The faculties mentioned are to be employed for the purpose of meditation on the known realms of being and those realms that are not known, but are capable of being known by methods of knowledge, and those other realms which are unknown totally. So, the comparison made between these three realms of objects of knowledge and the instruments, namely, speech, mind and Prana is that speech expresses everything that is visible, that which is of the known world, while the mind can infer the existence of even those which are not directly known. The imperceptible also can be inferred by induction and deduction by the mind, and therefore the mind is to be meditated upon as connected with the realm which is superior to the merely perceptible or the visible. The Prana is something inscrutable. It has already been mentioned that while the speech expresses what is known and the mind is superior to the realm of speech because of the fact that it can argue, by pros and cons, the objects of knowledge and knows things which are not directly perceptible, the Prana is a different realm altogether over which we have no control. We can direct our thoughts by the employment of consciousness and we control our speech by the use of common sense, but we have no say in the matter of the movement of the Prana which has its own say. It works of its own accord by a law which is independent, as it were, of the one over which we have some sway, or say. We can stop thinking, we can stop speaking, but we cannot stop breathing or restrain the activity of the Prana, completely.
10. yat kim cavijnatam, pranasya tad rupam; prano hy avijnatah, prana evam
tad bhutvavati.

Here, in the Upanishad it has been the practice to identify the Prana with
Hiranyagarbha, the Cosmic Prana, or (Sutra-Atman). It is considered as the
unknown. So, in this threefold meditation on the realms connected with speech,
mind and Prana there is an inclusiveness of every realm of existence - that which
is known, that which is hidden behind and not visible or perceptible, and that
which is totally unknown. Well; we may even compare these realms to the
physical, the astral and the causal by extension of meaning. So, here is a kind of
meditation on the three realms of existence - the visible, the invisible and the
transcendent causal state.

11. tasyai vacah prthivi sariram, jyoti-rupam ayam agnih; tad yavaty eva vak,
tavati prthivi, tavan ayam agnih.

12. athaitasya manaso dyauh sariram, jyoti-rupam asav adityah, tad yavad eva
manas, tavati dyauh, tavan asav adityah. tau mithunam samaitam: tatah
prano ajayata sa indrah, sa eso'saptnah: dvitiyo vai sapatnah: nasya
saptno bhavati, ya evam veda.

Of speech the whole earth may be regarded as the abode, the body, as it were,
the embodiment, even as fire which is supposed to be the presiding deity over
speech is the light of the whole earth. Earth becomes the abode for the
manifestation of fire, for fire does not manifest itself without a means and the
means is any earth element. The principle of fire which requires the element of
the earth as its means, or conducting principle, is the presiding deity of speech.
So, the connection between speech and the elements of earth and fire is that fire
in its original nature as a divine principle, Agni, is the superintending power over
speech and the earth naturally because it is the abode of all ignitions and power
of burning and should equally be regarded as the realm over which speech has
sway. So, Prithavi (earth) and Agni (fire) are the abode as well as the light, the
expressing power respectively of the function of speech. The speech, therefore,
extends over everything over which earth elements have sway and over which
speech as Agni also has sway. Yavaty eva vak, tavati prthivi, tavan ayam agnih:
This is a subtle form of meditation whereby an enquiry is made into the very
principle of speech and entry is gained into the principle of fire which is regarded
as the deity of speech. And by this subtle method of enquiry, which is the
meditative process, one gains mastery over the principle of earth as well as fire.

Likewise, is the meditation to be conducted over the mind and the Prana in
respect of their realms, or the regions over which they have sway. Athaitasya
manaso dyauh sariram: The heaven and the atmosphere are the abode of the
activities of the mind. The sun himself is the light, in the light of which the mind
functions. And whatever be the region which is held under sway by the sun as
well as the entire atmosphere and the heaven - that is the region through which
the mind also can travel. The mind has a greater capacity to understand than the
speech which only expresses what is already understood by the mind. The realms which are superior to or higher than the earth and the fire are taken here as objects of contemplation by the mind, namely, the sun and the atmospheric region including the heavens. That speech and mind combined together produce Prana as their child, is a favourite theme of the Upanishads. This is a subtle psychology. Prana is universal energy, no doubt, but it functions in a particular manner in the body of an individual on account of the intentions of the mind. The mind restrains the Prana and locates it within the body; otherwise we would not be so intensely conscious of this body alone as our own self. The Prana is equally present in every person, in every body, everywhere, in every part of creation. But we are not apparently connected with the manifestations of Prana through other bodies, other individuals and other species of being. Our direct connection seems to be with this particular embodiment which is presided over by a single mind, which is, again connected by an ego, a self-affirmative principle, and so the Upanishad in this passage suggests that the localised function of the Prana in this embodiment of the individual, being made possible by the activity of the mind in connection with the speech which is the instrument of expression of the mind, we should consider Prana as the effect of the combined activity of mind and speech. Tau mithunam samaitam: tatah prano ajayata: By the combined activity of these two, by a joint collaboration of mental intention and the power of speech, Prana functions in a particular way, in a given manner, in a direction which is already laid down in the particular individual, one being different from the other. One who knows this secret goes beyond the limitation of Prana, mind and speech.

The analysis provided here in these passages of the Upanishad is intended to gain entry into a realm which transcends the ordinary realm of speech, mind and Prana as individuals. By analysis of this kind, we begin to understand what is the reason behind the limitation imposed upon speech, mind and Prana. When the limitation is understood we gain mastery over the limitation. We become unlimited in our capacity over these functions, and then one does not have any imposing force in front of him. Then he becomes the lord over everything - sa indrah. Indra is master over everything. And one becomes free from any kind of opposition from outside who knows thus. Sa eso-sapatnah: He has no enemy outside. And who is an enemy? Anyone who is other than oneself is an enemy (dvitiyo vai sapatnah). Anyone who is external to you is your enemy, because you have to fear one who is not you. Here, in the case of this masterly meditation, an other than oneself does not exist, and therefore, there cannot be enmity from any side. He is unopposed in every direction. The inimical force is that which is external, but there is no such thing here. Nasya sapatno bhavati: There shall not be inimical opposition from any quarter whatsoever, in the case of this person, ya evam veda, one who knows this secret. But in the case of others, there is bondage and there is division complete on account of the presence of externals.

13. athaitasya pranasyapah sariram, jyoti-rupam asau candrah, tad yavan eva pranah, tavatya apah, tavan asau candrah, ta ete sarva eva samah,
sarve’nantah: sa yo haitan antavata upaste antavantam sa lokam jayati atha yo haitan anantan upaste, anantam sa lokam jayati.

Athaitasya pranasyapah sariram: As is the case with speech and mind, so is the case with Prana in its instrumentality in meditation. Water is the abode, the body, the embodiment of Prana. The Upanishads tell us that the essence of water that we drink goes to form the Prana, or the energy within us. The Prana gets dried up if there is no water-element in the body. It becomes exuberant, energetic and active due to the preponderence of the water-principle in the body. So, water is regarded as the embodiment, or the body of the Prana. Jyoti-rupam asau candrah. The moon is its luminous form. It is again a doctrine of the Upanishads that the moon is watery in effect, perhaps due to the coolness of the rays of the moon and for certain other esoteric reasons which the Upanishads propound in various ways in different contexts. So, the Prana is connected with the moon as well as water, both being related to the water principle in some way. Tad yavan eva Pranah tavatya apah, tavan asau candrah, ta ete sarva eva samah: In contemplation we are not supposed to make a distinction among the speech, the mind and the Prana. They are equals. The realms over which they have sway are of a similar character. The three worlds are only three densities of a single manifestation of creation. They are not three different worlds actually. They are three types of density of a single substance. Three degrees of expression of a single embodiment appear in the form of this manifestation. And so, they are to be regarded as uniform and not distinct, one from the other - sarva eva samah.

Sarve nantah: All are infinite in their capacity, ultimately. There is nothing which speech cannot achieve if it is properly directed, based on truth. There is nothing which the mind cannot do if it is based on truth; and there is nothing which the Prana cannot achieve if it functions on the basis of truth. Everyone of these is infinite in its capacity essentially, though, in their manifested form through the bodies of individuals, they appear to be limited in function. The words that we utter do not have infinite capacity because of the fact that this speech of ours is limited to the bodily conditions. But if it transcends bodily conditions, the word becomes true. Whatever you speak will become manifest at once. Such is the power of speech of great masters and Yogins. If they say anything, it happens, because they have transcended the limitation of speech, while otherwise is the case with individuals who are body-conscious. Such is also the mind. If an ordinary person thinks, it cannot materialise. But if a powerful mind thinks, the Yogan’s mind especially, it shall materialise at once, because the capacity to materialise any thought depends upon the connection of the mind with its infinite background. The force comes from infinity, not merely from the particularised manifestation of the mind. When the mind tunes itself with the cosmic Mind, any thought can materialise itself in any form. So is the Prana. Even a mere breath is as powerful as thought or word. Certain Gurus initiate disciples just by breathing; some initiate merely by look; some others initiate by thought, and certain others by actual words of expression. So, it means that there is power hidden in everything. Every faculty is a potency, and it has the power to execute the function which is expected of it, provided that it is connected to infinite power. If an infinite power-house is at the background of an electrical
connection, any strength of voltage or wattage can flow through that conducting medium. The only condition is that one should be connected to an inexhaustible power-house. If that is the case, nothing is impossible. This is the case with every Yogin. His mind, Prana and speech become unified, whereas in the case of an ordinary individual they are differently oriented. The mind, the speech and the Prana are independent, as it were, in the case of ordinary individuals. But in the case of a master or a Yogin, they are three expressions of a single intent of the soul, so that it is the soul that manifests itself as speech, mind and Prana in the case of a knower; not otherwise.

Sa yo haitan antavata upaste antavantam sa lokam jayati atha yo haitan anantan upaste, anantam sa lokam jayati: If we are ignorant enough to imagine that we are limited to this body alone, and therefore we can speak only what is in connection with this body, we can think only what is in connection with this body and we can have the function of the Prana also only in relation to this body, then limited is the result that we can achieve through these functions. But if our contemplation is on infinitude, infinite is the effect that we can produce by words, speech and even breathing - if our soul is connected to the infinite. Then, every function can produce any effect. What speech can execute, Prana can do; what Prana can do, mind can do; and so on in the case of every other function. Otherwise ordinarily, each function has its own independent capacity which is different from the capacity of other functions. In the case of a Yogin, they mingle one with the other, so that any one can perform the function of any other. Thought and speech and mind and soul differ not one from the other in the case of one who has identified himself with the infinite source of things.

THE SELF IDENTIFIED WITH THE SIXTEENFOLD PRAJAPATI, THE TIME SPIRIT

14. sa esa samvatsarah prajapatih, sodasa-kalah; tasya ratraya eva panchadasa-kalah, dhruvaiy-asya sodasi kala. sa ratribhir eva ca puryate, apa ca ksyiate; so'mavasyam ratrim etaya sodasya kalaya sarvam idam pranabhrd anupraviya, tatah pratar jayate. tasmad etam ratrim prana-bhrtah pranam na vicchindyad api krkata sasya, etasya eva devataya apacityai.

The meditation is further extended in the following section. Sa esa samvatsarah prajapatih, sodasa-kalah: we can contemplate the creative principle in its relevance to the principle of time, or the passage of time. As we have observed earlier, the Upanishad gives us various symbologies for contemplation. In fact, one can utilise any phenomenon for the purpose of meditation. Anything and everything in this world of space, time and objects can become an instrument or aid in meditation on the Absolute. You can meditate on space; you can meditate on time; you can meditate on any object. Anyone of these can become a passage to the infinite. So, here the suggestion is that certain aspects of the manifestation of time can be regarded as instruments for the purpose of meditation. The creator is sixteen-fold in power, as it were. Sodasa-kalah praja-patih: Prajapati is the Creator. He has sixteen forces, sixteen aspects
of energy or sixteen digits of expression. Now, these sixteen digits are compared here, for the purpose of meditation, with the sixteen digits of the moon who is connected with sixteen processes by way of days and nights which constitute a half of the lunar month. There are fifteen days in the bright half of the lunar month, as there are fifteen days in the dark half. One half of the lunar month is of the waxing moon; the other half is of the waning moon. Both are of fifteen days and fifteen nights in duration. Each particular day including the night is supposed to have connection with one digit of the moon, and each particular digit is connected with the mental functions in an individual. It is said that the moon is the presiding deity over the mind. The waxing and the waning of the moon has some connection with the mental horizon. People who are insane or not properly balanced in their mood are supposed to be affected by the movements of the moon. But the moon affects even normal persons, not merely the abnormal ones. Only, the normal persons do not feel the effect so much as the others who have no control over their minds. Because of the intense force that we exert on our own minds by our egos, we are unable to feel the force of the moon on our minds, but if we are to relax the mind completely and not impress the ego upon the mind too much, then we may be able to discover the distinction we feel one day after another as the moon waxes or wanes. The traverses of the mind are sixteen-fold. Full incarnations of God are sometimes regarded as endowed with sixteen powers - sodasakala-murti, as we call them. The sixteen Kalas, or digits, are the sixteen powers of the mind. The sixteen powers are always not manifest in every individual, so that no one is entirely in possession of one’s own mind. We have control over certain aspects or features of the mind, but not over the entire mind. If we are identical in our soul with the whole of our mind, then we may lift the world by our hands. Such strength does not come to any one because of a partial identification of consciousness with the mind, or the mental functions.

Here, the meditation process mentioned suggests that the digits, or the powers, which are symbolically connected with the fifteen days and nights of the lunar half month, are veritably forces of the Creator Himself. Sodasa-kalah tasya ratraya pancadasa-kalah dhruvaivasya sodasi kala: The moon has, and the mind also has, one transcendent element in it which is called the sixteenth Kala or the sixteenth digit. The fifteen are temporal; the one is transcendent. The fifteen days and nights represent the temporal aspect of the digits; the sixteenth one is not included in the fifteen days and nights. It is supposed to be invisible, and existing at a particular juncture between the new moon and the next day after the new moon, as well as between the full moon and the next day after the full moon. The sixteenth digit is supposed to operate in the moon and the minds of people, also. That is why Purnima and Amavasya are regarded as holy days. The full moon and new moon are considered as of special importance in religious parlance. Special worships etc. are conducted on full moon and new moon days because the mind assumes a role which it cannot on other days. It becomes complete in itself. It is completely absorbed or completely expressed, but not partially absorbed or partially expressed as on other days. So, the fifteen days and nights represent the fifteen Kalas, or digits, and the one that is invisible, midway between the full moon or the new moon and the other day is the sixteenth one,
the element of transcendence. This is the permanent digit - *dhruvaivasya sodasi kala*.

*Sa ratribhir eva ca puryate, apa ca ksiyate; so' mavasyam ratrim etaya sodasya kalaya sarvam idam pranabhrd anupravisya, tatah pratar jayatee: It is the belief among people versed in the science of occultism and higher psychology that the moon enters every part of the world by its sixteenth digit on *Amavasya*, or the new moon day. Physicians, especially those who are learned in the *Ayurveda*, are particular in extracting the juices of certain herbs on the *Amavasya* day and give it to patients, because that is supposed to be highly medical in its value. Plants are supposed to be tremendously influenced by the moon on the *Amavasya* day. Religiously minded people do not pluck leaves on the *Amavasya* day; they do not touch trees and plants lest they be hurt on *Amavasya*. The reason is that the sixteenth digit of divinity is supposed to be present in all the forms of creation, and on that day special religious festivals are held, worships are conducted, on account of the connection this particular digit has with the mind as well as with the moon whose waxing and waning are the causes of the fifteen and the sixteen digits being manifest. *Tasmad etam ratrim pranabhrta pranam na vicchindyad:* On the *Amavasya* day they do not hurt anyone, says the Upanishad. Not anyone, even plants, not even the least of animals like a lizard, *api krkata sasya, etasya eva devataya apacityai*, even such insignificant things like flies and mosquitoes, are not to be injured on that day. Divinity manifests itself uniformly in a pronounced way on the new moon day. The great Divinity is to be adored in all creation, particularly on that day on account of its special manifestation. This is an occult secret this Upanishad mentions in this passage for the purpose of meditation on the digits of the moon in their connection with the mind, when the time process is taken as the target of meditation.

15. *yo vai sa samvatsarah prajapatih sodasa kalah, ayam eva sa yo'yam evam-vit purusah tasya, vittam eva pancadasa-kalah, atmaivasya sodasi kala, sa vittenaiva ca puryate apa caksiyate. tad etan nadhyam yad ayam atma, pradhir vittam. tasmad yady api sarvajyanim, jiyate, atmana cei jivati, pradhinagad ity evahuh.*

*Yo vai sa samvatsarah prajapatih sodasa kalah, ayam eva sa yo'yam evam-vit purusah tasya, vittam eva pancadasa-kalah, atmai-vasya sodasi kala.* Now, another symbology is presented for purpose of meditation. Sixteen are supposed to be the digits of power in a human being. Fifteen are temporal; one is transcendent. One aspect of this meditation has already been explained. The other is stated now. Whatever you have, and whatever you are - these two aspects are the objects of meditation here. You know the distinction between these two - whatever you have, and whatever you are. Whatever you have, is called wealth, and whatever you are, is called the soul. Whatever you have, is temporal; whatever you are, is eternal. People generally lay too much emphasis on what they have, rather than on what they are. There is a tendency in people to accumulate more and more of wealth and extend the domain of their possessions.
They wish to have the largest infinitude of having, rather than being. It is naturally expected of people to enhance their being to infinitude, but instead of that, they try to enhance their having to endlessness. There is a greed to possess more and more of things. Even if the whole earth were to be possessed, you will not be satisfied. If the earth and the heavens are to become your possessions, you are not going to be happy, because satisfaction does not come from temporal relationship. Satisfaction is a character of eternity manifest, and if our relationship is only with the temporal, that which we really are will always remain grief-stricken, and neglected completely. We ignore our being in our interest in what we want to have in this world. This is not to be. A coordination has to be established between what we have and what we are, or what we would like to have and what we ought to be. Vitta is the word used in this passage for anything that can be called wealth in general. Any property, anything that you expect to possess, anything that is worthwhile as a value in this world, an appurtenance of your life is Vitta, or the wealth of yours. The whole wealth of the world which people would like to collect and have is the fifteen-aspected digit. It is large indeed, but it is temporal. The world is apparently larger than you - apparently only, not really. It looks as if we are insignificant, little individuals crawling like insects on the surface of the earth, while the earth, the world around us is so big, so terrifying as to engulf us. Thus, in a way, the fifteen numbers seem to be bigger than the single number, one. One is smaller than fifteen, but this one is bigger than the fifteen, really, even as the soul is superior to the whole world.

_Vittam eva pancadasa-kalah, atmaivdsya sodasi kala, sa vittenaiva ca puryate apa caksiyate:_ A person appears to wax and wane according to the extent of the wealth that one has. The richer you are in your possessions, the larger you consider yourself to be in the estimation of yourself and of others. The lesser is your wealth and riches, the poorer you consider yourself to be. So, there is a waxing and waning of the individual also as is there waxing and the waning of the moon outside. But the waxing and the waning of the individual in respect of wealth outside is not to be stressed too much, because, even if all the wealth is lost, there is something remaining in you, which is more valuable than everything that you might have lost.

_Sa vittenaiva ca puryate apa cakstyte. tad etan nabhyam yad ayam atma:_ The self that you are is like the axle of a wheel, which is the cause of the movement of the wheel, notwithstanding the fact that the spokes also are necessary. While the spokes move up and down, the axle does not move. It is the permanent element which is fixed in the movement of the wheel. So is the entire world of possessions and wealth, riches which rotate and revolve round the axle of the self without which there would be no motion and progress at all, just as without the axle there cannot be a movement of the wheel. _Tad etan nabhyam yad ayam atma pradhir vittam:_ The soul is the centre; the wealth that we have is only a periphery, a circumference, moving and passing.

_Tasmad yady api sarvajyanim jivate, atmana cej jivati, pradhinagad ity evdhuh:_ People generally are in a position to console themselves and reveal their
composure even after losing everything they possess, provided that their soul-power is intact. People do not grieve so much for the loss of wealth as for the loss of themselves. You know very well that you are more valuable than your wealth. You have a greater love for your own self, ultimately, than for anything that you possess. So, if everything that you have is lost completely, and you alone are left finally, single, unfriended, unconnected with others, yet you have a satisfaction of your own - after all, I am. If you also are not to be, that would be much worse than to lose everything that you have or might have had.

So, the contemplation is that the Atman is superior to everything that is external and possessional. And, as is the connection between the circumference and the centre of the wheel, or the spokes of the wheel with the axle, so is the connection between the entire world of possession outside and the self within. They have to be co-ordinated in a proportionate and harmonious manner for the purpose of establishing union between the external and the internal, finally laying the proper emphasis on the Universal Internal, which is the Atman, which, when realised, puts an end to all greed for wealth, and, then, even a need for possession becomes absent because of the fact that the Atman is all the wealth of the world. The Atman is not merely the centre in you, but the centre which is everywhere.

THE THREE WORLDS AND THE MEANS OF WINNING THEM

16. atha trayo vava lokah, manusya-lokah, pitr-lokah. deva-loka iti. so'ya manusya-lokah putrenaiva jayyah, nanyena karmana. karmana pity-lokah, vidyaya deva-lokah, deva-loko vai lokanam sresthah tasmad vidyam prasam santi.

There are three worlds as we have already studied - this world, the atmospheric world and the celestial world: Manusya-loka, Pitr-loka and Devaloka, as the scriptures tell us. We have to gain entry into all these worlds and have mastery over them. Renown in this physical world is attempted to be perpetuated by people. Even after death, they want to be known to men. How can you perpetuate your greatness even after death? The progeny of yours is the perpetuation of your glory. The son says, his father is such-and-such a person. So, the great man’s name continues through the son. The progeny is the continuation of the glory and the value of the person. So, one gains renown in the physical realm by the progeny that he has. The family continues its tradition; otherwise, he would be cut off root and branch by the death of the physical body. The physical world remembers the individuality of a person through the legacy that he leaves in the form of the family tradition and the children. Hence, one gains this world, as it were, through the progeny - manusya-lokah putrenaiva jayyah. Nanyena karmana: You cannot achieve renown in this physical world after your death by any other means than by this that is suggested.

Karmana pitr-lokah: But, if you want to gain entry into the world of the forefathers, the ancestors, there is no other way than to perform certain rites
which are of a sacrificial nature. Certain libations, certain Yajnas are performed whose effect called Apurva produces a force which carries the soul after death to Pitr-loka, wherein the soul enjoys the results of its deeds, until their momentum is exhausted, and then it comes back to this world to repeat the same actions, and so on, endlessly, in the cycle of time.

Vidyaya deva-lokah: The higher, celestial realms are to be attained only through knowledge, not by progeny, not by any kind of ritual, but by understanding, by spiritual contemplation. Here, Deva-loka is to be understood in the sense of every realm that is superior to the Pitr-loka. There are seven realms according to the tradition of India’s culture particularly, also recognised in many other cultures. The first three are temporal; the last four are spiritual, ethereal in their nature, and connected to divine ordinance. The celestial realms, the divine regions, are to be attained by knowledge and not by action of any kind, not by ritual, not by progeny, not by possession, not by wealth.