:

Indian philosophy did not start from a sense of scientific curiosity or a spirit of scientific inquiry into the nature of truth, but from a practical religious need in the quest for the attainment of the highest spiritual good.⁵

¹ see Table II, p. 8.

² Mādhavānanda, op. cit., p. 545.

³ Chakravarti, op. cit., p. 33. ⁴ Deussen, op. cit., p. 100.

⁵ S. Das Gupta, Philosophical Essays, p. 228.

This statement crystallized the view that the Upaniṣadic philosophers were not making an inquiry into the psychological nature of man but that their quest for the Ultimate Reality led them to elucidate their understanding in terms of the apparent phenomenal manifestations which they could use analogously to describe that which they found inaccessible to words.¹

The Upaniṣads may be regarded as the development of a philosophy which was well rooted in the mythology of the Vedas. Later Vedic hymns reveal the development of skepticism. Rg Veda X:150 is a prayer for faith, indicating the disruption of previously accepted beliefs. By the end of the Upaniṣadic period, the language of philosophy had shifted from mythic symbolism to literary metaphor, and ritual had been relegated to a position of secondary importance.

Das Gupta defines philosophy as:

The formula of the entire spiritual existence of man, where by 'spiritual' one understands all that is especial to man as man. It would be wrong to restrict the meaning of the word spiritual merely to a sense of God-intoxication or an ethical or religious inspiration. By 'spiritual', therefore, as determining the meaning of philosophy, I should, therefore, like to mean the entire harmonious assemblage of the inner life of man, as all that he thinks, feels, values and wishes to create.²

There is no point at which it could be said that the rational-logical approach of philosophy had superceded the emotional-mythical approach of religion for the former always requires the retention of the latter as a method by which to approach the problems of Ultimate Reality. The rituals themselves are symbols required for the total identification of macrocosm and microcosm.

¹Taittirīya II:4:1

²Das Gupta, op. cit., p.216.

Das Gupta's definition allows, therefore, for the manner in which the universal and psychical aspects of the phenomenal have been used by the Upaniṣadic philosophers not in a scientific sense but as the vocabulary of the truly spiritual quest.

There is something more, in fact much more behind it and that is, as we shall see, the real, the central truth of these deities who are so repeatedly invoked by the Vedic Rishi in the course of the pilgrimage of his soul from mortality to immortality.¹

The language of the Vedic Rishi is elaborated by the Upaniṣadic philosophers by transposing the cosmic symbols of the Sun and the Vedic gods, such as Agni into the human psyche to enable man to arrive at an understanding of his position in the manifestations of Brahman and to recognize his own identity with the Ultimate Reality.

It is the handicap of the Western mind that it continually perceives within the Upaniṣads a high degree of parallelism with scientifically valid thinking. The Upaniṣadic philosopher approaches the psyche from a position diametrically opposed to that of the scientist for the mythical analysis of the conception of the psyche is not a scientific study. The Upaniṣadic philosopher turns to the psyche as mythically conceived, for he is not conducting his inquiry in the modern or Greek sense of science.

It appears therefore that the main issue is the relationship between the two aspects of the cosmos and the Absolute Reality.

¹Pandit, op. cit., p. 82.

CHAPTER II
THE RECURRENCE OF THE THEME
IN THE SYMBOLISM USED IN THE MAJOR UPANIṢADS

The definition of a symbol given by Nikhilānanda is "a visible sign of an invisible entity."¹ The personification in the gods of invisible entities for the purposes of ritual renders them a tangible concept for the devotee who chooses the karma mārga. Zimmer extends this definition to:

...any tangible, visible, or imaginable form which acts as a sign or pointer directing the intellect to what is hidden, something mightier, more comprehensive and less transitory than anything with which the eyes of emotions can become familiar. ²

In the symbolism of macrocosmogony and microcosmogony at its point of conjunction, the manifestation of gods and men in the form of food can be traced to the Taittirīya Brāhmaṇa II:8:8 in the Black Yajur Veda and also the Arthaśāstra. Although the gods are older than men they too are the offspring of food. All are manifestations of the source of divine life force which under the symbols of Prāṇa in the microcosm and Vāyu in the macrocosm is also recognized as the centre of existence.

The survey of the major Upaniṣads which follows serves to identify

¹Nikhilānanda, The Upaniṣads, (Harper Torchbooks, New York, 1963) p. 52.

²Heinrich Zimmer, Philosophies of India, (Meridian, New York, 1964) p. 343.

the many forms in which microcosmic and macrocosmic imagery is tabulated by the many Upaniṣadic philosophers. The presence of this symbolism to varying extents of sophistication in all of the Upaniṣads considered, indicates the necessity for the consideration of this mode of intellection.

Bṛhadāraṇyaka Upaniṣad

The Bṛhadāraṇyaka Upaniṣad opens with a description of the created universe as the sacrificial horse which contains much of the terminology associated with the relationship between the microcosm and the macrocosm. The Third Brāhmaṇa is a discussion of the superiority and power of the Devās and Asurās. Prāṇa as representing the life force is demonstrated to be the superior power. The relationship of the caste system to the microcosm and macrocosm is discussed in I:4:10f, being an example of the manner in which the macrocosm and microcosm, together with the mythological patterns of the deities, tend to be superimposed upon and reflected in the lives of men. The main trend of the philosophical thinking in this Upaniṣad is, however, away from the mythical archetypal patterns of ritual and the personification of natural forces which accompanies such a mode of thought. The Self is described in I:5 as being comprised of speech, mind, and breath, each of which is then related to parallel triplets in the macrocosm, and a philosophical significance is found for all the symbols.

Table III which follows is a representation of these triplets as found in Bṛhadāraṇyaka I:5: 1-13. The Sixth Brāhmaṇa also continues with the threefold character of the earth in similar symbols.

TABLE III

Speech	Mind	Breath	
Earth	Sky	Heaven	
<u>R̥g Veda</u>	<u>Yajur̥ Veda</u>	<u>Sāma Veda</u>	
Gods	<u>Manes</u>	Men	
Father	Mother	Offspring	
the known	the to be known	the unknown	
Fire	Sun	Moon	1

In Chapter II, incomplete discussions of the states of consciousness and the five sheaths are to be found. II:3f explains the use of the macro-cosmic symbolism as a site for the recognition of the Self. II:4 stresses non-duality through the cosmic and individual identity. The metaphor of unity in the spokes of the wheel (II:5:15), is also to be found in Chāndogya VII:1.

The theme of the pervasive immortal Self which inhabits all things is found in this Chapter and throughout the Upaniṣad. The one which is real and supreme inhabits all the apparent, phenomenal existences. It is about this 'Being' which is also the Self that Āruṇi tells Śvetaketu, "That art Thou." Ranade states:

Cosmologically, this Being is the subtle essence which underlies phenomena, and which can be grasped only by faith (VI:12) and by apt instruction from the teacher (VI:14). Biologically, it is the supreme life-principle which gives life to the universe . . . Psychologically, it annihilates all individualities . . . viewed from the moral point of view, the Ātman is truth. There is nothing that does not live in Ātman (VI:13). We thus see how Āruṇi boldly postulates an idealistic monism in which there is no room for difference even from within.²

¹Derived from Bṛhadāraṇyaka I:5. cf. Chāndogya I:5, Taittirīya I.

²R. D. Ranade, A Constructive Survey of Upanisadic Philosophy, p. 55.

Chapter III considers the rewards of sacrificial worship and stresses the importance of the knowledge of the deity behind the sacrifice. (III:1:3f) This stress indicates the trend towards the essential knowledge of the identity of the macrocosmic symbols such as the deities of sacrifice with the Self within the microcosm. II:2:12 is concerned with the reabsorption of the microcosm into the macrocosm at death, all physical aspects and functions being reabsorbed, the karma alone remaining. III:7:3 expands the antaryāmin or inner controller from the microcosmic scale to envelop the macrocosm which reveals the capacity of the micro/macrocosmic concept to be all inclusive. In III:8:9, the objective view is taken of the sublime as it appears in nature, showing the orderly behaviour of the universe at the command of its transcendental ruler.

The discussion of the many gods and the one Brahman is to be found in III:9f. The names of the deities are significant for by the process of multiplication of names the unification of essence is revealed. All the symbols used for the many gods converging to one are derived from the micro/macrocosmic symbolism as also are the eight persons and the divinities to whom they appeal.¹

The definition of Brahman which arises in Chapter IV is to be found entirely in the microcosm. It is derived from the inadequate definitions offered by Janaka to Yājñavalkya, by corollary to their inadequacy. IV:2f discusses the state of the Self after death. IV:2:2 identifies the Self with Indra to be found in the right eye. The Self turns inward for its sustenance, for the subtle body obtains only inadequate support on the physical plane.

¹cf. ante, p. 6.

Chapter IV:3 contains the micro/macrocosmic symbolism in the discussion of the light of man, in the discussion of sleep (IV:3:7); in the reference to the lonely swan, the Spirit of the Universe (IV:3:11); through the fatigue theory of sleep (IV:3:19); and finally in the recognition of the one without duality in IV:3:32. A Cathecism of Bliss is found in IV:3:33 and also in Tait. II:8, which traces bliss in terms of the same symbolism.

Chapter IV continues to discuss death in terms of reabsorption of the breaths and the senses into the one. The Self drawing together abandons the material form to another form sloughing the mortal body as a snake skin (IV:4:6). Without attachment the Self is free and recognizing its identity with Brahman (IV:4:13) it goes to Brahman. Ignorance and wrong knowledge, avidyā, on the other hand lead to worlds of darkness. The recognition must be the absence of diversity (IV:4:19) and admission that the Self, which is to be found in the space in the heart, is the Lord of all. (IV:4:22.)

Chapter IV, Brāhmaṇa 5 and Chapter II contain the same essence, leading to the final statement that duality is necessary in order to experience the objects of sense perception; in non-duality there can be no such perception. V:5:1 refers to creation from water. V:5:2 identifies the person in the sun and in the right eye as one and the same, and pursues the identity of Brahman in terms of the macrocosm. V:5:12 points out the mutual dependance of life and matter and relates the life breath, prāṇa, to the Vedas and prayers. Turiya is mentioned in V:14:3 in relation to the gross and subtle worlds but there is no elaboration of the four states of consciousness.

The funeral oration contained in Īśa 15-18 and Bṛhadāraṇyaka V:15:1

is addressed to the macrocosmic and microcosmic concepts: to the Sun, to life, to breath, and to Agni, indicating that the substrate of understanding from which this Upaniṣad springs is similar to that of the Praśna Upaniṣad, in that the complete projection of consciousness and matter is not set down.

Chapter VI supports Prāṇa as the oldest and greatest primal force, as also does Chāndogya VI. Here breath demonstrates to the other senses that without it the body will die. In answer to the ignorance of Śvetaketu (VI:2f), his father Āruṇi explains the coming and going of man. The philosophical insertion into Vedic ritual is found at its height where Āruṇi expresses in the terminology of the rituals and sacrifices the mutual reabsorption of the microcosm into the macrocosm. Brāhmaṇa 3, shows a marked difference in style from the previous Brāhmaṇas of Chapter VI; there is much repetition and a verse like structure reappears, indicating that the lines are intended for ritual incantation. Although the ritual incantations contain the same micro/macrocosmic symbolism (VI:4:20) "I am the vital breath and you are speech", there is no philosophical attribution of any deeper meaning to these passages.

Śaṅkara points out that the use of words such as 'oldest' and 'greatest' (VI:3:2) indicate that only the knower of the vital force is entitled to this ceremony since these terms are characteristics of the vital force.¹ The paste used in the sacrifice is identified with the deity, Prāṇa: the cosmic vital force. (VI:3:2f).

¹ Mādhavānanda, op. cit., p. 923.

VI:3:12 contains a statement of the students to whom it is permitted to teach the esoteric learning, and the fourth Brāhmaṇa pursues the question in terms of a ritual for obtaining a suitable son to whom the learning may be passed on. The Upaniṣad concludes with a list of the traditional teachers through whom the learning has been passed down.

When this Upaniṣad is read with the terminology of microcosmic and macrocosmic symbolism in mind, much of what appears at first reading to be regression to the ritualism of the Vedas, is revealed as uncovering the philosophical significance within the ritual.

Chāndogya Upaniṣad

This Upaniṣad commences with the meditation on Aum. I:1:10 stresses the necessity of right knowledge to support the rituals, without meditative insight there is no value to be obtained from the sacrifice. The development of the meditation on Aum pursues the understanding of the symbolism required before the meditator can derive value. I:5 analyses the etymology of Udgītha in terms of the microcosm and the macrocosm. I:6 relates the macrocosm with the Vedas and with the colours. I:7 identifies the person in the sun and in the eye ; the one to obtain the desires of the gods, the other the desires of men. I:8-11 discusses the knowledge of the divinities to whom the chants are addressed and stresses the danger of failing to identify their significance in terms of the microcosm and the macrocosm.

Chapter II:2f discusses fivefold chants related to the phenomena of the macrocosm and the vital breaths of the microcosm. II:8f adds a further two chants with the sun representing the macrocosm and speech the microcosm. III:11:5f is an injunction as to the esoteric nature of the

material and the persons suited to learn it as found in Bṛhadāraṇyaka (VI:3:12). II:12:7, 8 point out the identity between the space within and without in terms of the micro/macrocosmic symbolism. III:13 has five doorkeepers related to the five breaths in a thorough development of the micro/macrocosmic symbolism. By controlling these outer entrances of the senses through meditation, the recognition of Brahman occurs accompanied by mystic visions of colour and sound. III:13:7-8 is the physiological proof of personhood. III:14:3, 4 defines the Self within the heart as being very small in size yet capable of absorbing the totality of the macrocosm. These verses are called the Śāṅḍilya vidyā as being the affirmation of the oneness of the Individual Soul and the Supreme Brahman.

For Śāṅḍilya 1. The Absolute is that from which things are born, to which they repair and by which they live, (cosmological proof of the Absolute). 2. Our next life depends on what we do in this life, (the doctrine of karma). 3. Ātman is both transcendent and immanent (positive description of Ātman). 4. The end of man is union with the Self. (Ultimate end of man). 1

In Chāndogya III:15, the symbols of the universe are used for worship. In III:16 the whole life is a symbolical sacrifice. III:18 refers to the four quarters of Brahman which are discussed in detail in the teaching of Satyakāma in Chapter IV. III:19 describes the cosmic egg and asserts that it is the ultimate destiny of man to re-enter Brahman.

Chapter IV : section 3, comprises Raikva's teaching on the mutual absorption of the microcosm and the macrocosm. IV:3:8 identifies the aspects of the macrocosm as air, fire, sun, moon, and water; and those of the microcosm as breath, speech, eye, ear, and mind. Recognition of

¹Radhakrishnan, op. cit., p. 392. (writers insertions in brackets)

the mutual absorption of these aspects is the understanding of the world.

Satyakāma Jābāla is instructed on the four quarters of Brahman by four instructors in IV:5f : the bull who instructs him on the compass points; the fire which instructs on the earth, atmosphere, sky, and ocean; the swan which instructs on the fire, the sun, the moon, and the lightning; and the diver bird which instructs on the breath, the eye, the ear, and the mind. Thus the four instructors express the four quarters in terms of the micro/macrocosmic symbolism.

IV:10f stresses that proper understanding of sacrificial fire brings one to true knowledge. IV:15 reiterates that recognition of the identity of the immortal and the Brahman in the right eye is the requirement for freedom from samsāra. V:1 parallels VI of the Bṛhadāraṇyaka which elevates Prāṇa to the prime force. V:2 adds renewed inner meaning to Vedic ritual. V:11f refers to an inadequate knowledge of the Self as being meditated upon only in its micro/macrocosmic aspects. V:19:2f stresses that the Self is the whole and indicates the essential correspondence between the microcosm and the macrocosm. Self must be recognized as the whole, not as sky, sun, air, space, earth in the macrocosm; nor as head, eye, breath, body, feet in the microcosm. The ritual sacrifice is transmuted to the sacrifice of the breath within, as being the satisfactory sacrifice to the Universal Self.

Chapter VI relates the instruction of Śvetaketu by his father Āruṇi, as found in Bṛhadāraṇyaka VI. One without a second created the world from whom emanated fire, water, and food: food being the basis of the five sheaths of man. The cosmos comes by emanation and goes by mutual absorption. Chāndogya Upanisad refers to three means of generating

living beings, Aitareya III:1:3 includes a fourth. The divinity in these living forms then develops name and form in the terms of macrocosmic symbolism followed in VI:5 by the transmutation into the microcosm. Section 4 develops the theory of forms and derives nāma from vac. This inverse reduction shows that the modifications are only arising from speech; the three forms are always at the root of all modifications.

The same conclusions derived from the microcosm and the macrocosm are arrived at in VI:8 which indicates that Being is the ultimate source of all the Universe. The acceptance that pure being is the source of food and hence of the microcosm brings recognition of identity with that pure being, which is stated in the formula "Tat tvam asi". VI:9f indicates that no knowledge of separate identity remains after the amalgamation in the One which follows as a result of this identification. VI:12, 13 states that the Supreme Being is subtle and cannot be identified; however, from it arises the totality of names and forms. All kinds of knowledge have an arche; the knowledge of the Self and all other kinds of knowledge are modifications of this knowledge. When Ātman is known, all things are known. The perception of pure being as stated in Bṛhadāraṇyaka IV:5 and 11 cannot be arrived at by sense perception but it is the knowledge of the Real which liberates from samsara.

In Chapter VII, Sanatkumāra teaches Nārada that to have intellectual knowledge does not mean one is a knower of the Self. He instructs Nārada in the progressive worship of Brahman. Nārada learned all sciences except that of the Ātman; all that he had learned so far was only a name. Meditation takes you to a terminus, the name being only a lower form of

reality; Brahman transcends the name. Prāṇa is the highest and to meditate upon it, is a suitable substitute for Brahman, for it is the highest of these particular meditations. Section 16 links faith and wisdom; from Ātman emerges both name and speech. Destruction of sin is the consequence of enlightenment. The involuntary spiral which he describes is a blend of the microcosmic and macrocosmic symbols concentrating inward to the life force and distilling from the attributes of the individual the primacy of Self.

TABLE IV

Name	Speech	Mind	Will	Thought
contemplation	understanding	strength	food	water
heat (fire)	ether (space)	memory	hope	life-breath ¹ (the real)
truth	understanding	thought	faith	steadfastness
activity	happiness	infinite/finite	Self sense	and Self
Primacy of Self				

In VII:23:26, the Sublime is described in the transcendental sphere as an intangible, limitless, infinite entity. The conclusion arrived at in VII:26:2, is that all manifestations are one and can be recognized in their unity by one who progresses in the worship of Brahman, into the inmost coil of the spiral of internal apprehension.

Chapter VIII defines the nature of the Self in terms of the metaphors of the city of Brahman and the space in the heart. The objective sphere has shifted totally to the subjective; here the city within is distinguished

¹ Understanding life-breath, one becomes an excellent speaker. The Instruction of Nārada: Chāndogya VII:1. This table is to be understood as an ascending spiral to the Primacy of Self.

from the city without and its limitless capacity is described. It stresses again that only knowledge of the Self can lead to freedom. VII:2 states that the Self has the mystic power to generate desires; that it is within the heart (VIII:3); and that it is the bridge to Brahman (VIII:4). VIII:5f refers to the disciplined life in which the conduct itself is sacrificial. It leads to the knowledge of Brahmā and at death the pursuer of this discipline goes to the sun.

In spite of the discernible trend away from Vedic myth apparent in these Upaniṣads, VIII:7f contains a transcendental myth relating to the recognition of the identity of the Self, where Virocana and Indra are instructed by Prajāpati. Only a portion of the truth is revealed at a time, sufficient to satisfy the demoniac nature but only enough to whet the appetite of the methodical seeker.¹ Ultimately the Self is revealed as identical with Brahman not as a bodily reflection, for the body is subject to defects; nor as a psychological embodiment in the dream, for it too is subject to pleasure and pain; nor yet in deep sleep, for having no experience of objects the subject itself is in doubt. The Self is bodiless; it enjoys the pleasures of the body only as a spectator. Chāndogya Upaniṣad concludes with references to the mutual absorption of the perfected Self and the macrocosm.

Aitareya Upaniṣad

The Aitareya Upaniṣad consists of three chapters of which the first describes the creation of Virāṭ, the gross cosmic world, by primeval Ātman with a demi-urge as intervention, (I:1:3). The creative tapas or yoga which liberates from literalism does not consist of effort but of omniscience; knowing the names of things, he creates whatever form he

¹Radhakrishnan, op. cit., p. 510.

pleases. From Virāṭ he created the gods, Agni etc., (I:1:4), then created man for them to inhabit. First he created and offered to the gods all other forms of life, (I:2:1), none of which met with their approval as places of residence and sources of food.¹ The philosopher of the Aitareya is expressing the view that as the cosmos comes so will it go; he is inserting the macrocosm into the microcosm at the time of creation so that man by reason may unravel the macrocosm through his experience of the microcosm.

The model for this chapter is the Mahābhūta ceremony, which seeks for the origin of things in the macrocosm: earth; Agni, fire; Vāyu, atmosphere; sky; and Sun are nurtured by Anna, food. In the microcosm: mouth; speech, vac; breath, prāṇa; sight and hearing etc., are nurtured by the common element food. The figure Prajāpati is the cause and source of both microcosm and macrocosm. Man is the highest product of creation; therefore, in order to study the creation one may study man. Prāṇa is isolated as the distinguishing element of man which externalizes itself in the universe as Vāyu. A correlation occurs here between the two groups of microcosm and macrocosm where many things are identified with prāṇa, thereby advancing from the physiological to the conscious Self.

Ātman itself is the five-fold origin, substituting for prāṇa, it is also the end of all things: the five-fold in one. Ātman itself is the substrate of

¹The Reality, that is the creator, preserver and destroyer of the Universe, and is transcendental, omniscient, omnipotent, and all-knowing, created in due order, this entire universe beginning with space, without the help of any substance other than Himself. (Śaṅkara refers to Aitareya I;) S. Gambhīrānanda, Eight Upanisads with Commentary of Śaṅkarācārya, Vol. 2, p. 45.

the five-fold; the analysis of the five-fold is found in the earlier portions of the Aitareya Āraṇyika. The Ātman is regarded as central and is rethought with the human person as the model.

Chapter II refers to the philosophy of the three births of the Self: the first at conception; the second at the birth of one's own son; and the third, the birth into a life after death. The model for the seekers of immortality is expressed by Vamādeva, one of the Rṣi mentioned in the Rg Veda.¹ Vamādeva's philosophy of the three worlds is also found in Bṛhadāraṇyaka, I:4:10, where he declares himself as having been Manu and the Sun in his previous births. He claims to have been concerned with the questions of rebirth while yet unborn in his Mother's womb; this aspect of the full cycle of human life is supplementary to the Kaṭha Upaniṣad's enquiry into life after death. Vamādeva's questions are asked prior to earthly life and Naciketas' after death.

Chapter III is a statement as to the identity of the cosmic and psychic as expressions of the principal of intelligence. It attributes rites found in the Rg Veda to the correct deity,² not to the external sense perceptions but to the Idandra, the Antaryāmin, the inner controller.

¹ Śaṅkara refers to II:1:5. "Transmigrating in this way, ever involved in the chain of birth and death through the manifestations of the three states, everyone remains merged in the ocean of this world." Gambhīrānanda, op. cit., Vol. 2, p. 62.

² Śaṅkara states: "It is the same entity that has become diversified under all the conditions and is known in every way and is thought of multifariously by all creatures as well as the logicians. 'Some call this very entity Fire, some call it Manu and some Prajāpati. Some call it Indra, while others call it Prāṇa (vital force), and still others the eternal Brahman.' Manu XII:123." Ibid., Vol. 2, p. 74.

Recognition of the right centre of worship brings release from samsara as stated in Chāndogya and Bṛhadāraṇyaka Upaniṣads. The goal of the Vedas was the maintenance of the cosmos through religion and the obtaining of prosperity, in itself a religious goal. This new approach to sacrificial ritual does not reject these goals but subordinates them to the prime goal of the Ātman.

Taittirīya Upaniṣad

In the Taittirīya Upaniṣad, the psychological Self is described as enveloped in the five sheaths of material and immaterial substance. This ascendancy within the individual from the phenomenal to the noumenal is called the "Beatific Calculus"¹ and represents a ladder of metaphysical existence from the great Self within the five sheaths, through the unmanifest to the spirit and on to Nothing, the final goal.² The monistic quality of all noumenal and phenomenal aspects is stressed in this Upaniṣad where the interrelations between subject and object³ are

¹Ranade refers to Augustine Confessions VII:23. op. cit., p.26.

²Śaṅkara refers to II:1, ". . . to one whom Brahman remains unattained owing to his ignorance, there may be a discovery of that very Brahman by realizing that omnipresent Brahman to be none other than one's own Self - a realization that comes through enlightenment consequent on the instructions of the Scriptures." Gambhīrānanda, op. cit., Vol.I, p.301.

³With reference to II:8:1-4 Śaṅkara says: " But when the division subject and object is eliminated by enlightenment, there is only the all pervading and intrinsic Bliss that is one without a second." Ibid., p.368.

defined as being ultimately unity.¹

The significance of combinations is laid out in Chapter I according to the following table which represents a catalogue of macrocosmic and microcosmic terminology.

TABLE V

	PRIOR	LATTER	JUNCTION	CONNECTION
1. World	earth	heaven	ether	air
2. Luminaries	fire	sun	water	lightning
3. Knowledge (fruitful nature)	teacher (acquire it)	pupil (learn it)	knowledge (teach it)	instruction (apply it)
4. Progeny	mother	father	progeny	procreation
5. Self	lower jaw	upper jaw	speech	tongue

Section 5 consists of ritual utterances expressed in similar terms.

TABLE VI

Fourfold Utterances : All Brahman			
<u>Bhūh</u>	<u>Bhuvah</u>	<u>Suvah</u>	<u>Mahah</u>
Fire	Air	Sun	Sun / Moon
the world	atmosphere	yonder world	food

In relation to these incantations it follows that contemplation converges on the microcosm entering into the Self within. The fivefold nature of the world(I:7) and the meditation on Aum(I:8) are expressed in similar terms.

¹ With reference to II:5:1 Śaṅkara states, " That non-dual Brahman, again, which is the farthest limit of all negation of duality, superimposed by ignorance, is the support of the blissful Self, for this Self culminates in unity." *Ibid.*, p. 339.

² Derived from Taittirīya I. ³ Derived from Tait. I:5, cf. Chāṅd. III:15:7.

TABLE VII

Five-fold Nature of the World 1						
Material Existence	Cosmic	Earth	Atmosphere	Heaven	main quarters	intermediate quarters
	Subtle	Fire	Air	Sun	Moon	stars
	Gross	Water	Plants	Trees	ether	body
Self	Cosmic	<u>Prāṇa</u>	<u>vyāṇa</u>	<u>apāṇa</u>	<u>udāṇa</u>	<u>samāṇa</u>
	Subtle	sight	hearing	mind	speech	touch
	Gross	skin	flesh	muscle	bone	marrow

Chapter II:1 expresses the course of evolution as commencing at the Supreme Self, progressing through the macrocosm and arriving again at the Self within the person. II:2 centres matter and life on the microcosmic symbols, food and breath, and progresses to the discussion of the five sheaths. The conclusion is drawn in II:6, that having created all, Brahman enters into his creation. This section of the Chapter II:1-7 is a profound philosophical discussion based on the five sheaths.

The Cathecism of Bliss which follows in sections 8, 9, relates bliss to the Vedic mythological manifestations of Brahman. In Chapter III Varuṇa teaches Bhṛgu the significance of the five sheaths and concludes, "He who is here in the person and he who is yonder in the Sun, he is one." 2

Īśa Upaniṣad

In the Īśa Upaniṣad it is clearly expressed that there are two kinds of knowledge(9-11). Agni is the symbolic terminus of all knowledge about the world. Here religious consideration of the mythic world and the science of the origin of the worlds are united. Both Īśa and Kaṭha

¹ Derived from Tait. I:7.

² Taittirīya III:10:4.

Upaniṣads concern themselves with Agnividya. Beyond the Agnividya is the Brahmavidya which comprehends both forms of knowledge. Agni is accepted as a symbol or guide until the final phase when it is rejected in favour of Brahmavidya. It is stressed that it is a delusion to confuse the highest of symbolic levels with the Real itself.¹ Agni leads forward but in the final analysis the face of truth is covered by the Sun. The prayer is addressed to the symbols in the attempt to transcend the symbolic to attain to reality itself. (Īśa 15.) The penultimate obscures the vision of the ultimate; it must disappear finally in order to see the truth.

Kena Upaniṣad

Parts I and II of the Kena Upaniṣad are a psycho-metaphysical discussion on the Nature of Brahman. Part III is a parable of the supremacy of Brahman over the forces of Nature. The agent behind the individual, by means of which all things act, must be identified as Brahman. I:4-9 specify that Brahman should not be identified with any of the popular gods, ". . . that, verily, know thou, is Brahman and not what (people) here adore."²

In Part III it is clear to the philosopher of the Kena that the Vedic gods are to be replaced by the One Supreme Brahman for they were incapable of identifying him until he was revealed by the grace of wisdom. Wisdom alone dispels the ignorance of Brahman to allow the dearest of

¹ Referring to Īśa 18, Śaṅkara says: ". . . when knowledge arises, karma vanishes, since in the person in whom knowledge exists, karma cannot remain." Gambhīrānanda, op. cit., Vol. 1, p. 31.

² Kena I:4-9.

all, tadvanam, to be meditated upon.¹ The purpose of a religious study is not necessarily a religious goal, but may be the acquisition of philosophical understanding. Kena II:3 indicates the paradox of an attempt to understand the unknowable.²

Kaṭha Upaniṣad

The Kaṭha Upaniṣad is possibly two Upaniṣads united by a later author.³ Adhyāya I affirms the unity of all life by using the symbolism of Vaiśvānara fire. The fire of sacrifice is the support of the macrocosm in the Universe and the microcosm in the secret place of the heart. (I:1:14.) These passages indicate the shift to meditation in place of the actual sacrifices (I:1:17, 18). Those who comprehend the true nature of sacrifice as Naciketas does are freed forever from samsara. (I:1:19). The choice of the good or the pleasant, (I:2), is attributed to right or wrong knowledge (I:2:4), and it is clear that the knowledge of the Self is not attainable through sense data since the Self is subtle. This knowledge is therefore only obtainable by intuition (I:2:8). This intuitive awareness may only be arrived at when an excellent pupil is led by a good teacher. Naciketas has rejected the fruits of ritual (I:2:11), and, having attained to the

¹ Kena IV:6.

² Referring to IV:5, Śaṅkara suggests, " The need for this teaching about Brahman through analogy is that It becomes more easily comprehensible to people of dull intellect when instruction is thus imparted. For the unconditioned Brahman, as such, cannot be comprehended by people of dull intellect. Gambhīrānanda, op. cit., Vol. I, p. 88.

³ The Kaṭha Upaniṣad also called the Kāthakopaniṣad is ascribed to the Taittirīya school of the Yajur Veda. The story of Naciketas is found in Taittirīya Brāhmaṇa III:1:8, R. V. X. 135, M. B. Anuśāsana Parva: 106. In its original form it may have constituted one Adhyāya only; its division into two Adhyāyas may show the effect of its gradual origin. I:3:16, 17 has all the structure of an original ending.

confrontation within the subtle¹ has abandoned joy and sorrow. The value of meditation on Aum, (I:2:15); the doctrine of grace, (I:2:23); the understanding of the two selves (I:3:1); and the crossing to the far shore of ignorance (I:3:2), are to be found reiterated in this Upaniṣad together with the analogy of the chariot (I:3:3).² The balance of the first Adhyāya penetrates within the five sheaths to arrive at the great Self, beyond that again to the unmanifest, to the spirit and to the final goal of nothing. Yoga is suggested as the means to restrain speech in mind; mind in understanding; understanding in the great Self, to arrive at the tranquil Self within (I:3:7).

The second Adhyāya of the Kaṭha Upaniṣad appears to address itself to a more mature understanding, in that it has a sophisticated precis of the essence of the Upaniṣads. The Self, it maintains, is to be found only with eyes turned inward (II:1:1), for indeed this (micro) verily is that (macro) :Etad vai tat. The Self perceives both dream and waking state (II:1:14), and recognizes the Self within which governs the life breath. It is the person within who is awake in those that sleep: it is the pure reality (I:1:12). Aditi, the fire sacrifice, and the Sun are all recognized as aspects of the One Supreme (II:1:7-9), for there is no

¹With reference to I:1:19 Śaṅkara points out, " Since one who has desisted from the impermanent ends and means that are comprised in the above mentioned rites becomes qualified for the knowledge of the Self." Gambhīrānanda, op. cit., Vol.1, p.119.

²Referring to I:3:3, Śaṅkara states, " For the sake of that one among these (two selves), which has through limiting adjuncts become the transmigrating soul and is fit for knowledge and ignorance whereby to attain either emancipation or the worldly state, a chariot is being imagined as a means to its reaching either." Ibid., Vol.1, p.160. See also Appendix I for diagrammatic representation of the Analogy.

duality (II:1:11), a statement which is reflected in the analogy of the rivers. The multiplicity of manifestations does not change that which is manifest (II:2:14). Fire, air, sun, there is but One among the many whose shining illuminates the world (II:2:15).¹

The tree of life, (II:3:1), the mirror, (II:3:5), and the person of the size of a thumb, (II:3:17) analogies are also contained in the Kaṭha Upaniṣad.

Praśna Upaniṣad

The Praśna Upaniṣad describes creation from Prajāpati in terms of matter and life, matter being both the formed and formless, and life being the Sun. The creation forms in pairs of opposites (I:4), as in the Bṛhadaranyaka Upaniṣad. The Vaiśvānara fire is described as the essence or raw material of all living things, the outer sheath (I:7). The sun is represented as the source of life (I:8), as in Maitrī VI:8. The relationship between life and matter is developed in this Upaniṣad only in the two outer sheaths of the microcosm and their relevant areas in the macrocosm. The powers supporting the created world are listed as half macrocosmic, half microcosmic, but the life breath, prāṇa, is regarded as the greatest of them,² showing the move towards the microcosmic

¹"... it is that Brahman Itself that is effulgent and shines variously. Through the various kinds of effulgence in the effects, it is known that the characteristic of luminosity is intrinsic to that Brahman. For that luminosity which does not exist naturally cannot impart it to others; for a pot etc., are not seen to illuminate others, whereas luminous things like the sun etc., are seen to do so." (II:2:15) Gambhīrānanda, op. cit., vol.1, p.207.

²"Inasmuch as the greatness of Prāṇa has been disclosed through his praise as the all-pervasive entity, by the organs such as Speech, Prāṇa is ascertained as the Lord of creation and the eater." II:13. Ibid., vol.2, p.436.

quest, (II:3). The spokes of the Wheel are here united in Prāṇa (II:6), and the origination of this life breath is attributed to the Ātman by activity of mind, (III). It is suggested that in the state of deep dreamless sleep one becomes one with the Supreme Self¹ (IV), yet this Upaniṣad does not contain a complete development of the states of consciousness nor of the five sheaths of the body of bliss. The benefit of meditation on Aum is attributed to recognition of higher and lower manifestations (V:2), where Aum represents the Sun in its lower manifestation of sound and the transcendent Brahman in its final silence. The insistence on non-duality² uses the same imagery as many other Upaniṣads, the flowing rivers uniting in one (VI:5); and the spokes of the wheel (VI:6). The true teacher who can lead man to this level of understanding ferries him to the other shore of ignorance. (VI:8.)

Muṇḍaka Upaniṣad

This Upaniṣad distinguishes between the two kinds of knowledge. It rejects the proceeds of sacrifice as leading to all attachment and deluding the understanding, (I:2:1f), and refers to creation as an emanation of the One (I:1:7), all in terms of macrocosmic symbolism. It stresses the value of learning from a true teacher (I:2:12), as do the Maitrī VI:28 and the

¹ "Is that activity performed by a deity identified with the effect (viz body or Prāṇa), or by someone identified with the senses (and mind)?" IV:1. Gambhīrānanda, *op. cit.*, vol 2, p.449.

"... the question being put by one who wants to know something special about the entity in which all the effects and causes get merged during sleep and cosmic dissolution." *Ibid.*, p. 451

² "... when the parts, viz Prāṇa and the rest that are the creation of ignorance, desire and action, are absorbed through knowledge." VI:5. *Ibid.*, p. 503.

Kaṭha Upaniṣad. The bow and arrow analogy is used here for the value of concentration to aim at the Self(II:2:3). Muṇḍaka recognizes both the higher and lower Brahman(II:2:9). It uses the imagery of the two birds also to be found in Śvetāśvatara Upaniṣad to describe it, and asserts the non-duality of the absolute in terms of all rivers running into one,(III:2:8).

Māṇḍūkya Upaniṣad

The Māṇḍūkya Upaniṣad is a compact statement of the relationship between the four states of consciousness and the meditation on Aum with their outcome in the knowledge of the Self and as such has been treated in subsequent chapters of this paper. It retains the link between the macrocosm and the microcosm in the form of the seven limbs and nineteen mouths. The four quarters which are also developed geographically in Chāndogya are here restricted to the four quarters of a coin, and thus related to the Aum.

1 "But Brahman, being the All, is not to be approached through spatial limitations. Should Brahman be circumscribed by space like any concrete object, It would also have a beginning and an end, It will be supported by something else, It will have parts, and It will be impermanent and a product. But Brahman cannot be so; therefore Its attainment, too, cannot be determined in terms of limitation of space. Besides, the knowers of Brahman accept only that liberation which consists in the removal of ignorance etc., and not that which is a product." III:2:6 Gambhīrānanda op. cit., vol 1, p. 166

2 " Aum is the beginning, middle and end of all; that is everything originates from Aum is sustained by it and ultimately merges in it. Māṇḍūkyaopaniṣad and Gaudapāda Kārikā. (Mysore 1955) p. 83. Having realized that condition (i. e. the knowledge of Supreme Reality) which is extremely difficult to be grasped, profound, birthless, always the same, all light, and free from multiplicity, we salute It as best we can." Kārikā IV:11, Ibid., p. 312.

Śvetāśvatara Upaniṣad

This Upaniṣad begins with the same symbol of the wheel to represent the single source of all. (I:4) It also shares the chariot(II:9), the birds(IV:5), and the mirror analogies(II:14), with several other Upaniṣads. It stresses the immanence of Brahman pointing out that the Impersonal and the Personal, Brahman and Īśvara, are not two different entities but the same entity in two different aspects, (Chapter III). IV:2 describes the amalgamation of the Vedic gods into the one Supreme and asserts that all things proceed from the one Imperishable Brahman (IV:9). VI:15 also refers to the one bird which is found in Maitrī and Chāndogya as a source of Revelation.

Kauṣītaki Brāhmaṇa Upaniṣad

The Kauṣītaki Brāhmaṇa Upaniṣad consists of mythological symbolism of the path to Brahman at the outset, followed by the suggestion that the Agnihotra macro-sacrifice be replaced by the micro-sacrifice of breath in speech, (II:5). Aum itself is referred to as the sacrifice(II:6). Indra representing the macrocosm is identified with the Prāṇa which represents the microcosm in life breath(III:2). This Upaniṣad admits that there are many manifestations of the one reality which are all part of the One as the spokes are part of the wheel(III:8). A catalogue of microcosmic and macrocosmic terms occurs in IV:2. Brahman is both all cosmic phenomena(IV:3-18) and also the Self within(IV:19-20)

Maitrī Upaniṣad

The Maitrī Upaniṣad is specific about the methodology of the microcosmic quest. VI:1 refers to the manifestations in the macrocosm

and the microcosm and demonstrates that the course of the inner Self is to be inferred from the course of the outer Self as well as the converse. The prayer to the Sun(IV:8), is qualified to reach to the macrocosm in the Sun and the pupil of the eye or breath in the microcosm. The sheaths are to be found in(VI:13) followed by a relationship between time and food due to its seasonal actions governed by the Sun which is both source of light and life.

VI:27 shows the sacrificial ritual modified into the philosophical ritual. Although ritual is replaced by meditation, the importance of the fire sacrifice is retained because of its significance which is explained in microcosmic and macrocosmic terms(VI:29-34). VI:35 expresses the macrocosm as a golden vessel or mask which covers the face of reality as in Iśa 15, 16.

Chapter VII contains a list of the Self in its many manifestations all of which are macrocosmic forms until VII:7 where the Self within the heart is expressed as one with all the other manifestations. Finally the result of meditation on Aum(VII:11) is the ability to recognize the Self within the fourth state of consciousness.

This survey reveals that the language which the Upaniṣads use to express the Absolute is largely couched in macro/microcosmic symbolism. It is in certain specific areas such as the meditation upon Aum, the convergence of multiple manifestations to unity, the states of consciousness, the sheaths of the Self, sacrifice and creation, that the symbolism predominates. When these topics are analysed they are found to be the main substance of the Upaniṣads.

CHAPTER III

THE MYTHIC RELATION BETWEEN THE MICROCOSM AND THE MACROCOSM AS FOUND IN CREATION AND SACRIFICE

In his quest for the meaning of Being, man is always aware that in spite of the vacillations of the phenomenal world something remains constant. It is the quest for this constant that the Upaniṣadic philosophers pursued in the cosmological field. The human mind expects of all things a beginning, an existence, and an end. Therefore, for that which he perceives to exist he postulates a beginning. The Upaniṣadic philosophers postulated two potentialities for this beginning - impersonal causes and personal causes. The whole subject of creation in the Upaniṣads requires a study on its own; it is sufficient here to relate it specifically to the macrocosmic concepts of the Upaniṣadic philosophy.

The impersonalistic theories of creation are closely paralleled by those of the pre-Socratic philosophers where various elements, ether, or abstract conceptions of Being or Non-Being or life force, are regarded as the first cause. The personalistic theories of creation vary from dualism, through emanation to Theism proper. Whether the cause be impersonal or personal there is no question in the Upaniṣads of a creation ex nihilo.

In the beginning this (Universe) was not either, as it were, non-existent: nor as it were, existent. In the beginning this Universe was, as it were, and was not, as it were. Then it was only that Mind. Wherefore it has been declared by the Rsi There was

then neither Non-entity (asat), nor Entity (sat), for mind was, as it were, neither Entity, nor Non Entity. ¹

All creation is the organization of undifferentiated Being into differentiated Being, never not Being or nothingness generating Being: order out of chaos but never order out of vacuum. The void of Epimenides may be compared to the Nāsadiya Sūkta in the Rg Veda, "At the beginning of all things there was neither Being nor not-Being but that which existed was only an ocean of Night."²

In the Chāndogya Upaniṣad it is specified that Being alone existed at the beginning of things. In the same Upaniṣad this Being, one without a second, is the origin of the trivṛit kārāṇa, the three-fold Prakṛti: fire, water and earth, which is the prototype of the Vedantic pāñçikārāṇa.

TABLE VIII

FIRE	AIR	WATER	EARTH	SPACE	<u>Pāñçākārāṇa</u>
RED		WHITE	BLACK		<u>Trivṛitkārāṇa</u> ³

In the extension from the microcosm to the macrocosm, Prāṇa, the life giving principle of man, came to be the life giving principle of the Universe. "Prāṇa begets the Universe, and issues forth from it as first-born."⁴ The term Prāṇa was extended from the life-force in the microcosm to the cosmic force Vāyu in the macrocosm. Deussen suggests that:

The motive of the conception that dominates all these passages may be described to be the recognition of the first principle of the universe as embodied in nature as a whole, but especially and most

¹ Satapatha Brāhmaṇa X:5:3:1. ² Nāsadiya Sūkta, Rg Veda X:129.

³ Chāndogya VI:4:1-7.

⁴ Atharva Veda V:11:4.

of all in the Soul (the universal and the individual soul). Therefore, the idea arose that the primeval being created the Universe, and then as the first born of creation entered into it. 1

The impersonalistic theories of creation were adapted by the Upaniṣadic philosophers to a scheme of personalization of the creative force in the Puruṣa. When creation is personified in the Praśna and Taittirīya Upaniṣads, the creator desirous of creating is able to create all the duality of the world. In Praśna I:4, this is a mythological duality located in the Universe in the moon and the sun. 2 The Taittirīya, however, gives a philosophical duality of true and false. The Bṛhadāraṇyaka Upaniṣad pursues the duality to male and female in the organic world but neglects by omission to describe the creation of inorganic matter.

In the Aitareya Upaniṣad once the material world has been created, an intermediary, the world person, is formed as the agent of creation of living beings. Ranade points out that :

The creation ... follows the structure in the microcosm of the intermediary Person, but always precedes it in the macrocosm of the Universe, eye before sight and before Sun. 3

Ṛg Veda X:90 as commented on in the Bhāgavata Purāṇa Skanda II:6:5, states, "Puruṣa is all This, - which is, which shall be, and which has been. By Him this Universe is enveloped, but He occupies but a span. As the sun, kindling his own sphere, kindles also that which is without it, so too

¹ Deussen, op. cit., p. 183.

² Praśna I:4.

Diagram of Duality:

MATTER	LIFE	PAIRS OF OPPOSITES
FORMED AND FORMLESS	SUN	

³ Ranade, op. cit., p. 96.

⁴ Maitrī VI:31, Praśna I:8.

Puruṣa, while kindling Virāj, kindles whatever is within and without
Him.¹

Aitareya Upaniṣad reports that the Ātman when confined as the Individual soul is subject to the states of consciousness. In spite of the confinement in these states, the Ātman does not find itself restricted by anything other than itself, for the Aitareya Upaniṣad asserts there is nothing other; that indeed a metaphysical identity exists between this Individual soul and the unconfined Universal Soul. This identity is also asserted by the Maitrī Upaniṣad:

The Self in its many manifestations in all macrocosmic forms together with the Self within the heart are one and the same with all other manifestations. 2

The theory of emanation is voiced in the Taittirīya Upaniṣad, where creation emanates (sambhūtiḥ) rather than is created; this emanation theory is synthesized with the theistic view in the Muṇḍaka Upaniṣad,³ where the emanation issues from the formless person.

The Śvetāśvatara Upaniṣad I:2 argues against all other creation theories. Rudra alone can be regarded as the creator of all that exists. He is the Supreme cause, the Lord of all souls, Aristotle's prime mover.⁴

¹ "What was the seed, the cause of the origin of Virāj, the first embodied being, viz the knowledge and resultant of work accumulated in past lives." Śaṅkara comments on I:2:4. Mādhavānanda, op. cit., p. 30.

² Maitrī VII:6:7.

³ "It is thoroughly established that the coming into effect can be predicated only of all positive entities that exist. The Prāṇa manifests all; the Puruṣa creates the conscious beings (the Jīvas) in their manifold form separately." Gauḍapāda Kārikā I:6:(6) op. cit., p. 37.

⁴ Śvetāśvatara I:4, "One source of all."

Ranade regards this as a truly philosophic theory of creation, in which all power is ultimately due to a personal Godhead.¹

The following excerpt places the problem of creation in its position in relation to both the macrocosm and the microcosm:

In the beginning Brahmā was This. He created Gods. Having created the Gods, He placed them in these worlds, namely Agni (fire) in the world, Vāyu (wind) in the atmosphere and Sūrya (sun) in the sky. And in the worlds which were yet higher, he placed the Gods who are still higher. Such are these visible worlds and Gods, - even such are those higher visible worlds in which were placed the higher Gods.

The Brahmā went to the higher sphere. Having gone to the higher sphere he thought thus, 'How can I now pervade all these worlds?' He then pervaded them with two things - with Nāma and Rūpa. That which has a name is Nāma. And that which has no name, - that which He knows by its Rūpa, that is its form, - that is form (Rūpa). This Universe is so much as is Nāma and Rūpa. These are the two great magnitudes (abhve) of Brahmā. He who knows these two great magnitudes of Brahmā becomes a great magnitude. These are the two great manifestations (Yakshe) of Brahmā. He who knows these two great manifestations of Brahmā becomes himself a great manifestation. Of these two, Rūpa is greater, for whatever is Nāma is also Rūpa. He who knows the greater of these two becomes greater than him than whom he wished to become greater. 2

The sage Āruṇi's instruction of his son demonstrated by analogy that the supreme principle transcends the sphere of 'names and forms', yet is all penetrating like the salt.³

It is in this understanding of names which allows for the empirical dealings of objects that the usage of the Udgītha can be understood. When the name is fully known the form is not required, and thus the sub-manifestations of Brahman represented by the aspects in Aum are

¹Ranade, op. cit., p.101.

²Śatapatha Brāhmaṇa XI:2:3:1.

³Chāndogya VI.

subsumed when the syllable itself is appreciated as a whole, for it is the nāma of which all rūpas are illusory manifestations. The creative tapas of Brahman, in Aitareya I:1:4 does not consist of effort but of omniscience, knowing the names of all things he creates whatever forms he pleases by knowing them.¹

The link between creation and sacrifice is found at the beginning of the Bṛhadāraṇyaka Upaniṣad in the Aśvamedha. In his commentary on this sacrifice Śaṅkara makes it clear that Prajāpati and Hiranyagarbha are synonymous.²

The question of the entry of the creator into his creation is thoroughly analysed by Śaṅkara but his philosophical conclusion on the problem of creation is to be found in his commentary on the Gaudapāda Kārikā:

"Those who think of the process of creation believe it to be the manifestation of the superhuman power of God..." . . . thus think those who reflect on (the process of) creation. But those who intently think of the Ultimate Reality find no interest in (the theory of) creation.³

Sacrifice

Eliade maintains that when man carries out sacrifices his actions intend to recreate the sacred in the world. The ritual actions of man are performed for the maintenance and support of time and the cosmos.⁴

¹ see page 23 above.

² Mādhavānanda, op. cit., p. 36. Śaṅkara refers to Bṛhad. I:2:7.

³ Māṇḍūkyaopaniṣad I:6:(7), op. cit., p. 39.

⁴ M. Eliade, Cosmos and History (New York, 1959) p. 78.

Prior to the development of the psychological quest in the Upaniṣads, the followers of the Vedic injunctions on sacrificial ritual understood the cosmos as a ceaseless ceremony of sacrifice, the divine Puruṣa itself being the sacrificial victim, yet being at one and the same time the cosmos for which it was to be sacrificed. Kātha Upaniṣad I:1:17 defines the purpose of the fire sacrifice as being to attain to heaven and to support the world in the form of Virāṭ, the cosmic person.

Zimmer states:

The supreme orthodox duty of man with respect to the gods has been to offer sacrifice. . . . The antaryāmin within, presides over and enacts the office of sacrifice and all other acts of the creature. Thus the unity is within both sacrifice and sacrificer : all phenomenal manifestations of the divine. 1

Śaṅkara in his commentaries on the Vedāntasūtra of Bādarāyana states that the assumption of several forms by the divine self in order to take part in many sacrifices at the same time is explained in Bṛhadāraṇyaka III:9:1-2 where Yājñavalkya is engaged in reducing the gods rather than multiplying them. Therefore he shows that the gods can assume many forms and enter into relationship with many sacrifices at the same time.

In the Agnihotra sacrificial imagery of Chāndogya V:18:2, the symbolism used can be traced directly to the interrelationship of macrocosm and microcosm. The embodied form of the Vaiśvānara Self has as its head the heavens, the sun as the eye, air as vital force, space as the middle part, water as the bladder, and earth as the two feet. Maitrī VI:34 pursues the imagery of the fire sacrifice, where the earth is the gārhapatya fire, the atmosphere is the dakṣiṇa fire and the sky the āhavanīya fire.

¹ Zimmer, op. cit., p. 411.

The section in Chāndogya is followed by a development of sacrifice in terms of breath, showing a trend toward the internalizing of sacrifice. The Maitrī reference is followed by a development of sacrifice within the mind in the form of meditation.

The Prāṇa of the second sheath has already been stressed as representing the life principle; it is also closely related to attention. The outward and visible sign of intense concentration being the holding of the breath, the Upaniṣadic philosophers interpreted this holding of the breath as a sacrifice of the prāṇa to the mind. An inner sacrifice is therefore taking the place of the external rituals of karma. Chāndogya I:3 relates the Sun to the breath and makes breath the sacrifice in speech, singing, concentration, and displays of strength. There is an essential correspondence to be seen in the Chāndogya between the sacrificial references to both microcosm and macrocosm.

The rejection of the fruits of ritual is to be found in the false doctrines corrected by Yājñavalkya in Bṛhadāraṇyaka III:1:3f. Chāndogya I:11 stresses that knowledge of the deity behind the sacrifice is essential if the ritual is to have any value and Īśa 12 defends sacrifice to the extent that the only works which do not cause attachment are those of sacrifice. In Kaṭha I:2:11, Naciketas has rejected the fruits of ritual in favour of the knowledge of the Self, attainable only through intuitive knowledge guided by a good teacher. The fire sacrifice which he is taught by Yama is the support of the Universe(macrocosm) and also the support of the secret place of the heart (microcosm)(I:1:14). This Upaniṣad reveals the trend to meditation in place of the actual fire sacrifice(I:1:17f)and expresses the final outcome of replacing the external ritual by inner contemplation:

The wise man should restrain speech in mind; the latter he should restrain in the understanding Self. The understanding he should restrain in the great Self. That he should restrain in the tranquil Self. 1

Understanding the true nature of sacrifice as Naciketas understands it (I:1:19), releases him from saṁsara.

Muṇḍaka I:2:12 rejects the proceeds of sacrifice on the grounds that attachment deludes the understanding into a failure to escape saṁsara. Whereas Kauṣītaki offers breath sacrificed in speech to replace the Agnihotra(II:5,6) and regards Aum as the sacrifice, Muṇḍaka I:2:3 lays stress on the daily practice of the Agnihotra sacrifice. Paradoxically the same Upaniṣad warns about the fragility of the eighteen constituents of sacrifice(I:2:7) and recommends the rejection of the world to be won by works in favour of learning from a true teacher. Śaṅkara's commentary on Muṇḍaka I:1:5 states :

Unlike what happens with regard to the subject matter of injunctions, where there are to be found certain acts, like the Agnihotra (sacrifice) to be performed subject to the understanding of the text through a combination of numerous accessories, to wit, the agent etc., : there does not remain anything to be performed here within the domain of the higher knowledge; but all actions cease simultaneously with the comprehension of the meaning of the sentences, inasmuch as nothing remains to be done apart from continuance in the mere knowledge revealed by the worlds. Therefore, the higher knowledge (vidyā) is being specified here by referring to the Immutable, possessed of attributes stated in I:1:6 et seq., the wise realize . . . that which cannot be perceived. 2

The ritual of the Vedas accompanied by the repetition of accurate prayer formulas gave place in the Upaniṣads to philosophical reflection. The formulas themselves were plumbed to find the essence from which they derived their power. Therefore, the earlier Upaniṣads, although

¹Kaṭha I:3:13.

²Gambhīrānanda, op. cit., vol.2, p.88.

concluding in their later phrases that sacrifices are like leaky boats to those who rely exclusively upon them, commence with an analysis of Puruṣa in terms of the macrocosm. In an effort to derive meaning from the actions recommended in the performance of ritual, thought and reason are applied to the cosmic sacrifice as found in the Bṛhadāraṇyaka Upaniṣad. Jaivali states that the Universe exhibits at every stage the principle of sacrifice; however, even in the earlier Upaniṣads such as the Chāndogya, it is clear that the external ceremonial and ritual is recognized as having little value unless the "inner sacrifice" accompanies it.

The point of conjunction of the derivation of the cosmos and the sacrifices in support of it, is to be found in this terminology where the so called creation stories are expressed in terms of cosmic sacrifice. There is no enquiry implied in the scientific manner about either the universe or man. The Upaniṣadic philosophers are attempting through this mythological expression to trace the lines of development whereby the cosmos came into being by emergence from the One. Their process of convergence through the macrocosm and microcosm indicates that they had previously concluded that the coming and going of the cosmos could both be traced to the same Ultimate Unity, that the cosmos would in fact go by retraction into Unity as it had come by emanation from Unity.

CHAPTER IV

MICROCOSMIC TERMINOLOGY : THE COMPOSITION OF MAN : IN THE FIVE SHEATHS

The full analysis of the pañcakośas is to be found in Taittirīya II:5:1f, Maitrī VI:10f, and Māṇḍūkya 7f. Since the five sheaths are not to be found developed extensively in the earlier Upaniṣads it is significant to note that Aditi is referred to in the Vedas as the guide who leads men through the outer sheaths to Bliss by means of the discipline of suvrata.¹

Pandit suggests that:

In the system of cosmology of the Rishis The entire creation is conceived in five rising tiers, viz, earth, sky, heaven, Mahas, the world of light, and then the upper half, parardha; (sat, cit, ānandā) and Man, the epitome of this creation, contains in himself, subjectively, the different principles governing these five different orders of the creation and lives simultaneously on these five levels of his being. . . . physical, vital, mental, super-mental and still higher planes These are varied formations of the one manifested consciousness.²

Ranade suggests that in their attempt to trace the meaning of being within the inner recesses of the mind of man, the Upaniṣadic philosophers made the earliest recorded comprehensive study of psychology, and Chakravarti³ supports the 'scientific method' of the

¹"To the Vedic mystics, the suvrata, happy auspicious work, in the case of man is the sacrifice . . . while in the case of the gods, . . . it is a happy discharge of the functions with which they are entrusted in the cosmic manifestation. " Shukla Yajur Veda, 21.6.
Pandit, op. cit., p.13.

²Pandit, Ibid., p.10.

³Chakravarti, op. cit., p.252.

Upaniṣadic philosophers: he finds confirmation of the Ultimate Reality in terms of modern Science by tracing the multiplicity of material manifestations to the single basic principle of the electron and the ultimate dissipation of the electron in the wave theory of energy. Thereby he maintains science has broken the boundary between mind and matter. In spite of these views, what seems to be a scientific analysis of the psychology of man is in fact a mythical conception of the psyche. That the order of the evolution of plants and animals from an aquatic habitat should have been correctly stated in the first chapter of Genesis does not constitute evidence that its authors were drawing scientific conclusions about the origin of species. The starting point of the psychologists and the Upaniṣadic philosophers are diametrically opposed to one another.

Pandit further states that:

The Rishis perceived seven fundamental principles of existence in the Creation. In their conception the creative Reality formulated itself in seven tiers from the highest to the lowest rung, - and each level or plane of creation was governed by its own principle of being. ... Sat, Being; Cit, consciousness; Ānandā, delight; Vijñāna, Truth-knowledge; Manas, Mind; Prāṇa, Life; and Annam, matter. ¹

It is clear therefore that the doctrine of the five sheaths enclosing the puruṣa within man, although developed as a philosophical approach to reality, is not a concept originated by the Upaniṣadic philosophers.

The concept of Brahman in relation to creation completes full circle when it arises from the Universal Brahman and arrives at Man within whose five concentric sheaths Brahman again is found.

¹ Pandit, op. cit., p.101.

From this Self, verily, space arose; from space, wind; from wind, fire; from fire, water; from water, the earth; from the earth, herbs; from herbs, food; from food, man.¹

Considered biologically the outer sheath of man is a mass of intricate molecules derived from the food on which the body has fed. "This, verily, is the person that consists of the essence of food," continues Taittirīya II:1:1, in support of this view. However, synthesis of the many verses referring to food arrives at the information that this food is the world of delusion (Maitrī VI:10); that life consists of food (Maitrī VI:11); that time is related to food by its seasonal activities governed by the sun (Maitrī VI:14, 15); that it is the offering made in the sacrifice of breath (Maitrī VI:37); that it is the Lord of Creation (Praśna I:14); and that it is the first born of all things² (Taittirīya II:2:1).

By corollary to this morphology of man, the actions and life processes of this body are the physiology or function of the living being. The following passage links these two together: "Life, verily is the essence of food, mind of life, understanding of mind, (spiritual) bliss of understanding."³ Prāṇa is the life force which instills life into the material body. In Kena Upaniṣad, prāṇa is equated with life and in Kauṣītakī it is the sacrifice offered in speech. In the Praśna Upaniṣad,

¹Taittirīya II:1:1, also Maitrī VI:12, and Mundaka I:1:8.

² A later conclusion which followed on the basing of the structure of man in food was the conclusion that the quality of the food influenced the quality of the mind. Upon this conclusion many dietary stipulations came to be based.

³Maitrī VI:13.

the sun has become the source of life as in Maitrī Upaniṣad, and the relationship between life and matter is developed in this Upaniṣad only in the two outer sheaths of the microcosm and their corresponding areas in the macrocosm. The powers supporting the created world are listed as half macrocosmic, half microcosmic, but the life breath, prāṇa, is regarded as the greatest of them; indicating that the trend is toward concentration on the microcosm rather than the macrocosm. The spokes of the wheel are here united in prāṇa and the origination of this life breath is attributed to the Ātman by activity of mind.

The funeral oration contained in Īśa 15-18 and Bṛhadāraṇyaka V:15:1 is addressed to the macrocosmic and microcosmic concepts: to the Sun, to life, to breath, and to Agni, indicating that the substrate of understanding from which this Upaniṣad springs is similar to that of the Praśna Upaniṣad in that the complete projection of consciousness and matter is not set down. In the Kaṭha Upaniṣad the Self recognizes the Self within, which governs the life breath: prāṇa.

In seeking for a concept to apply to the injection of life into a non-living source, the Upaniṣadic philosophers drew on their knowledge of their personal laboratory, without breath man was lifeless. Prāṇa originally signifying breath came to be regarded as the life giving principle without which something had no life. By extension from the microcosm to the macrocosm this life giving principle of man came to be the life giving principle of the Universe. The term Prāṇa was therefore extended from the life-force in the microcosm to the cosmic force Vāyu in the macrocosm. Raikva, one of the philosophers of the Chāndogya Upaniṣad, attempts to bring out the essential correspondence between the macrocosm

and the microcosm along these lines.¹ Chāndogya IV:3:1 describes air as the absorbent of the macrocosm and IV:3:3 describes breath as the absorbent of the microcosm. Vāyu therefore, is the absorbent of the macrocosm and Prāṇa that of the microcosm. IV:3:6,7,8 express the ultimate unity of both macrocosm and microcosm; expressing it in terms of a throw of dice where the five aspects of the macrocosm and the five of the microcosm together make the highest throw. These ten together are the essence of all things created and creator.

Chāndogya VI:5 makes a circular relationship between food, breath, mind etc., and VI:8 states, "Being is at the ultimate source of all the Universe." The mental has its roots in the physical and it is suggested that understanding pure being as the source of food, the recognition of being at one with it comes so that "That thou Art"(VI:8:7) has direct meaning.

Prāṇa adopts a superior position in the psychosomatic self for it exceeds the sense system in importance to the human self. Its importance is stressed in many Upaniṣads where it is identified with life. In the Kausītakī Upaniṣad III:2 it is recognized as being synonymous with the principle of consciousness, for life and consciousness are interdependent. The same Upaniṣad identifies Prāṇa with Ātman. Ranade states:

Prāṇa is life from the biological point of view, consciousness from the psychological point of view and Ātman from the metaphysical point of view. This is verily a philosophical apotheosis of Prāṇa. 2

¹ see above page 19.

²Ranade, op. cit., p.92.

The man which Brahman has created must be taught to derive strength from food. Aitareya I:2:4, shows the inter-relationship between man and the cosmic forces in nature. The source of his life is to be found in Prāṇa, the vital force. Into this man Brahman enters by means of the sagittal suture of the skull I:3:12, selecting this entrance since all other body orifices are functional for the body and being servile are therefore an unsuitable entrance for Brahman. Entering in He brings with Him waking, dream and sleep: three of the states of consciousness.

Each organ of the created being is explained in the Aitareya Upaniṣad as having three aspects : the gross, the subtle and the cosmic. The aggregate of the organs of the body serves a whole; that whole is the Ātman which entered through the sagittal suture into the three abodes (Upadhis) which conform to the same three aspects: gross, waking; subtle, dream; and deep sleep, cosmic.

TABLE IX

<u>Gross Aspect:</u> visible	<u>Subtle Aspect:</u> organ of perception	<u>Cosmic Aspect:</u> conscious element animating organ
Mouth	organ of speech : <u>vac</u>	deity of speech: <u>Agni</u>
nostril	organ of breath : <u>prāṇa</u>	deity of breath: <u>Vāyu</u>
right eye	Mind	space of the heart
<u>Three</u> <u>Upadhis:</u> Awake	Dream	Deep Sleep 1

1

Aitareya I:2:4. These references to the relationship between the five sheathed jīva and the four states of consciousness are indicated by the structure of the chart in Appendix II.

Manas according to Māndūkya III has a consciousness which is outward turned. It is the objective awareness and controlling factor of the living being, a superficial responsive power which receives the external stimuli of the gross world.

Buddhi or intellect which lies within the objective mind, uses as data the material conveyed to it from the manas to arrive at concepts and ideas bordering upon the truly subjective state of Ānandā. This is a step beyond the intellect which lies hidden as the obverse of a coin is hidden and cannot be seen concurrently with the face. What lies behind the mind is more than mind and is more than the sum of all the minds of men. In the Amṛtabindu Upaniṣad the analogy of a clay pitcher is used to symbolize the outer sheaths embracing the fifth sheath. If the jar is broken, that which it contains is not destroyed, nor has the substance of the clay been lost. The pitcher can be replaced around the content as often as a vessel goes to the well and is refilled.

What then is in the very inmost sheath of man; what does the step beyond the intellect involve? Taittirīya II:5:1 states, "Verily different from and within that which consists of understanding is the Self consisting of Bliss." If Milton's concept of non omnia moriar,¹ were true, what part if any of the being Man would be the living remnant? Can a mind without a source in flesh be visualized? If it were so then mind could survive when flesh is dead. If it is not so then what if anything, survives when flesh is dead?

¹Milton is concerned in Paradise Lost as to whether the mind or intellect is also deprived of its vitality at the time when the vital spark departs from the flesh. Paradise Lost, Book X, line 782f.

"Then Prajāpati said to him: 'O Maghavan, mortal indeed is this body; it is taken over by death. But it is the basis of that deathless, bodiless Self.' "¹ Kaṭha Upaniṣad² states the question of what survives after death very clearly and the answer to this question has been interpreted from the Upaniṣads in different ways according to the doctrines later expounded from the Upaniṣads. The views on death expressed in the Upaniṣads are derived from earlier expressions in the Rg Veda where the idea of transmigration is first to be found. Here too are found the references from which the concepts of the interrelationship of the microcosm and macrocosm are derived. In Rg Veda X:16, 3, the eye is said to return to the Sun at death, the microcosm to the macrocosm.

The Śatapatha Brāhmaṇa combines a knowledge of the distinction between the physical and psychical remnant with an inversion of the microcosm into the macrocosm:

Do not, Agni, burn up or consume him (who is dead). Do not, Agni dissolve his skin or body. When you have matured him, O Agni, then send him to the Fathers. When he shall get that Vitality (life) again, he will be in blessedness. Let his eye go to the sun, and his breath to the wind. Let him go to the sky, or to the earth, or to the water, whatever suits you. But as for his Unborn Part (soul), kindle it with thy heat and convey it to the world of the righteous. (the soul is unborn, everlasting and immortal.) ³

¹ Chāndogya VIII:12:1.

² The instruction of Naciketas by Yama, Kaṭha I:20-24 also the instruction of Śvetaketu by Aruṇi, Chāndogya V:3:1-4.

³ Śatapatha Brāhmaṇa X. 5. 4. 15.

The question of the relationship between the soul and body is discussed in the Kaṭha Upaniṣad¹ which states that the knowledge of the Self is not attainable by sense data because it is subtle. It is attainable only by intuition or intuitive awareness. It suggests that the only means to this form of awareness is to be led by a good teacher such as Yama and then only the best of pupils, Naciketas, comes to this knowledge. Having attained to knowledge within the subtle, Naciketas has left behind both joy and sorrow, the material things.² The mastery of these external senses by the soul is described in Kausītakī IV:20; it does not limit the Soul to the nervous system but regards it as immanent in the whole body.

The soul is judged to have varying magnitude from that of a grain of barley,³ through that of the person of the size of a thumb, to the size of a span. Maitrī Upaniṣad suggests that this span is specific and measures the skull from forehead to chin. The location of the receptive senses and the region of the brain are all to be held in this span which indeed encompasses the capacity of man to respond to his environment and to conceptualize as a result of these experiences. According to Śaṅkara the Soul is all-pervading and therefore these restricted sizes attributed to the soul are far too limited for him to be in agreement with. Kausītakī Upaniṣad regards the soul as the plenitude of both the body and the Universe, and Muṇḍaka, Kaṭha and Maitrī consider it to be both eternal and all pervading. An attempt to reconcile both views is made in Chāndogya III:14:3 and Kaṭha I:2:20.

¹Kaṭha I:2:8.

²Kaṭha I:2:13.

³cf. Matthew 13:31, Luke 17:21.

All aspects of the soul are in a sense inversions of the macrocosm into the microcosm, where the quest for the meaning of being has turned ever inward to locate the ultimate within the intimate. When the ultimate is recognized as being both that which is within and that which is all pervading, the process reverses into an expansion of that within to include the macrocosm.

The Taittirīya Upaniṣad represents the most extensive development of the five sheaths. It commences by recognizing the multiple manifestations of the Supreme in the five levels of the cosmos and progresses to the five-fold nature of the individual being. Indicative of the maturity of its concepts is the section in II:8-9 where bliss is related to the Vedic mythological manifestations of Brahman. The final chapter is the instruction of Bhṛgu by Varuṇa on the doctrine of the five sheaths. The Upaniṣad ends with a confident assertion of the unity which eliminates both microcosm and macrocosm: "He who is here in the person and he who is yonder in the Sun, he is one." ¹

The psychological analysis of man pursues his mental processes in a linear examination of the development of intellectualization in the longitudinal plane from the birth of the infant to the maturity of intellectual capacity; whereas the analysis carried out by the Upaniṣadic philosophers considered intellectualization in a spherical analysis, by which they considered the motor process and concrete thinking with their external experiences as outer sheaths to be stripped from the inner capacities to arrive ultimately at the Reality within.

¹ Taittirīya III:10:4.

CHAPTER V

MICROCOSMIC TERMINOLOGY : THE STATES OF CONSCIOUSNESS

The analyses of the psychical states of consciousness can be traced in many of the Upaniṣads but its clearest exposition is to be found in the Māṇḍūkya Upaniṣad. The four states of consciousness are described as the waking state or Taijasa, the state of deep sleep, Prāñña, and the fourth state of 'super-consciousness' or pure self-consciousness, Ātman, the state of bliss also referred to as Turīya. These four states of consciousness are the central expression of the microcosm and for the purposes of this thesis they therefore constitute the juncture at which most explicit diagrammatic and verbal explanation is required.

Śaṅkara's commentary on the Māṇḍūkya Upaniṣad states that:

Brahman experiences or enjoys (enjoyment consisting in witnessing the various mental moods of happiness or sorrow) gross objects in the waking state by pervading all the human objectives through a diffusion of its rays (all individual souls are but reflections of Brahman on the intellect) of unchanging consciousness which embraces all that moves or does not move; which again after having drunk (during the dream state) all varieties of objects, (having merged all in the unrealized self) and produced by desire (as well as action and ignorance) and lighted up by the intellect (existing only subjectively in the form of mental moods or impressions of past experience) sleeps while enjoying bliss and making us enjoy through Māyā; and which is counted as the Fourth from the point of view of Māyā, and is supreme immortal and birthless. 1

¹Gambhīrānanda, op. cit., Commentator's Invocation for Māṇḍūkya Upaniṣad, p. 176.

Śaṅkara here makes clear the pervasive quality of the microcosmic view of the world which is expressed so intensively through the descriptions of the four states of consciousness.

Vaiśvānara, the waking state of consciousness, is common to all men. It is represented as having seven limbs and nineteen mouths which are to be found manifested equally in the physical universe and the human physique.

TABLE X

HUMAN PHYSIQUE		PHYSICAL UNIVERSE
1.	Head	Heaven
2.	Eye	Sun
3.	Breath	Wind
4.	Torso	Space
5.	Kidney	Water
6.	Feet	Earth
7.	Mouth	Sacrificial Fire* 1

The Nineteen mouths are the five jñanendriyā, organs of conation; five karmendriyā, organs of action; and the five vital airs, Prāṇa; together with the four constituents of the inner organ: manas, mind; ahaṅkāra, ego; buddhi, intellect or determinative faculty; and citta, mind stuff.

The microcosmic and macrocosmic aspects of this first state are the same entities but represented in a different mode of thought.

¹Seven Limbs, Chāndogya V:12:2, * Ahavanīya, sacrificial fire: Third fire of the Agnihotra sacrifice.

Bṛhadāraṇyaka IV:2:2 specifies that Virāṭ in the sun and Viśva in the right eye are identical. Śvetāśvatara VI:11 states, "there is one effulgent being hidden in all creatures." Vaiśvānara and Virāṭ in the gross cosmic world are the same as Viśva in the individual physical context. The waking state of consciousness is dependent on the senses: it is all pervading, experiencing external things. Its consciousness appears as though related to outer objects owing to ignorance. The right eye is the place of experience. The knowledge of the other states of consciousness is contingent upon the knowledge of the waking state.

Hiranyagarbha in the subtle cosmic world is conditioned by the cosmic mind and possesses the power to act. It corresponds to Taijasa or the soul in the subtle body. Taijasa however, is conditioned by the individual mind, for it recollects what the senses have observed. Its consciousness concentrates on internal things, for in the dream state it enjoys not concrete but subtle objects.¹ The mind conveys impressions into this state from the waking state without sense perception. There is only one mouth in the dream state which feeds upon stored up memories. The nineteen mouths of sense perception are no longer required.

Both Viśva and Taijasa consist of diversified knowledge. They are unaware of reality both in the presence and absence of perceptible gross objects. When the progression to Prājña occurs there is no dream, and therefore no false impressions of reality are transmitted. The two prior states can no longer be discerned, as the nickel is no longer discernible in the quarter yet still exists and as the unlit moon

¹Bṛhadāraṇyaka IV:3:9.

though unseen still remains.

The third state in the causal cosmic world is the unmanifested, Antaryāmin, which in dissolution draws all things into itself. In this state of Prājña or deep sleep, within the individual all distinctions are withdrawn and all things are undifferentiated. There is no desire, no dream experience; there is instead a mass of mere consciousness abounding in bliss and satisfied by joy. The conscious experiences of the mind which were subliminal to the waking and dream state can now solidify into a mass of consciousness in which discrimination is absent. The absence of external influences on the intuition allows for the fullness of joy but not for the total unity with bliss which is to be found only in the Fourth State of consciousness.

Māndūkya states the Prājña is the source of the phenomenal world capable of producing entities: sat, or non-entities: asat.¹ The power of origination belongs to all states, to the different modes of Viśva, Taijasa and Prājña. All positive entities before their manifestation had existence in the form of their cause Prāṇa, which is the unknown entity, the Brahman. Prāṇa which is the self in the causal state creates all objects.²

The rays of consciousness or modes of intelligence of Puruṣa in its creative capacity all possess characteristics of the Puruṣa in living creatures as the reflected rays contain the characteristics of the sun or the sparks contain those of the fire.

¹Māndūkya 6.

²Muṇḍaka I:1:7 and Bṛhadāraṇyaka II:1:20.

Realization that the Turiya is the Self leads to cessation of craving. "Tat tvam asi."¹ Thou is identical with that when both are bereft of conditioning factors. The non-perception of reality is the seed of the cognition of variables.

The definition of Turiya when it is collected from its many occurrences throughout the Upaniṣads comes as close as words are capable of approaching to a description of the Absolute. Turiya is neither conscious of external, nor internal worlds, nor indeed of both worlds. Nor is it a mass of consciousness, nor indeed simple consciousness, nor yet unconsciousness. It is unseen and not the object of any sense. It is beyond empirical dealings, beyond the grasp of the organs of action. It is without logical grounds of inference, unthinkable and indescribable. It is devoid of all external or internal mutations that phenomenal objects suffer such as birth. Its only valid proof is to be found in the single belief in Self in which all phenomena cease. It is unchanging, free from emotion, auspicious, absolutely pure, non-dual, free from all illusions of difference. It is supreme bliss and consciousness in essence.

The instrument of knowledge used to approach Turiya is a valid knowledge arising from negation. It separates consciousness from the internal world but has no other action on Turiya, for it is self-effulgent and does not require external illumination. Ultimate or final knowledge of this sort is self consuming otherwise as each stage of knowledge was attained a further knowledge would be required to eliminate it.²

¹Chāndogya VI:13-16.

² see Appendix III.

In the macrocosm the cosmic self passes through Virāt, Hiranyagarbha, Īśa and Brahman. The cosmic consciousness corresponds step by step with the individual consciousness. What can be understood in the individual can be understood in the world and vice versa.

Ranade points out that Leibnitz' theory of recapitulation is to be found in Chāndogya VIII:1:1-3:

Here we see the root of the theory that the individual is to be regarded as the world in miniature, and the world only the individual writ large, and that the individual object serves as a mirror in which the whole of reality is reflected, - a theory to which Leibnitz gives expression when he says: 'In the smallest particle of matter, there is a world of creatures, living beings, animals, entelechies, souls. Each portion of matter may be conceived as like . . . a pond full of fishes'.¹

The recapitulation theory reflects the same kind of thinking as is represented by man's use of the microcosm in order to arrive at conclusions concerning the macrocosm. According to the Recapitulation theory every organism in its progression from the single fertilized egg cell to the final totality of the mature animal retraces in its development the progress of living beings from the first formed individual cells to the complexity of man. The orbital structure of the single atom is also seen as a miniature pattern of the solar systems.

In his thinking concerning the cosmos man imposes the pattern of order which he is aware exists in the government of his own organism, upon the universe. The early philosophers applied the same pattern of order out of an awareness of the physical order of their own bodies - proving most conclusively that wisdom operating in right knowledge

¹ Ranade, op. cit., p. 141. Ranade quotes Leibnitz', Monadology, 66, 67.

can control not only the superficial and external conduct of man, but also his physiological functions. The cosmos is the order which is derived from chaos. According to Eliade it arises at any moment in time when organization which reflects an archetypal pattern is imposed on chaos.¹ When this mode of thinking is imposed upon the idea of creation, the establishing of cosmos becomes not a single act of Creation but an ongoing experience occurring whenever order arises out of chaos whether by the intervention of man or the Absolute. Eliade cites the following example:

In Vedic India the erection of an altar dedicated to Agni constituted taking possession of a territory. "One settles (avasyati) when he builds the garhapatya, and whoever are builders of fire-altars are 'settled' (avasitah)," says the Śatapatha Brāhmaṇa (VII, 1, 1, 1-4). But the erection of an altar dedicated to Agni is merely the microcosmic imitation of the Creation. Furthermore, any sacrifice is, in turn, the repetition of the act of Creation, as Śatapatha Brāhmaṇa XIV, 1, 2, 26, explicitly states.²

The primeval watery chaos which precedes the creation of the cosmos is paralleled by the watery origin in which all living things begin their development: a state without voluntary motion, seething without control it is comparable to the tamas nature of man. As energy is instilled into the system through the activity generated by the brooding power of rajas, the pattern of order emerges and the created struggles to attain to its originator by means of sattva.

¹ Eliade, op. cit., p. 10.

² Ibid.

The progress of the human individual is a reflection of this same cosmic pattern. Born with energy undirected and uncontrolled, man struggles to direct the energy to enable him to attain to the Supreme.

It is in the Muṇḍaka Upaniṣad that the philosophical approach to the macrocosm through the microcosm is crystallized. Here the four states of consciousness are brought into juxtaposition with the five sheaths of man.¹ Also this conjunction is to be found in Taittirīya II:2-5 and III:1-6, where Bṛhgu is taught by Varuṇa that the meaning of being is to be found through intuitive bliss not in the other sheaths. In the Muṇḍaka, the interpretation of the macrocosm is imposed upon the castes and āśramas of social existence. The sheaths come near to solving the problem of substance for the Upaniṣadic philosophers. Śaṅkara says² that the true self is to be found beyond all the five sheaths, beyond the physical, the vital principle, beyond both mind and intellect and even beyond the beatific consciousness, ānandā, itself.

The Muṇḍaka Upaniṣad contains the conclusion of the Upaniṣadic philosophers that the actions of ritual will not attain to Brahman:

" . . . that having surveyed the world won by works a true disciple turns to a teacher versed in the Vedas and absorbed in Brahman."³ The instruction of a true disciple is commenced from the illusory aspect of creation in terms of māyā which is related to the four states

¹ see Appendix IV.

² Gambhīrānanda, op. cit., p. 371f. Commentary on Taittirīya II:8:5f.

³ Muṇḍaka I:2:12.

of consciousness through the Puruṣa in the modifications of Virāṭ and Hiraṇyagarbha.

With reference to Muṇḍaka II:1:4, Śaṅkara states:

. . . for the entire world is a modification of the mind in as much as it is seen to merge in the mind during deep sleep, and as even in the waking state it emerges out of it to exist divergently, like sparks out of a fire. ¹

Śaṅkara uses the rope analogy in explanations of māyā, ² several times in his commentary on the Muṇḍaka Upaniṣad and is most explicit in the following statement:

All that is extended everywhere, in the shape of products, appears as different from Brahman and is possessed of name and form. All ideas of non-Brahman are but ignorance like the idea of the snake super-imposed on a rope. Brahman alone is the supreme truth. This universe is nothing but Brahman alone. ³

The perfection of the microcosm is described in Muṇḍaka III using the analogy of the two birds in the tree; the one is the individual soul, with its limited knowledge, as conditioned by the subtle body which holds in itself the tendencies and impressions created by ignorance, desire and action. It is the knower of the field, who clings to the tree of the subtle body that is its limiting adjunct. It enjoys by eating the fruit, consisting of happiness and misery brought about by action, which is full of tastes consisting of the experience of multifarious mental reactions and is due to lack of discrimination; the other, the

¹Gambhīrānanda, op. cit., p. 120.

²Nikhilānanda, op. cit., p. 38f. Commentary on I:6:(6) Gaudapāda Kārikā. See also Appendix V for diagrammatic representation.

³Gambhīrānanda, Ibid., p. 142.

universal soul, is omniscient having unlimited knowledge. It is by nature eternal, pure, wise and free. The totality of māyā is his limiting adjunct. He does not taste but by his presence is the eternal witness. He is director of both the enjoyer, īva, and the enjoyed, the tree. He observes without enjoying. These two cling to the same tree, the place of perception.¹ This tree is transitory, its existence tomorrow (śvaha) is unpredictable. It sprouts from the material cause, the unmanifested māyā, called the field.² It provides support for all the results of the karma of all beings.

The individual soul drowning in the water of the world moans. However, when he sees the Supramundane, beyond hunger, thirst, sorrow, delusion and death, the Lord of the whole Universe, he is liberated from grief and saved from drowning in his own desires. The illumined aspirant freed from the roots of both virtue and vice, which are the two kinds of action that constitute bondage, attains to absolute equality consisting in non-duality. The enlightened man knows nothing but the self within the body which is attained through truth, the Self in the cavity of the heart,³ which is sustained by the vital force which has entered into the body in the five forms. The conclusion of the Mundaka refers to the Doctrine of Election and declares that academic knowledge is incapable of arriving at this comprehension of

¹ aśvattha: the banyan, Gīta XV:1, Kaṭha II:3:1.

² Gīta XIII:1-3.

³ Muṇḍaka III:1:7.

Brahman.

The two forms of microcosmic terminology converge on the same Self. One approaches from the material through the mental to the transcendental; the other approaches psychologically through the states of consciousness. Although Varuṇa argues in Taittirīya III:6:1 that the ultimate reality is to be equated with Ānandā, about which Śaṅkara says:

Anybody . . . who realizes the Bliss that is Brahman by entering through this very process and through concentration alone as his aid - that man, too, in consequence of his knowledge becoming firmly rooted, gets similarly fixed in the Bliss that is the supreme Brahman; that is to say, he becomes Brahman Itself.¹

Śaṅkara also regards the Self as being even beyond the beatific consciousness, beyond both subject and object, within the Fourth State, Turīya:

The knower of Brahman, who has realised the highest truth, has entered into the Self by burning away the third state of latency; and hence he is not born again, since Turīya has no latency (of creation).²

Recognition of the identity of the Self lies in the intuitive awareness of non-duality which arises at the point of identification with the Absolute.

¹Gambhīrānanda, op. cit., Vol. 1, p.398.

²Ibid., Vol. 1. p.227.

CHAPTER VI
MEDITATION ON THE AUM :
IN TERMS OF MACROCOSM AND MICROCOSM

Meditation on the Aum is a technique designed to bind the microcosm and the macrocosm into one system at all levels from the Vaiśvānara upward. Ranade considers that once the Upaniṣadic philosophers had drawn their conclusions about the ultimate reality, the question of how to arrive at the subject of these decisions is the final aspect of their discussions.

Mysticism was the culmination of Upaniṣadic philosophy, as it is the culmination of all philosophies, and one who does not understand that the cosmology and the psychology, the metaphysics and the ethics of the Upaniṣads are merely a propaedeutic to their mystical doctrine can scarcely be said to have understood the spirit of Upaniṣadic philosophy. 1

Here he defines their methodology of approach to the Absolute through the macrocosm and the microcosm as a preliminary to the mystical approach. Referring to the means by which a man must, in the light of the Upaniṣads, govern his own life Ranade states:

Metaphysics, Morality and Mysticism are as inseparable from each other in the interest of the highest spiritual development of man as intellect will and emotion are for his highest psychological development. 2

¹Ranade, op. cit., p.65.

²Ibid., p.288.

In his view, therefore, for the man who seeks the highest spiritual development, a rigorous rejection of the objective world and concentration of the faculties upon the subjective search for the Absolute Reality is the stipulation of the Upaniṣads.

As a means to assist the processes of mystical approach through meditation, the syllable Aum is described as a means to realization in several Upaniṣads. It is, however, in the Māṇḍūkya Upaniṣad that this syllable is analysed etymologically to associate it with the states of consciousness and sheaths of the Body of Bliss, thereby bringing it into the micro/macrocosmic symbolism.

According to Zimmer writing on the Māṇḍūkya,¹ the Aum is the main link between the Upaniṣadic philosophers and classic Advaita Vedānta. The Aum represents the four aspects of the upadhīs, the silence representing Turiya. The following chart is a basis upon which the statements relating to Aum may be set out to demonstrate the relationship between microcosm and macrocosm and to show the non-duality of reality.

TABLE XI		All this is <u>Aum</u>	
The First Sphere: Phenomenal - represents the visible Universe	}	Both macrocosm and microcosm all beyond is also <u>Aum</u>	manifestations of time and change in a world of time. What has become what is becoming and will become.
The Second Sphere: Noumenal - represents the transcendent, the timeless		Imperishable being this Self at the heart is Brahman	
		All this is Brahman	NON-DUALITY

¹ Zimmer, op. cit., p. 372.

The essence of the phenomena of the macrocosm is that it is at unity with and identical to the essence of the microcosm: the Self at the heart. The mystery of the Universe according to Zimmer is that all forms of life, all matter in all modifications both gross and subtle beings approachable from within or without, are in fact Unity, one and the same Brahman.

Chāndogya Upaniṣad links Aum with the concept of nāma-rūpa:

All the illusory manifestations of the Self, such as the vital force, prāṇa, that are denoted by modifications of Aum do not exist apart from their names, in accordance with the Vedic text: 'All that is modification exists only in name having speech as its support'. 1

All this phenomenal world of Brahman is strung together by the thread of speech and by the strand of names; it is names which render empirical dealings possible for objects. "Aum ity etad akṣaram idaṁ sarvaṁ."²
The syllable Aum is all this.

To him who understands nāma rūpa when the name is fully known the form is not required, thus the submanifestations of Brahman represented by the aspects of Aum are subsumed when the syllable itself is appreciated, for it is the name of which all forms are illusory manifestations.

Ātman in the realm of sounds is the syllable Aum of which the four portions are regarded as synonymous with the four states of consciousness.

¹Chāndogya VI:1:4.

²Māṇḍūkya 1.

'A' is the primal sound; it is all encompassing arising from the back of the mouth; it is the common element of all sounds, standing first in the Sanskrit alphabet. A deaf child being taught to speak who cannot hear the sounds he makes commences with this sound and modifies it to all other sounds. The pre-eminence of the 'A' sound is still detectable in the adult speech of a person deaf from birth. This sound stands synonymous with the waking state or Vaiśvānara which is common to all men, as this sound is common to all sounds. Chāndogya V:18:2 also makes it synonymous with Virāt. The characteristic of this sound and this state is all pervasiveness; it is the primary manifestation.

The sound is indeed all speech. To know thus attains desirable things: becomes foremost among the great. 1

'U' the second sound of the Aum is an extract containing the qualities of both 'A' and 'M'. Commencing with the open mouth of 'A' it terminates at the closure of 'M'. Between the two is the growing form of 'U'. This is paralleled with the dream state Taijasa: the shining one. Dream indeed lies between the states of consciousness and deep sleep; this state has both the similarity of excellence and intermediacy. Knowledge of this increases the current of knowledge to become equal to all.

'M' transforms the vocal quality. It is as it were the measure of the sound with closed lips, sealing off all other letters, terminal in

1
Aitareya Āraṇyaka II:iii. 7. 13.

quality. It corresponds to the state of deep sleep, Prājña: the knower. The first two sounds and states merge in the third which has the quality of measuring and absorbs within itself the first two. To know this measures the Universe. It knows reality and becomes the place of absorption. The Self in its causal state is the place of absorption of the Universe, that which creates is also that which consumes.

Finally the Udgītha subsides into the silence which abides in the state of Turiya or Self-consciousness. This is an unutterable sound consisting of the awareness of silence which follows sound. It is a quieting down of manifestations, blissful, peaceful and non-dual. Turiya is beyond convention, beyond empirical relationships; it represents the limit of negation of the phenomenal world. To know thus enters the Self through his Self.

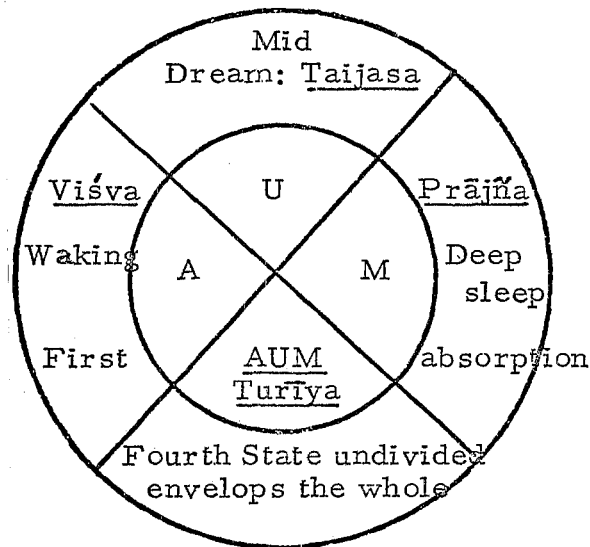
The Aum is fleeting and transient; all other sounds reflect parts of one another but the silence is absolutely non-dual. In it both names and nameables nāma-rūpa, disappear. Sound interrupts the silence only locally; elsewhere the silence is maintained transcendently throughout creation, manifestation and dissolution of the Universe. The sound manifests itself, grows, transforms in vocal quality, and subsides in silence; in this same way the four states are transformations of one another whether in the microcosm or the macrocosm. Gaudapāda in the Kārikā on the Māṇḍūkya Upaniṣad defines the Aum as being both Superior and Inferior Brahman. He describes it as amātraḥ: beyond measures, qualifying it as follows:-

TABLE XII

<u>Aum</u> is not		<u>Aum</u> is	
<u>apūrvah</u>	without preceding cause	<u>ādi</u>	beginning or origin
<u>anantarāh</u>	without inside	<u>madhya</u>	middle or continuation
<u>abāhyam</u>	without outside	<u>anta</u>	end or dissolution
<u>anaparah</u>	without effect	<u>sarvasya</u>	of all 1

Aum may be represented diagrammatically as the four quarters derived from Māṇḍūkya II. The catuśpat being the four quarters of a coin. The coin kārśāpāna is divisible into sixteen smaller units, four of which form a quarter, somewhat similar to the Spanish piece of eight. The smaller coins lose their individuality in the larger ones, as five nickels lose their identity in a quarter or four quarters in the dollar. Thus Viśva merges in Taijasa, Taijasa in Prāñña, and Prāñña in Turīya, the fourth being arrived at by the merging of all four Upadhīs into the Unity of Turīya.

TABLE XIII



1

Nikhilānanda, op. cit., Kārikā I.11.19f p. 75- p.83.

Progressively the meditation eliminates letter by letter the syllable, state by state the consciousness, and soul by soul the other kinds of soul, until in the silence that succeeds the syllable, in the fourth state of consciousness, the Ātman is arrived at neither by sensory, nor intellectual effort but by the intuition of the Self-conscious.

Just as the mystics of the Christian church have undergone many and varied mystical experiences so the mystics of the Upaniṣads describe forms, colours, sounds and lights as demonstrating the Absolute Reality to them. At the height of the mystical experience, however, all sensory experiences withdraw and by revelation through the doctrine of grace, the mystic identifies with the Ātman. As a result of his identification with Ātman, with all doubts solved he participates in the power of the Absolute; in a state of bliss he experiences the fulfillment of his quest. Taittirīya III:10:5 delineates the ultimate esoteric doctrine of the Upaniṣads. Having recognized the Self step by step through the sheaths of the soul until he arrives at identification with reality in the state of bliss, he recognizes himself as being both the substrate of being, the agent of being, as well as the totality of being.

Ranade expresses it as follows:

Metaphysically he was himself all matter and all spirit as well as the connecting link between them both, and epistemologically that he was himself the subject-world and the object-world as well as the entire subject-object relation. 1

In the terms used by the Gīta, the field, the knower and the knowledge become one and all distinctions disappear.

1

Ranade, op. cit., p. 352.

The understanding of the relationship between the microcosm and the macrocosm is therefore to be recognized as an integral part of the value to be deprived from the meditation on Aum.

CHAPTER VII
EXPRESSIONS OF THE MACROCOSM AND MICROCOSM
AS A MODE OF REVELATION

The macrocosmic terminology is found most clearly expressed in terms of Creation and Sacrifice as has been stated in Chapter III of this paper. However, the influence of the Upaniṣadic philosophers upon the mythological concepts of the earlier Vedas has superimposed the terminology of the microcosm upon the concepts of creation and sacrifice and modified them toward their internal approach. In the reinterpretation of sacrifice a movement away from the macrocosmic centre of sacrifice has occurred; thus Aum has been appropriated to replace the ritual, and the sacrifice of Prāṇa supercedes the fire sacrifice. Knowledge of the true centre of sacrifice eliminates the necessity for ritual and the symbols become the conceptual sacrifices within the right knowledge, vidyā.

The progress from the sacrifice and chanting of Rg Veda through the spiritualized invocations of the Sāma Veda has arrived at the de-emphasizing of the material practices of sacrifice and the focus on the meaning rather than the act, thereby accentuating the intimate nature of sacrifice.

The microcosmic terminology is developed extensively in the Pañcakośas, the states of consciousness, and the meditation on Aum. The totality of the psychological approach commences with the physiological aspects of the living body, considering primarily the

matter and its energetic forces in which the Reality of the Self is sheathed. Sustained and contained within the living material of the body are the psychological sheaths of the Self; the nervous system with its motor responses is the outward sign of the capacity to respond to external stimuli; within it the capacity for ideation lies. The intellect is still only a further sheath enclosing the ultimate reality of Self : the body of bliss. The self-consciousness, Turiya, which is within this body of bliss, Ānandā, is like the kernel within the integuments of a seed; it is the germ of all existence not bodied forth in the psychological nor physiological aspects of the body but immanent in all of them.

Having located the ultimate reality at the point of convergence of the microcosm and the macrocosm and recognizing it as incapable of description in words and therefore an unknowable transcendent being, the Upaniṣadic philosophers recognized that it must therefore be approached not as the subject of knowledge, nor as the subject of faith but as the subject of intuition reached from the innermost state of consciousness:

It is the Self that should be seen, heard of, reflected on and meditated upon. Bṛhadāraṇyaka II:4:5

These represent three states of religious development, the hearing of the Scriptures, reflection on their meaning and the practice of meditation. 1

This approach to the understanding of Reality is delineated as a ladder of spiritual experience in the Upaniṣads. At first Bṛhadāraṇyaka II:4:5, states the Self must be realized as though distinct from ourselves, and then

¹ Śatapañcāśatka of Mātrçeta (90). Radhakrishnan, op. cit., p.198.

that the Self must be identified as the 'I' which is within, (Bṛhadāraṇyaka IV:4:12.) Further Bṛhadāraṇyaka II:5:19 indicates that the Self which is identified as the 'I' within is then identified with the Absolute. This leads by deduction to the recognition in Bṛhadāraṇyaka I:4:10 and Chāndogya VI:8:7 that the 'I' within and the Absolute are one; that in fact "Brahman verily is all", (Chāndogya III:14:1.) This establishes the position from which Śaṅkara derives Absolute Monism.

Out of the Upaniṣadic recognition of the existence of the Self and its relationship to God arise the schools of philosophical thought insisting upon duality, in which the Self is distinct from the Absolute; the quasi-monistic in which the Self is a part of the Absolute and the Monistic where the Self and the Absolute are identical.

Each of the commentators who set out to establish his doctrines upon the basis of the Upaniṣads has found it necessary to force certain aspects of the writings to bring them to the support of his doctrine.¹ This is an error in judgment brought about by the belief that the poets, priests and philosophers upon whose words the Upaniṣads depend, were all of the same degree of philosophical sophistication or had experienced the same quality of revelation. To look for the same degree of understanding in every Upaniṣad is to demonstrate that the concept of Revelation has been misinterpreted. Had the Upaniṣads been a series of systematic documents, then there would be every reason to seek for a logical sequential development of certain aspects of philosophical

¹
Ranade, op. cit., p. 176

argument and the elimination by contradiction of factors not conducive to the overall direction of the system. However, the Upaniṣads themselves do not represent any system. As far as it is in the Upaniṣads to deliver a consistent picture it is to be seen that Brahman is identical with existence. It alone remains when macrocosm and microcosm converge and all else is stripped away. On the one hand ". . . this whole world is Brahman, from which he comes forth, without which he will be dissolved and in which he breathes,"¹ and on the other hand, ". . . the self is not this, not this."²

Brahman is always associated with the Universe, he is immanent. When he is described as transcendent, this mode of description never implies aloofness or exclusion. All things emanate from or are created by Brahman and having created it all, he enters into it in immanence. ". . . having created it, into it, indeed, he entered."³

Brahman is both efficient cause and material cause; as such he can render himself identifiable and an object for worship when he has entered into the Universe. The human viewpoint, in an attempt to comprehend the nature of Brahman as creator and dissolver of the Universe must approach from the language of reduction not the language of immanation. Revelation is the means by which God makes himself knowable to man. Man's part in Revelation is to set up conditions in which it is possible for the knowledge of Brahman to be approached.

¹Chāndogya III:14:1.

²Bṛhadaranyaka IV:2:4.

³Taittirīya II:6.

Revelation is not an afterthought, it is the end result of a progression which begins at Creation. Brahman sets out to establish the substrate in which the revelation may grow. Thus Creation and Revelation are two aspects of the same moment.

The expression of creation in the Rg Veda demonstrates the nature of the link between creation and revelation; for revelation is indeed at the heart of creation." There is nothing opposed to Brahman, no duality, nothing to be denied to defend Brahman. Differences stem only from the problems of language."¹

Brahman which is both Universe and yet also "neti neti" : both immanent and transcendent, cannot be sought by any means except the spiritual approach; not by academic thought but in the innermost recesses of the Self.

This definition of Revelation rejects the Medieval view of divine dictation, for this view negates the contribution that the great thinkers of the Upaniṣads have made to the guidance of mankind. By the definition of divine dictation, anyone's may be the hand which pens the words of the Almighty. The Upaniṣadic view of Revelation recognizes the contribution of the human element, rating the words of the philosophers as revealed because of their conscientious pursuit of the quest. Their single minded determination, was such that steeped in the thought of the Absolute they could not fail to overflow with concepts most relevant to the understanding of the meaning of Being. This indeed is the

¹Santiparva V:2:1

Upaniṣadic view of Revelation to be found in the Bṛhadāraṇyaka:

As from a lighted fire laid with damp fuel, various (clouds of) smoke issue forth, even so, my dear, the Rg Veda, the Yajur Veda, the Sāma Veda, Ātharvāṅgīrasa, history, ancient lore, sciences, Upaniṣads, verses, aphorisms, explanations and commentaries. From this, indeed, are all these breathed forth. 1

The philosophers are but vessels from which the Vedas are breathed forth.

Conclusion

The parallel quest through the macrocosm and the microcosm has been shown to be an interrelated experience. As the pattern of the terminology used becomes clear upon analysis it can be seen that this mode of thinking was already well established in the Vedas as stated in the Aitareya Aranyaka:

He who knows more and more clearly the Self obtains fuller being. The Self is more and more clear in man for he is most endowed with intelligence. 2

The Upaniṣadic philosophers were pursuing an already established mode of thought and unravelled the two skeins of macrocosmic and microcosmic thinking to demonstrate their essential unity.

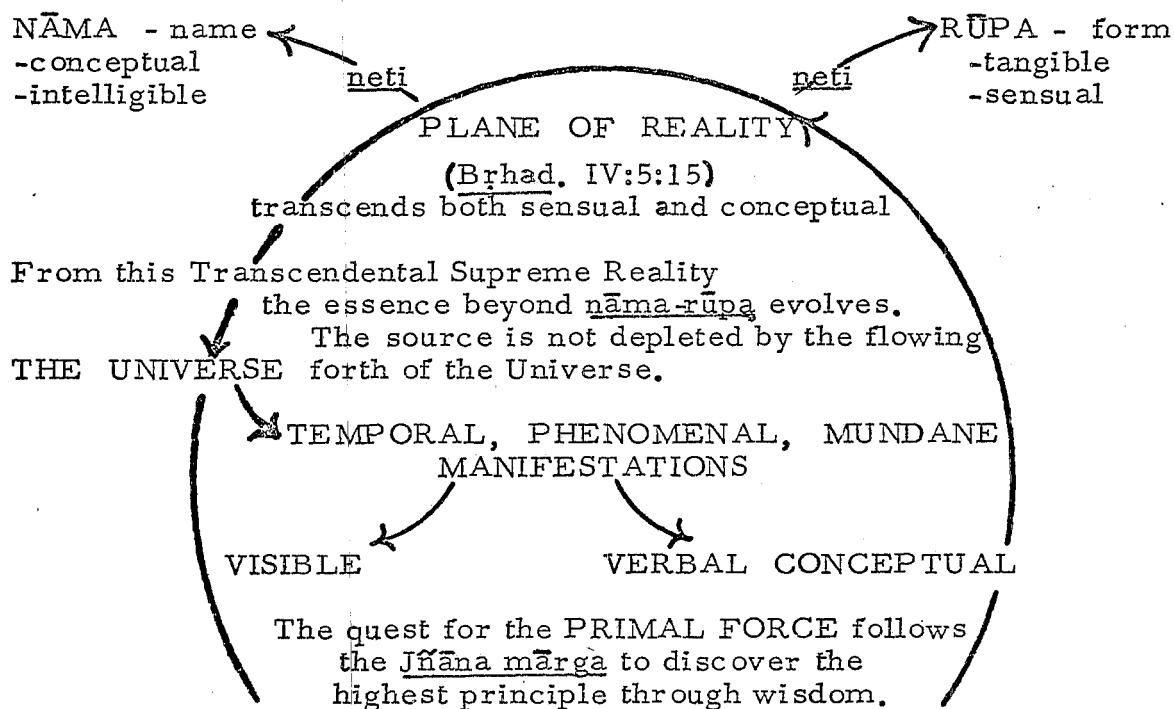
Each individual life form is but a temporary manifestation of the timeless essence. Because of a limited capacity to comprehend permanence, cosmic dynamism, and ultimate reality, man restricts the Absolute to the capacity of his objective and subjective experience. He attempts to define in terms relative to his sensual and intellectual capacities the essence of the incomprehensible, intangible,

¹Bṛhadāraṇyaka II:4:10.

²Aitareya Aranyaka II:1:3.

immeasurable Absolute. Hence man utilized his objective powers of description and thereby imposed the limitations of his own capacities upon Reality. The use of macrocosmic and microcosmic symbolism enabled the Upaniṣadic philosophers to approach more nearly to an understanding of the ineffable, but the mask of human thought and language remained between the Absolute and man. Like the mask of Dionysos, man's only experience of the god is the face which he has imposed upon Him through his own definitions of the actions and appearances of the god. Absolute union with the god eliminates the mask so that the seeker sees clearly within the same medium as the reality which he has sought. The recognition of the Absolute by intellect and sensory reception is therefore eliminated and name and form give place to recognition of the all pervading cosmic dynamism.

TABLE XIV : MACROCOSMOGONY



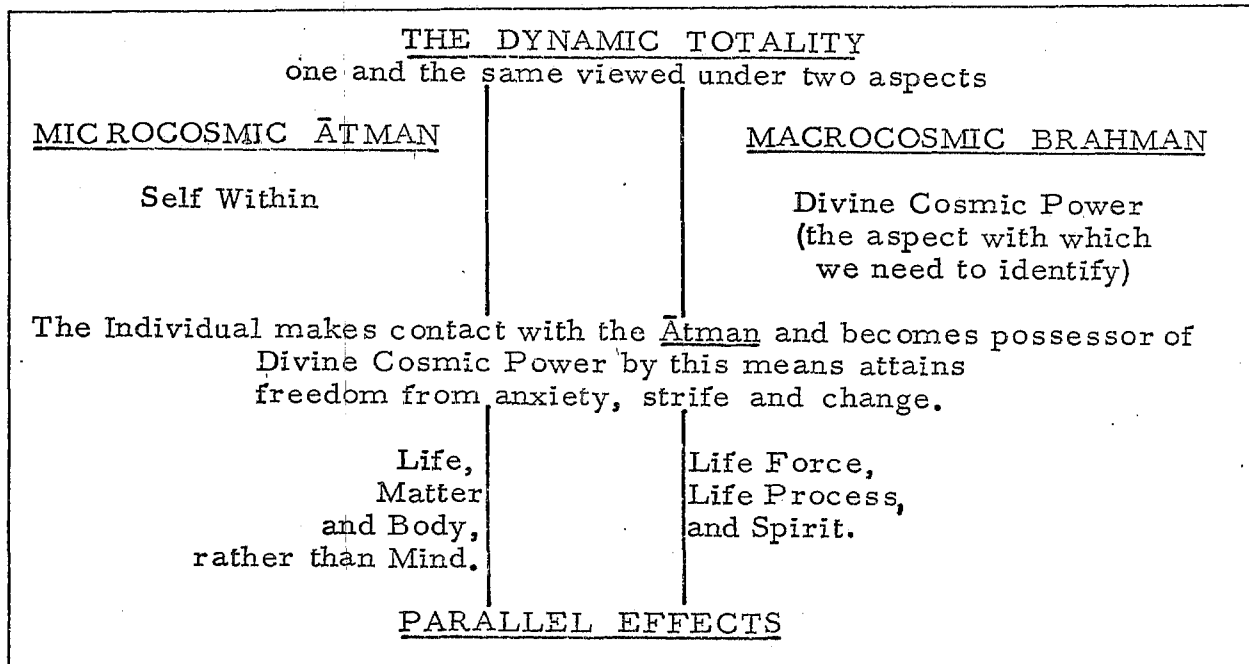
In the quest of the 'more beyond' (plus ultra), the difference between the philosopher and the theologian is the preconception of the theologian that that which lies beyond is God. Neither doubts that outside of the phenomenal manifestations there is more beyond. The Upaniṣadic philosophers, however, have united both that which lies beyond and the phenomenal manifestations which are apparent within one total sphere of unity where all that is within objective experience together with all subjective experience are manifestations of the one Absolute totality.

Transcendence of mind can be attained either by bhaktimārga: the whole-hearted dedication through devotion, or by introversion. Introversion is the inner path to the understanding of the dynamic animating life force which permanently pervades the whole of existence. The apparent reality of phenomenal existence is then recognized as a partial manifestation of the absolutely transcendent supreme, immanent being which can partake in all aspects of the cosmos: the microcosm of man himself, the phenomenal becoming of the world, the conceptualization of the macrocosm in the universe, and the Divine Himself.

The aim of the Upaniṣads to arrive at the concept of the one without form, progresses through the manifestations of the sun in the macrocosm as the primary source of light, the life breath in the microcosm as the primary source of life, and the ritual syllable Aum: "Verily by beholding, hearing, reflecting upon and by intimate knowledge (vijñāna) of the Self, all the visible tangible Universe becomes known."¹

¹ Bṛhadāraṇyaka II:4:5.

TABLE XV : MICROCOSMOGONY:



It has been shown that one of the conclusions of the Upaniṣads is that the macrocosm and microcosm are parallel aspects of the same experience. The language of their terminology was derived from the macrocosmic symbolism developed by the Vedas and the microcosmic symbolism which they have pursued through the psyche and expanded to supercede the macrocosm.

They view Sacrifice, Creation, and Revelation in both microcosmic and macrocosmic terms as emanations of the one Absolute, these being the ritualized, immanent and intellectual aspects of Brahman. Having recognized the ultimate source as Brahman, they conclude that the end of these three aspects when identified with their source is reabsorption into Brahman. Thus it is demonstrated that the relationship between the two aspects of the cosmos and the Absolute Reality is one of identity for they are found by the Upaniṣadic philosophers to be inseparable.

This elimination by retraction may be the terminus of the phenomenal world but its more punctual effect is the possibility of the same process occurring for each man in his own independent convergence upon Brahman:

The syllable Aum is the bow: one's self, indeed, is the arrow. Brahman is spoken of as the target of that. It is to be hit without making a mistake. Thus one becomes united with it as the arrow (becomes one with the target). 1

1
Mundaka II:2:4 also Appendix VI.

APPENDIX I

THE CHARIOT METAPHOR

Kaṭha Upaniṣad I:3:3

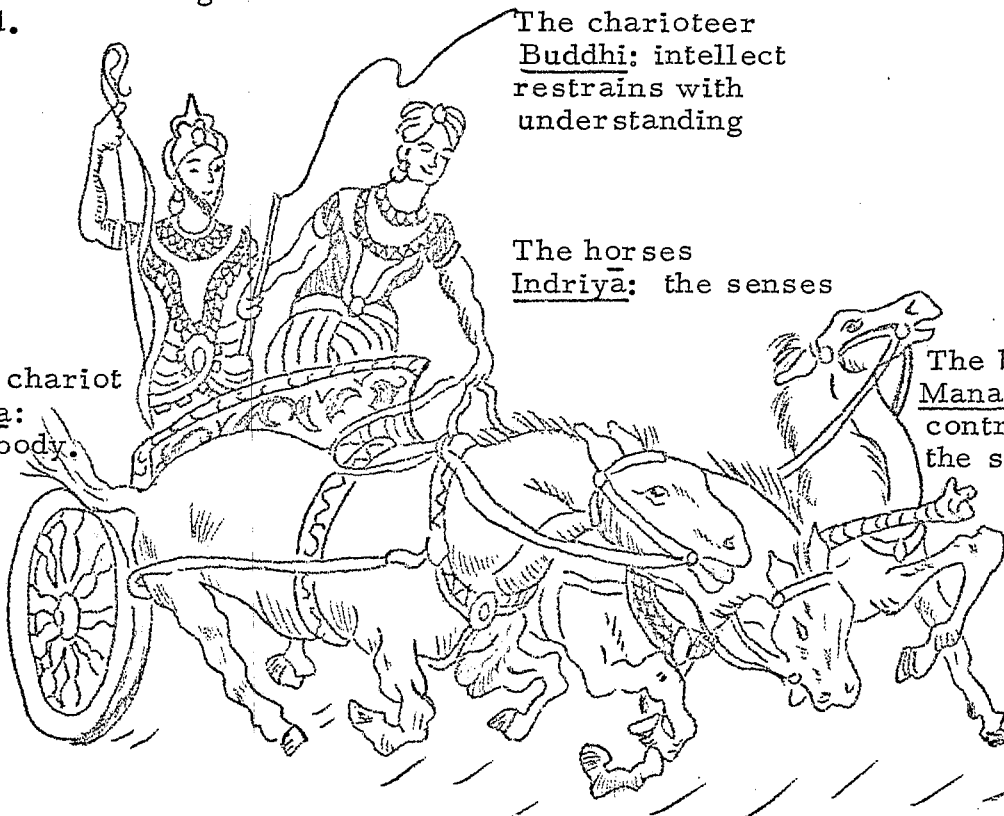
The Lord of the Chariot
Anandā: the body of bliss
 The enjoyer, controlling
 the senses through the
 Mind.

The charioteer
Buddhi: intellect
 restrains with
 understanding

The horses
Indriyā: the senses

The chariot
Anna:
 the body.

The bridle
Manas: mind
 controlling
 the senses



The range over which the chariot passes is the objects of sense perception viṣayā.

RECEPTOR

ACTOR

RECEPTIVITY
 of the Bhoktar: enjoyer

RESPONSE OF ACTIVITY
 of the Kartar: actor

Sensory : Jñanendriyā

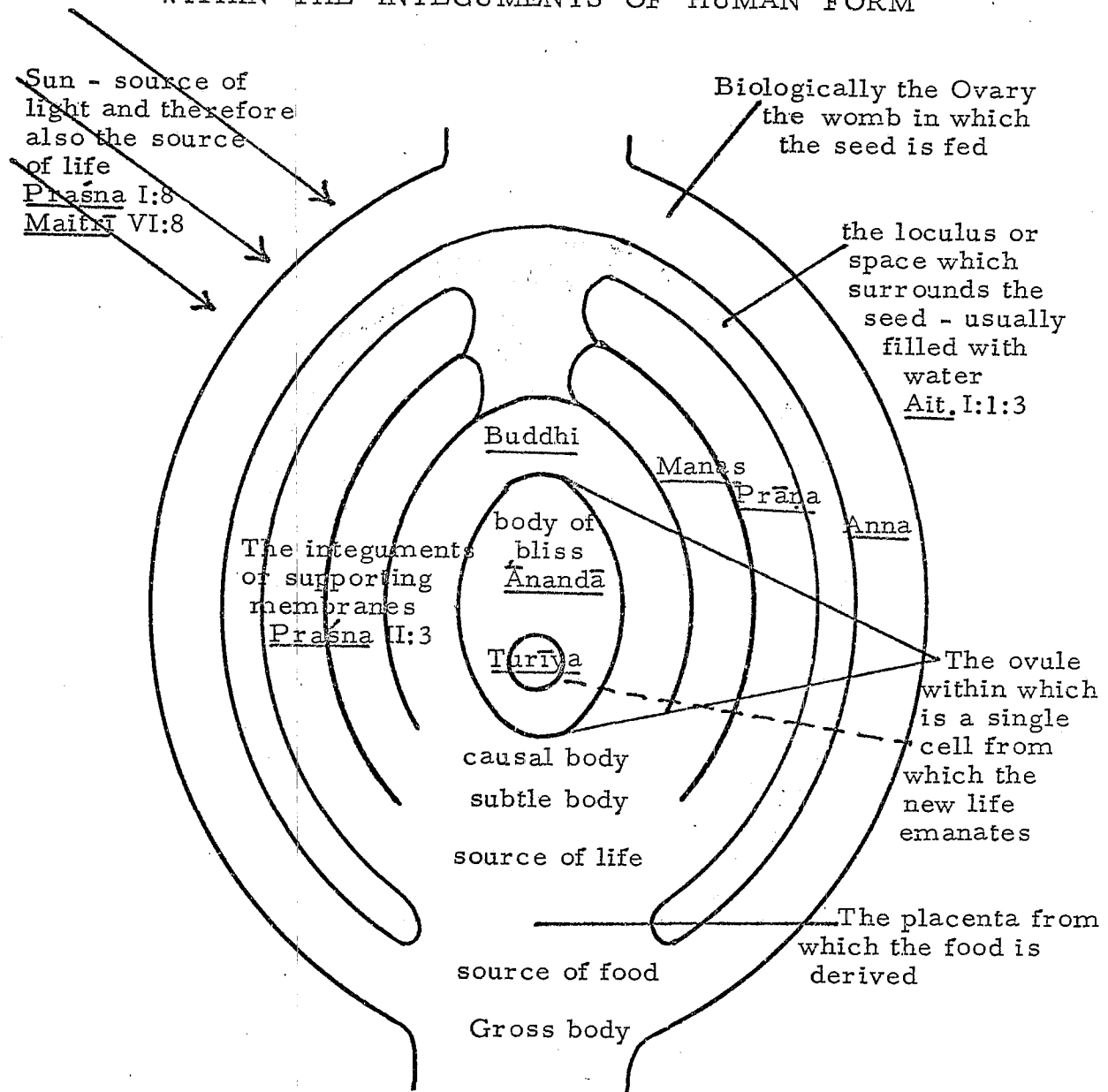
Motor : Karmendriyā

hearing	ear
seeing	eye
smelling	nose
tasting	tongue
touch	skin

speaking	speech
grasping	hands
locomotion	feet
evacuation	rectum
generation	genitals

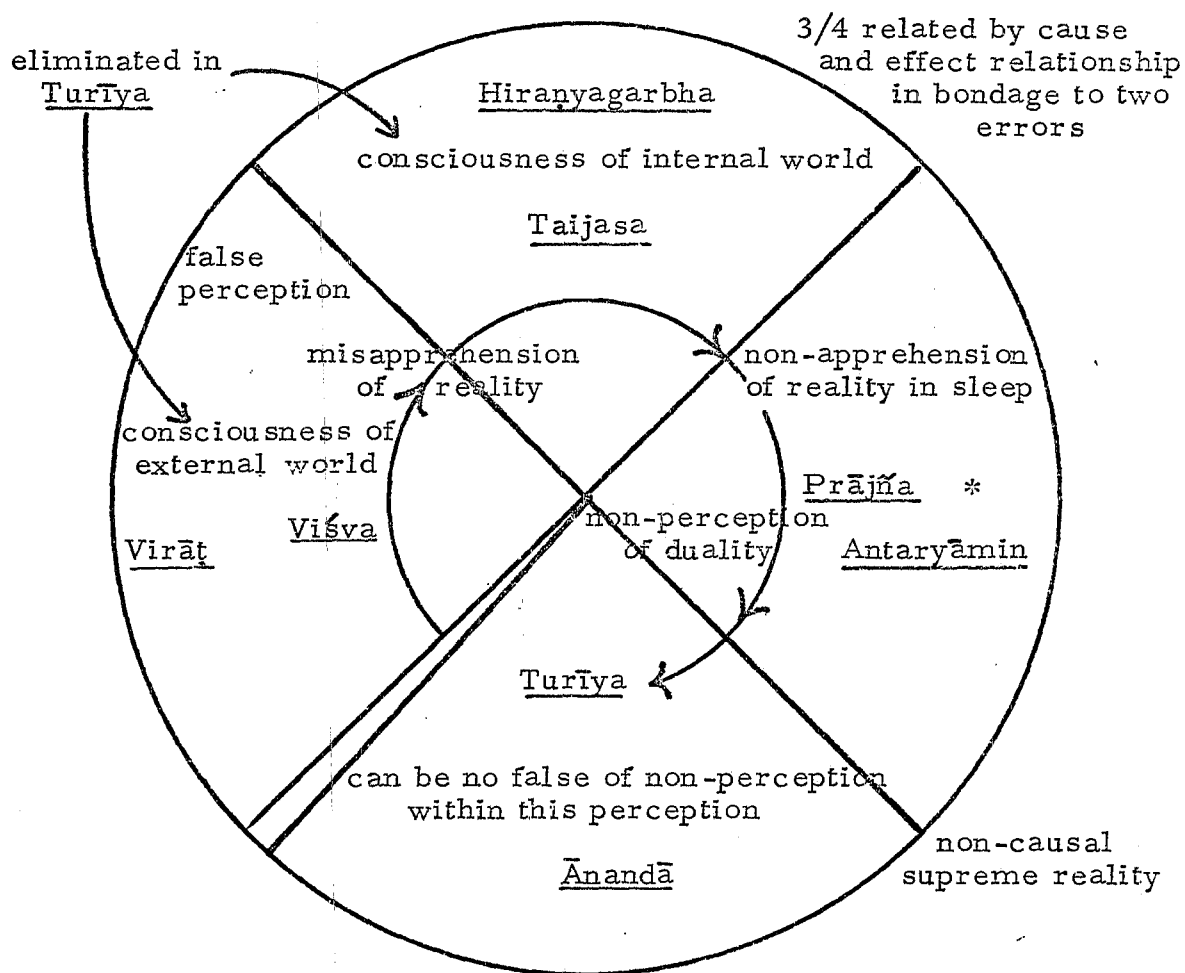
APPENDIX II
THE COSMIC SEED

WITHIN THE INTEGUMENTS OF HUMAN FORM



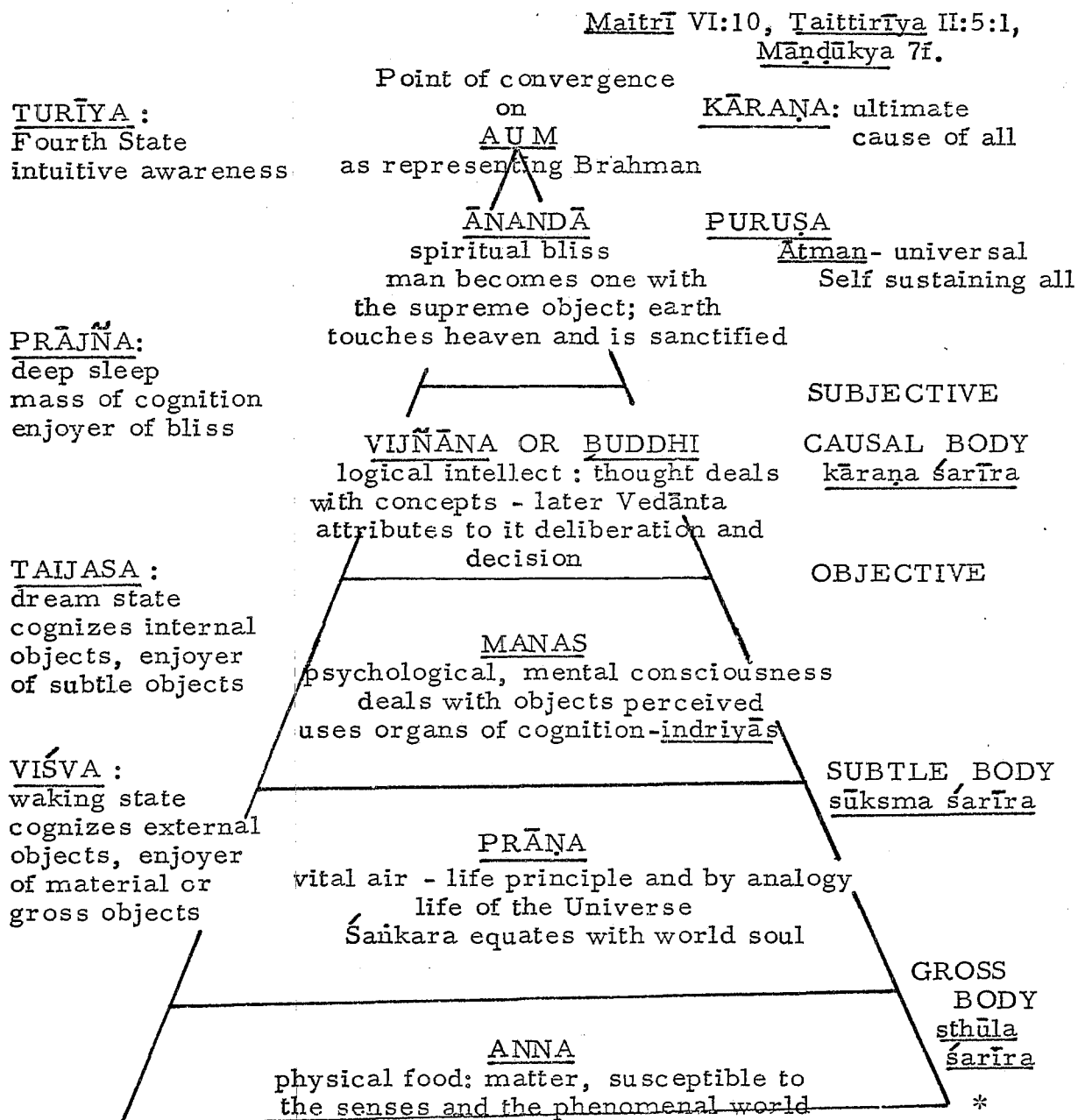
Praśna III. Life originates from the Self: Ātman by activity of mind. This third answer in the Praśna Upaniṣad demonstrates that the philosophical standpoint is diametrically opposed to the Biological. Biologically the single cell: the fundamental basis of life, is dependent upon its integuments. Philosophically the integuments depend for their very existence upon the central Self.

APPENDIX III
 MUTUAL ABSORPTION OF KNOWLEDGE
 WITHIN TURIYA



* Eliminating consciousness of the internal world eliminates the difference between knower, known, and knowledge.

APPENDIX IV
THE FIVE SHEATHS AND
THE FOUR STATES OF CONSCIOUSNESS



* Unmanifested principle of objectivity. The undifferentiated basis of individuality of the ego unites mind, life, and body.

APPENDIX V

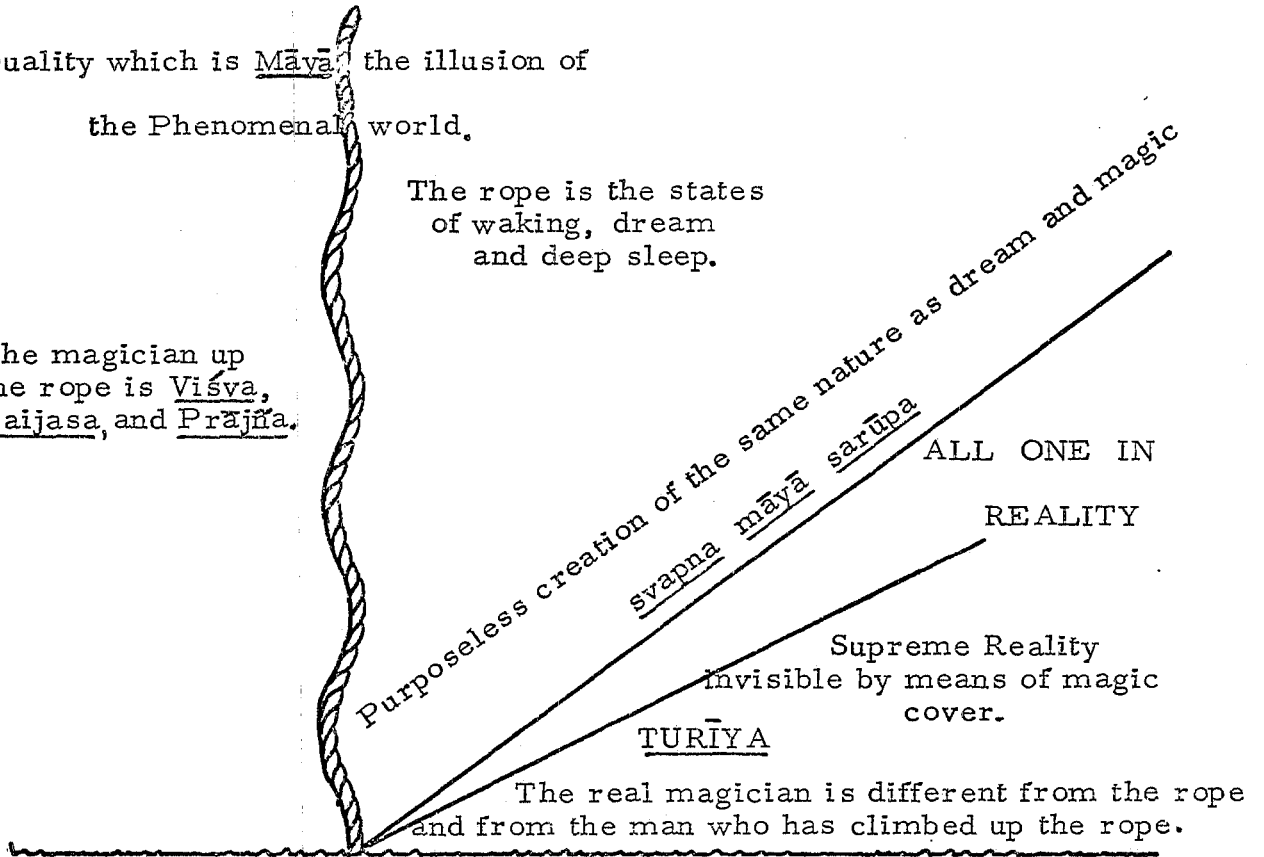
MĀYĀ

Śaṅkara's commentary on ¹
I:6:(7) Māṇḍūkya Upaniṣad.

Duality which is Māyā the illusion of
the Phenomenal world.

The rope is the states
of waking, dream
and deep sleep.

The magician up
the rope is Viśva,
Taijasa, and Prājña.



¹
Nikhilānanda, op. cit., p.40.

APPENDIX VI

The Great Weapon of the Upaniṣads

Muṇḍaka II:2:3

Reason's swift arrow aimed towards the targ
 Needs not make mark upon the heart of truth
 But in its flight expends its energy.
 Though falling short it has not failed to fly.
 The archer persevering looses further flights;
 The straining bow swiftly impels the shaft
 Never attaining to the distant mark.
 The hidden secret holds itself aloof
 The ceaseless struggle to attain its heart
 Brings its reward: the Bowman by his effort
 Still acquires merit, if when his quiver fails
 He sets the flights again upon new shafts
 And looses further arrows at the unattainable.

"Enter these truths by believing, press forward, persevere. And though I may know that you will not arrive at an end, yet I will congratulate you in your progress. For, though he who pursues the infinite with reverence will never finally reach the end, yet he will always progress by pressing onward. But do not intrude yourself into the divine secret, do not, presuming to comprehend the sum total of intelligence, plunge yourself into the mystery of the unending nativity; rather, understand that these things are incomprehensible. "

St. Hilary, De Trinitate II, 10, ii.

APPENDIX VII

GLOSSARY: after Radhakrishnan.

Agni	Deity of Fire - symbolic of speech - Three forms: Celestial Fire, Lightning, Fire in Home and Sacrifice.
Agnihotra	Fire Sacrifice
Agnividyā	Knowledge of this world
Ahāvanīya	One of the Fire sacrifices
Ānanda	Bliss, spiritual freedom, delight
Antaryāmin	Inner controller, The Absolute in the human individual
Āśramas	Stages of Life
Asurās	Demons - as Virocana
Ātman	The Self
Avidyā	Ignorance, worldly knowledge
Brahmā	Demi-urge of creation, synonymous with Hiranyagarbha
Brahman	One alone, Absolute Reality, Unity, The Absolute One without a second.
Brahmavidyā	Knowledge of the Absolute
Buddhi	Intellect
Cit	Consciousness
Dakṣiṇa	One of the fire sacrifices
Hiranyagarbha	The Golden Germ, Lord of Creation, World Spirit.
Īśvara	Personal god, Eternal spirit, Creative spirit.
Jīva	Individual soul, that which breathes
Jñāna	Consciousness, knowledge
Jñanendriyā	Sense Perception

Manas	Mind
Mantras	Songs of praise, prayers, invocations
Māyā	Illusion, this world as illusion
Mitra	Deity of light, one of the three eyes of the sun with Varuṇa and Agni.
Nāma	Name - power of the character of reality which the form of a thing embodies
Nivid	Invocation to the gods
Pañcakośas	Five Sheaths
Prajāpati	First Existent being
Prāṇa	Life breath, cosmic life force
Prajñā	Intellect, experiencer of unmanifested objectivity
Puruṣa	Primeval being, World form, Partial expression of the Supreme Lord. "That which dwells in the citadel of the heart".
Rūpa	Form: the revelation of the formless
Samsara	Rebirth
Sat	Being
Sūrya	Sāvitrī, Pūṣan, All sun deities
Tapas	Austerity
Turiya	Fourth State, intuitive awareness, Supreme Self
Upadhis	States of Consciousness
Vaiśvānara	Experiencer of gross things
Varuṇa	Deity: regulates the course of the sun and sequence of the seasons
Vāyu	Wind

Vidyā	Spiritual wisdom, knowledge of the other world.
Vijñāna	Intelligence
Virāj	The world, the cosmos
Yama	King of ancestral spirits (Pitaras) Lord of Death in the Katha Upanisad.

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