

to His devotees among gods and men, the expression denoting, as it certainly does, that which has come from the Lord,—a revelation, in short,—not a translation.

Yet a third view of the Āgamas is that their purpose is to interpret the Upaniṣads, that they develop the teaching of the latter and that they “bear the same relation to the Upaniṣads, as the New Testament of the Christian Holy Bible bears to its Old Testament.” According to this view, the Upaniṣads present the quest, and the Āgamas the attainment; the province of the former is limited by “charyā, kriyā and yoga, while the province of the Āgamas includes these as well as jñāna.” Upaniṣadic knowledge extends to the four states,—of waking, dreaming, sleep and the fourth beyond these three: Āgamic knowledge, however, extends to the turīyātīta, what is beyond even the fourth. The Upaniṣads, however, set out to explain not merely the search but also the realisation of what is sought. There is not in them any confession of failure, nor is the student of Vedānta aware of such failure. He who knows the Āgamas may be conscious of having attained a higher truth, but this consciousness is no warrant for its own correctness. Any system of Hindu philosophy that has a claim to respect, claims also to be a synthesis of all elements of experience in a higher measure than may be found in other systems. The Āgamas may make a similar claim, but the claim cannot guarantee its own validity. If there is anything higher than the fourth stage, the knowledge thereof is bound to be more valuable; but the quest for what is higher than experience may well prove endless, and the turīyātīta may turn out to be a mirage. The claim

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<sup>1</sup> Dr. Ramaṇa Śāstrin's translation of *SMD*, 53.