

THE CONCEPT OF SELF REALIZATION : AN APPROACH TO THE UPANISADIC THEORY OF VALUE

The concept of Self-realization makes a significant difference in the consideration of a variety of value conceptions in the *Upaniṣads*. In this paper we expound this concept as the highest value concept presented by the *Upaniṣadic* seers, analyze the implications of this concept and examine reasons for considering it as the highest value. In the process of analysis, we have at times taken liberties with the *Upaniṣadic* texts, not in order to read meanings into them that were never intended, but because these seemed to be logically suggested by them.

A thorough reading of the *Upaniṣadic* literature poses problems in the articulation of Self-realization as the highest value concept. The reason is that the erudite language of the *Upaniṣadic* texts and the manner in which the seers often develop their themes, tend to cloak the essence of the thought and do not permit of its logical analysis and development. As a result, there appears to be more diversity than agreement in the *Upaniṣadic* literature in the articulation of a general theory of value. With this in the background, if we disregard the *Upaniṣadic* diversity on the conception of value, we may hope to clear the way for an explicit awareness of the core on which there is agreement on the principle of value. We shall characterize this agreement of *Upaniṣadic* considerations as the following :

1. There is a unity of the individual self-*Jīvaātman* – with the universal self-*Paramātmā*.¹ As a living organism, *Jīva* is never

merely a static unity. It is constantly in a process of equilibrium, in a process, that is, of maintaining itself in the midst of, and despite, identifies with the universal or cosmic Self. The individual self (*Jīva*) is active and expansive in ways in which the universal self is. In other words, the individual self is directed towards the universal Self as a being that can say 'I' (I am *Brahman*) to itself.² It does mean, rather, that, *Jīva's* differentiated modes of experiencing is but functional unfoldings of its basic potentialities directed toward *Paramātmān*.

2. *Jīvātmān* is not only aware of itself as acting, as being engaged in various situations, but also as determining in a large measure its relation with *Paramātmān* in acting. In and through acting, the individual self realizes himself. That is to say, *Jīva* exists essentially as a becoming rather than as a mere being.³ This aspect of *Jīva* as a self-directed becoming consists in the essence for man's search for values.

3. The individual self—*Jīva*—acquires knowledge and knowledge being one of the objects of value provides unison with the supreme Self. "That Eternal should be known as present in the Self (*ātmasaṁsthā*); Truly there is nothing higher than that to be known..."⁴

4. *Jīva* as a minded organism is the agent in all conscious experience and control of mind is a means of obtaining realization.⁵

5. *Jīva* attains realization with the fulfilment of its drive toward the universal Self, although *Jīva* is patterned by individual purposes, aims, intentions, motives, desires and the like.⁶ This drive for realization is not simply a drive for more life in the purely quantitative meaning of more, but a drive toward qualitatively distinct manifestations of life. It is a drive which

permeates and overreaches *Jīva* with the supreme condition of self. In this supreme condition of self the distinction of good and evil is blurred.⁷

It might seem that the characterizations given above emphasize various aspects of a single underlying conception of the principle of value. We may hope that by combining all these characterizations a single totality, a uniformity which underlies as formulating the *Upaniṣadic* highest value can be achieved. A study of the *Upaniṣadic* literature may seem to pose serious obstacles to such an undertaking. The difficulty is increased in view of the fact that while propounding one of the above characteristics as the ultimate, the *Upaniṣads* reject all others explicitly. For example, those who define the highest value as 'knowledge' (of the supreme) explicitly exclude from their definition other characterizations explained above. Therefore, a complete and rational approach demands a careful consideration of the formulation in penetrating beneath the verbal forms and accidental contextual implications to the deeper strata of *Upaniṣadic* reflection on highest value. We shall look into the subject of 'highest value' in the kind of background in which it is found in the principal *Upaniṣads*.

When we look into the *Upaniṣadic* passages, we see as many as twentyfour apparently different candidates for the highest value. These refer to (1) *Ātman* (self) realization, (2) *Buddhi*, (3) character or conduct, (4) Desire, (5) Duty, (6) Faith (*Śraddhā*), (7) Freedom, (8) Happiness, (9) Intelligence, (10) *Karman*, (11) Knowledge, (12) Light, (13) Mind, (14) *Mokṣa* (liberation), (15) Pleasure (16) Plenum, (17) Power, (18) Scripture, (*Vedas*), (19) Space, (20) Sun/Moon, (21) Thought, (22) *Rta*, (23) *Prāṇa* and (24) *Yoga*. These twenty four postulates may be discussed by certain references to some scale or ladder of values. But that is not the

purported task of this paper. The real problem now is this: What is the highest value possible? To what trans-subjective value do the *Upaniṣadic ṛṣis* commit themselves? With this avowed aim let us group the twentyfour candidates for value under the following table.

- | | |
|---|---|
| 1. Value of fulfilment | : <i>Ātman</i> realization, <i>Mokṣa</i> |
| 3. Values of enterprise | : Mind, Knowledge, Thought,
<i>Prāṇa</i> , Intelligence |
| 3. Values for well-being | : <i>Karman</i> , Freedom, <i>Rta</i> ,
Scripture, <i>Yoga</i> |
| 4. Values for gratification
of appetites | : Desire, Pleasure, Happiness,
Power, Plenum |
| 5. Values of Sense
Pleasures | : Space, Light, Sun/Moon |
| 6. Values for communal
living | : Character or Conduct,
<i>Buddhi</i> , Duty, Faith |

It may be said that these twenty four conceptions of value are inter-related in manifold ways. The objective significance of value that inheres in Self-realization as the highest one as stated in table 1, is realized by an individual when through action he sees through his *Jīva* nature and passes on to the transcendental that is the *Paramātman*. Through action, at the first stage the full nature of *Jīva* is apprehended. On the second stage this full knowledge of the empirical self leads through an understanding of its background and conditions to the self that is beyond the empirical self. In this way, the identity of the empirical self with the transcendental self (*Paramātman*) is fully realized. This realization is experienced as the climax of action and the highest point of fulfilment. Thus the true objective significance of Self-realization as the value-ought is experienced. That is to say, that the empirical self-*Jīva*- in its fullness realizes that the transcendental self-*Paramātman*- is the matrix of the empirical self.

The above table of groupings further emphasize that the highest value (Self-realization) is neither a quality constitutive of the nature of the object nor a self-existent ideal entity. It means that the highest value is encountered in experience and thus the reference to a subject cannot be eliminated. Now the question is on what grounds can we say that Self-realization is the highest value? The above six tables of groupings except the first one cannot serve as a standard of any kind because it varies with the needs and moods of particular individuals in particular situation. Although all values of things and events are values for us and are experienced by the valued object elicits in us, but they are true and objectively valid values only when our experience is in harmony with the assumed experiences of a universal and lasting ideal which transcends the immediately felt values. As Werkmeister says : "In the total context of value experience we (now) realize a dual aspect of that experience. There are (a) the felt satisfaction, the joy of creation, the happiness that comes from having achieved what we ought to do. There are, in other words, all the basic levels of felt-value experiences. But at the level of insight and self-legislation there is also (b) the value placed upon what is being achieved – a value which transcends the immediately felt values. And because of (b), (a) may be purely coincidental. In other words, we must distinguish between being motivated by (a) and being motivated by (b). This distinction, we believe, is crucial for any value theory, for it is (b) which opens up a whole new dimension of our value experience."⁸ In the *Bṛhad-āraṇyaka Upaniṣad*, the conversations of Yajñavalkya and Maitreyī concerning the all pervading Self emphasize the above point. Yajñavalkya urges to the fullest achievement of 'value' which is to be attained by the knowledge of Self which is higher than everything. He explains that everything is dear to an individual only when he considers his self as the highest one. In the *Upaniṣadic* words, 'it is the

self that should be seen, that should be hearkened to, that should be thought on, that should be pondered on, because the self's being seen, hearkened to, thought on, understood, this world all is known.'⁹

A closer look at, and a careful investigation into, the function of the aforesaid groupings of value leads to a number of general conclusions. The first is the acceptance by the *Upaniṣadic ṛṣis* of the intimate relation between popular and philosophical considerations on the problem of value. Value-conceptions such as pleasure, happiness, knowledge and the like represent certain individualistic value-criteria. But in the whole of the *Upaniṣadic* literature, these individualistic value-conceptions pave way for a highest one which is considered universal. Understood in this way, value-scales in the *Upaniṣads* have the kind of significance which is attached to universal experience as opposed to merely private and individual experiences. The highest value for the *Upaniṣadic ṛṣis* rests upon a broader basis than the fluctuating value-criteria of individuals. Thus, the highest value penetrates into the nature of experience by which the individual estimates his degree of development toward the highest one.

We may also note here the immense variety of attitudes taken towards the relation between popular and philosophical thought.¹⁰ The *Upaniṣadic* seers, by conserving and re-interpreting the popular belief, rather than rejecting it, converged the individual beliefs towards a unity. In the *Chāndogya Upaniṣad* we see especially an attempt to converge the individual beliefs towards a unity.¹¹ Five learned house holders—Prācīnasāla Aupamānyava, Satyayajñā Pauluśi, Indradyumna Bhallavega, Jana Sārkarakṣya and Budila Aśvatarasvi —greatly learned in sacred lore (*śrotrīya*) came together and discussed "Who is our *Ātman*?" "What is *Brahma*?" These five decided to resort to Uddālaka Āruṇi who had the reputation of understanding the

Universal *Ātman*. But he was reticent. The six then approached the famous Aśvapati for instruction. Aśvapati elicits from each of them his present conception of Universal *Ātman*. One says that he venerates the sky as the Universal *Ātman*. Aśvapati commends the conception and gives assurance that he is shining like the sky, but a great deal more. The sky would be only his head. The others in their turn enunciate their conceptions all of which are accepted as true, but taken as totally false. Aśvapati taught the six Brāhmaṇas the noble truth about the Universal *Ātman* as no other than their own Self. In conceiving of *Ātman* as something apart from themselves, they were committing an error.¹² Such an attempt is made by Yājñavalkya to Uśastas. "He who breathes in with your breathing in is the Soul (*Ātman*) of yours which is in all things. He who breathes out with your breathing out is the Soul of yours which is in all things. He who breathes about with your breathing about is the Soul of yours which is in all things."¹³ We see such attempts in *Bṛhadāraṇyaka* and *Taittirīya Upaniṣads* too.¹⁴

It is clear from the above that the *ṛṣis* were not primarily concerned with the individualistic criteria on values. It may be argued that it is the reflection/attitude rather than the norm that concerns the seers. Hence the arrangement of value notions they advocate is not, primarily, a classification of goods but rather a classification of attitudes towards such 'goods' in terms of the degree of reflection and philosophical insight manifested by the attitude. On that account, the *ṛṣis* were concerned with an advance from subjective individualism of phenomenally experienced entities to collectively held views of values. They further argued for an advance from collective morality to a philosophical critical attitude toward the concept of value. A further advance was called for from this philosophical/critical attitude towards a higher metaphysical unity. Thus, they provided for the attainment

of liberation resulting in a unison with the Absolute. Yājñavalkya, for instance, emphasizes the value of 'Ātmānic experience' and righteous conduct as apposed to the acquisition of material possessions.¹⁵ He convinced Maitreyī that the worldly goods are not the pathway to the Self. We see such a view in *Tatttirīya Upaniṣad* too.¹⁶

Upaniṣadic passages pertaining to the experience of the highest value thus acclaim 'Self' realization' as the highest of all and thereby exhort the aspirant to renounce the narrow horizons, the selfish interests for worldly goods. The *Bṛhadāraṇyaka* tells us that when the individual Self (Soul) (*Puruṣa*) is embraced by the all embracing spirit (*Prajñānātman*) he attains his proper form in which his desire is fulfilled (*Āptakāma*) in which his desire is the spirit (*Ātmakāma*); he is without desire (*Akāma*) and apart from grief (*śokāntaram*).¹⁷

Let us now consider the nature and aim of this new shift from phenomenal entities to a more philosophical and metaphysical one. (Here we do not discuss the evolution of values from phenomenal entities to a metaphysical one.) It may be argued that the diverse value conceptions were synthesized by the ṛṣis by extracting some universal essence of value from the individual conceptions. Reflection upon what is implicit in this quest for value leads inevitably to the ideal of a non-contradictory experience for all individuals in which the individual value conceptions are harmoniously and completely realized. This ideal of maximal realization is the highest value experience or the highest principle of value. In the *Bṛhadāraṇyaka Upaniṣad* we see an attempt in this direction. Here, king Janaka was instructed by the great seer Yājñavalkya regarding six partial definitions of *Brahman*, concerning the Soul, its bodily and universal relations. Yājñavalkya instructed him that the light of man is the Soul.¹⁸ Insight into this principle is taught to be superior in value to common

ungrounded opinions of individual citizens as, for instance, Maitreyī. This was also true for the administrators who are charged with the guidance of the destiny of the community. For example, the king of Vārāṇasī approaches Yājñavalkya and seeks his help for the attainment of the highest principle.¹³

Such approaches to the 'understanding' of value, present in the whole of *Upaniṣads*, are grounded in great exaltation of metaphysical truths at the expense of mere pleasure²⁰, or mere power.²¹ In other words, the *Upaniṣads* exalt the cosmic and the individual self at the expense of wealth and bodily pleasures. That is to say, that we find in them the exaltation of a universal idea — Realization of Self — at the expense of many fluctuating particulars, of *ṛta* as opposed to chaos, of self as opposed to body, of *prāṇa* as opposed to the other parts of the body, of reality at the expense of sense appearances. This shift in the general attitude towards value is characteristic of the *Upaniṣadic ṛsis*.

So far we have been seeking for the background and setting in which candidates for the highest value in *Upaniṣads* are found. It is clear from the above investigation that the postulates such as individual and cosmic self, knowledge and *ṛta* will be adopted rather easily by the seers. But such candidates as pleasure, plenum, wealth, power, and the like will need to be reinterpreted before it will be possible for the seers to accept even these as reasonable candidates. With this in mind let us take two important items — knowledge and mind — with a view to obtaining a proper understanding and appreciation of the concept of Self-realization as the highest value.

Knowledge :

It is illustrative that the *Upaniṣads* acclaim 'not much learning' but the understanding of metaphysical truths. They advo-

cate the problem of knowledge 'not only in connection with philosophical speculation, but also in the practical affairs of life'.²² Hence, the seer exhorts: "He who knows (*Brahman*) as the real, as knowledge, as the infinite... He obtains all desires".²³ Knowledge, thus, is one of the supreme means of liberation from bondage. While ignorance (*a-vidyā*) is the cause of bondage and transmigration; true knowledge (*vidyā* or *Jñāna*) liberates one from bondage.²⁴

Knowledge, thus, leads to the attainment of identity of the individual self with the absolute Self. Knowledge, for them, is the intuitive realization of one infinite, eternal, universal spirit; it is becoming *Brahman* (*Brahma-bhavana*), becoming all (*Sarvabhavana*); it is the vision of the self of the Universe (*Sarvātmā darśana*); the vision of the one Self in all (*ekātma darśana*). It is the state of identity (*sāmya, ekatva*) of the individual self with the supreme Self. It is free from love, hatred, delusion, joy, sorrow and fear; a state of freedom from demerits and merits, a state of super moral transcendent purity.²⁵ Knowledge leads to immortality,²⁶ leads to the *Brahma*-world and procures fulfilment of desires,²⁷ frees from all fetters,²⁸ influences one's re-incarnate status,²⁹ over comes *karma* and re-birth.³⁰ The supreme knowledge, thus, for *Upaniṣadic* seers is the knowledge of the supreme. But they insist that the 'eternal should be known as present in the self' (*ātmasaṁstha*) and 'truly there is nothing higher than that to be known.' Thus, 'when one recognizes the enjoyer, the object of enjoyment, and the Universal Actuator, all has been said...'³¹ In this supreme knowledge there is no duality between the subject and the object. In his discourse with Maitreyī, Yājñavalkya propounds this view. "For where there is duality (*dvaita*) as it were (*iva*) there one sees another; there one smells another; there one hears another; there one speaks to another; there one thinks of another;

where one understands another. When, verily, every thing has become just one's own self, then whereby and whom would one see " ? " This same view is propounded in the *Chāndogya Upaniṣad* in the following way. "Where one sees nothing else, hears nothing else, understands nothing else—that is a plenum. But where one sees something else—that is the small. Verily, the plenum is the same as the immortal. But the small is the same as the mortal."³² In this way the *ṛṣis* indicate directly that knowledge-seeking tendencies should be trained and directed so as to recognize and accept the supremacy of Self-realization, not merely as an external force, but as something within one's own true nature. The reform, through knowledge, suggested is thus a reform of the self. Looked at in this way the *Upaniṣads* substitute the philosophic/critical spirit in knowledge in place of of the materialistic and sensualistic attitude.

Our brief investigation suggests the following :

- 1) Knowledge ultimately determines the actual and particular character of Self-realization in every possible form.
- 2) Knowledge, in its turn, is determined by the knowledge of the realization of Self.
- 3) Knowledge recognizes the individual's ability to know his self i. e., knowledge of one's true self leads to realization which consists in knowing the ultimate reality as dwelling in the heart. It is described as having access to *Brahma*, as being merged with *Brahma*.³⁴
- 4) Knowledge, thus, rests upon the individual's partnership in the (spiritual) possession of self.

Knowledge, thus, is a process to know the self and it ends with the realization of Self where there is no duality. Understanding in the *Upaniṣadic* spirit, knowledge, then may be considered as a candidate of value only in so far as it leads to the realization of Self.

Mind :

The *Upaniṣads* advocate that Prajāpati made three things for himself—Mind, Speech and Breath. It is with mind that one truly sees. It is with the mind that one hears. Desire, imagination, doubt, faith, lack of faith, steadfastness, lack of steadfastness, shame, meditation, fear—all this is truly mind. Therefore, even if one is touched on his back, he discerns it with the mind.³⁵ According to this analysis, mind is disclosed as an equipment to be used. This does not mean that mind is first discovered as an object and then assigned a use for specific purposes. This is the force of the *ṛṣis* well known allegorical description of the mind as the form of a person. The *ṛṣis* phenomenally portrayed that the *Yajur Veda* is its head, the *R̥g Veda* its right side, the *Sāma Veda* the left side, teaching, the body (*ātman*) the hymns of the *Atharvans* and the *Āṅgirasas*, the lower part, the foundation.³⁶ They have likened mind to the reins of a chariot-driver.³⁷ For them, mind is higher than the Sense³⁸ and the suprasensible person is framed by the heart, by the thought, by the mind.³⁹ The *Kauṣītaki Upaniṣad*, while dealing with the correlation of the individual's function with the facts of existence exhorts thus "... the mind is one portion there of taken out. Thoughts and desires are its externally correlated existential elements."⁴⁰ The *Mūṇḍaka Upaniṣad* discusses mind as the source of the human person and of the cosmic elements.⁴¹ We see similar explanations of mind in other *Upaniṣads* too.⁴²

The above passages suggest that the *Upaniṣadic* seers have projected their conception of mind not only as a conscious agent in all experiences but also as an organizing principle in all fluctuating experiences within the individual. It is clear from the *Maitreyī Upaniṣad*⁴³ that the reform of the mind, in the way of controlling it, gives forth the true ideal, the ideal of the

realization of Self—paving way to the destruction of materialistic and sensualistic attitude of body.

Our exploration of the *Upaniṣadic* conception of mind as one of the conceptions for highest value paves way for a variety of considerations that enter into the working out of a theory which proposes mind as a value. We have not attempted to articulate these in a fully satisfying fashion, but have only sketched the notion of mind and its role within the value spectrum in the *Upaniṣads*. We can sum up the discussion by pointing out the following :

- 1) In the *Upaniṣadic* literature the mind has been viewed as the agent in, and more than that as an organizing principle of, all conscious experiences.⁴⁴
- 2) There is an advance from the view of mind as an organizing principle to a conception of it as the source of the human person as well as the cosmic elements.⁴⁵
- 3) A philosophical and critical advance was called for from this reflection on the nature of mind to a conception of it as a metaphysical reality conceived as the source of every human thought.⁴⁶
4. Mind as a metaphysical reality and as a source of every human thought is immaterial and antithetical to the physical.
- 5) As considered above, there is a view of the mind being pure and impure.⁴⁷ And when the impurities of the mind are eliminated by concentration, the individual attains the joy of realization (which is not other than self-realization). The joy is said to be indestructible.⁴⁸

Conclusion :

What we set out to do in this paper is to present an analysis of Self-realization as the highest value concept in the

Upaniṣads. It is understood that criterion of the nature of value experience the *ṛṣi*s advocate is not a classification of 'goods' but rather a classification of attitudes towards such goods in terms of the degree of reflection and philosophical insight manifested by the attitude. Thus the *Upaniṣadic* genius synthesized diverse elements of value into one integrated whole viz. realization of one's true self. To this purpose we have considered briefly, knowledge and mind, two of the chief items for the highest value to determine in what way the two have been regarded as constituents of the highest value concept. The basic argument is that the attainment of the highest value is directly proportionate to the degree of insight. Where the insight is little, value is little and where the highest level of insight has been reached, the highest degree of value is attained. This insight is the realization of one's own true self in which all value conceptions are harmoniously and completely realized. This ideal is realized only when the felt-value experiences and the empirical motives become shot through with a more transcendental insight. Thus, the felt-value experiences lose their empirical character and pass over to the transcendental and transmutes it into a perfect order and harmony of the ideal realm. This, however, is the life which we describe as the life of Self-realization. Looked at in this way, this highest value achieves the character of completeness which no other positive value can possibly replace or rival.

Department of Humanities and
Social Sciences, I. I. T.
KANPUR-208 016 (U. P.)

V. T. SEBASTIAN

NOTES

- * I am thankful to Professors S. N. Mahajan and S. A. Shaida for their friendly criticisms, suggestions and modifications at various stages of this study.
1. *Brh.* 2. 5. 1-13; 4. 4. 5. *Chänd.* 3. 18; 6. 3. 2; 6. 11. 3. *Ait.* 1. 3. 13; 1. 2. 4. *Katha.* 1. 3. 7. *Iša* 16. All *Upaniṣadic* quotations in this paper are taken from the translation of Hume, Robert Ernest. *The Thirteen Principle Upanishads*. Translated from Sanskrit with an outline of the philosophy of the *Upaniṣads* and an annotated bibliography. Second edition, Revised (Oxford Univ. Press, Ely House, London W1).
2. *Brh.* 1. 4. 7, 1. 5. 15; 2. 4. 1; 2. 5. 15; 2. 4. 6-7. *Iša* 16. *Maitri* 6. 17; 7. 7. *Tait* 3. 10. 4. *Chänd.* 3. 12. 7-9.
3. *Brh.* 3. 7. 1-23.
4. *Brh.* 1. 3. 28; 1. 4. 17; *Chänd.* 1. 2. 8. *Katha.* 3. 7-8. *Tait.* 2. 1.
5. *Brh.* 1. 5. 3, *Jiva* as the conscious agent and the experiencer is established in many passages in the principal *Upaniṣads*.
6. Ajātaśatru explains to Gārgya regarding *Atman* as the intelligent principle through the examples of waking, dreaming and deep sleep status. Also
Brh. 2. 1. 20. *Chänd.* 7. 26. 2.
7. *Mūṇḍ.* 3. 1. 3. *Katha.* 2. 14. *Chänd.* 7. 2. 1; 6. 14. 2; 6. 8. 6. And also Śāṅkara *Bhāṣya* on *Chänd* 6. 14. 2.
8. Werkmeister, William Henry; *Man and his Values*, Lincoln, Univ. of Nebraska Press (1967), p. 126
9. *Brh.* 4. 5. 1-15.
10. Ranade, R. D.; *A Constructive Survey of the Upanishadic Philosophy : being an introduction to the thought of the Upaniṣads* (2nd ed.), Bombay, Bharatiya Vidya Bhavan, 1968, Chapter, I.
11. *Brh.* 4. 1-2. *Tait.* 3. 1, *Chänd.* 5. 11-18
12. *Chänd.*, 5. 11-18
13. *Brh.* 3. 4. 1
14. *Brh.* 4. 1. 2. *Tait.*, 3. 1.
15. *Brh.*, 2. 4. 5
16. *Tait.*, 3. 1
17. *Brh.*, 4. 3. 21
18. *Brh.*, 4. 1. 2. to 4. 3. 7

19. *Ibid.*, 2. 1. 20
20. *Chānd.*, 7. 23
21. *Bṛh.*, 1. 4. 8. *Chānd.*, 8. 7. 1
22. Hume, R. E., *op. cit.*, p. 58
23. *Tait.*, 2. 1
Iśa 6. *Katha.* 1. 2. 8, 9, 12, 24; 2. 3. 9, 14; 1. 3. 7-9
Mūnd. 1. 2. 13; 2. 2. 3; 3. 1. 5, 8, 9; 3. 2. 2, 6
24. *Iśa* 9, 11. *Katha.* 1. 16; 1. 2. 4, 5
25. *Iśa* 6, 7. *Katha.* 1. 21; 2. 12; 2. 3. 14, 15;
Mūnd. 2. 1. 10; 3. 2. 7-9. *Tait.* 3. 10. 5
26. *Bṛh.*, 4. 4. 18. *Chānd.*, 8. 5. 4
27. *Mūnd.*, 3. 2. 2
28. *Katha.*, 6. 6-8
29. *Kauś.* 1. 2. *Katha.*, 5. 7.; 3. 15
30. *Mūnd.*, 1. 2. 7; 9, 10. *Śvet.*, 1. 11
31. *Ibid.* 1. 12
32. *Bṛh.*, 2. 4. 14
33. *Chānd.*, 7. 24. 1
34. *Śvet.*, 1. 7.; 6. 10
35. *Bṛh.*, 1. 5. 3. *Maitri.*, 6. 3
36. *Tait.*, 2. 3.
37. *Katha.*, 3. 3. 6
38. *Ibid.*, 6. 7
39. *Ibid.*, 6. 9
40. *Kauś.*, 3. 5. : *Ibid.*, 3. 6., 4. 20. *Kena.*, 1. 4. 5; 3. 3. 6
Katha. 3. 10 & 6. 7-9
41. *Mūnd.*, 2. 1. 8.
42. *Praśna.*, 4. 2; 4. 8 & 3. 9. *Maitri.*, 6. 5. 6. 30
43. *Maitri.*, 6. 34
44. *Bṛh.*, 1. 5. 3
45. *Mūnd.*, 2. 1. 8 *Praśna.*, 4. 2 *Maitri.*, 6. 5 & 6. 30
46. *Kauś.* 3. 5. 6 *Katha.*, 6. 7-9
47. *Maitri.*, 6. 34
48. *Ibid.*, 6. 34 *Ait.*, 3. 5. 1