

SIKṢĀ VALLI

CHAPTER I

Section I

INVOCATION

I. *hariḥ aum. śaṁ no mitraś śaṁ varunaḥ, śaṁ no bhavaty aryamā, śaṁ na indro bṛhaspatiḥ, śaṁ no viṣṇur uru-kramah; namo brahmane, namas te vāyo, tvam eva pratyakṣam brahmāsi, tvām eva pratyakṣam brahma vadisyāmi, ṛtaṁ vadisyāmi, satyaṁ vadisyāmi;*

tan mām avatu, tad vaktāram avatu, avatu mām, avatu vaktāram, aum śāntiḥ śāntiḥ śāntiḥ.

I. *Aum*, May Mitra (the sun) be propitious to us; may Varuṇa (be) propitious (to us). May Aryamān (a form of the sun) be propitious to us; May Indra and Bṛhaspati be propitious to us; May Viṣṇu, of wide strides, be propitious to us.

Salutation to Brahmā. Salutation to thee, O Vāyu. Thou, indeed, art the visible (perceptible) *Brahman*. Of thee, indeed, the perceptible *Brahman*, will I speak. I will speak of the right. I will speak of the true; may that protect me; may that protect the speaker. Let that protect me; let that protect the speaker. *Aum*, peace, peace, peace.

This is the first section. It is an invocation to God to remove the obstacles in the way of attaining spiritual wisdom. *para-vidyām ārabhamāno vighna-śāntyai devatāḥ prārthayate*. R.

See R.V. I. 90. 9.
uru-kramah: of wide strides. *vistīrṇa-kramah*. Ś. It is a reference to Viṣṇu's incarnation as *Trivikrama* or *Vāmana* whose strides were wide. *Śānti* or peace is repeated thrice, with reference to *ādhyātmika*, *ādhibhautika* and *ādhidivika* aspects. Ś.

Section 2

LESSON ON PRONUNCIATION

2. *śikṣām vyākhyāsyāmaḥ: varṇas svarah, mātrā balam, sāma santānaḥ, ity uktas śikṣādhyāyah.*

2. We will expound pronunciation, letters or sounds, pitch,

quantity, force or stress, articulation, combination. Thus has been declared the lesson on pronunciation.

One must learn to recite the text of the Upaniṣads carefully and so a lesson in pronunciation is given. We must learn the text before we can ascertain its meaning: *vastūpāsanaṁ hitvā prathamataḥ śabdopāsana-vidhāne. Ā.*

Section 3

THE SIGNIFICANCE OF COMBINATIONS

1. *saha nau yaśaḥ, saha nau brahma-varcasam; athā tat saṁhitāyā upaniṣadam vyākhyāsyāmaḥ;*

pañcasu adhikarāṇesu, adhilokam, adhiḥyotiṣam, adhividyam, adhiprajam, adhyātmam: etā mahāsaṁhitā ity ācakṣate;

athādhilokam, pṛthivī pūrva-rūpam, dyaur uttara-rūpam, ākāśasandhiḥ, vāyus saṁdhānam: ity adhilokam.

1. May glory be with us both, may the splendour of Brahma-knowledge be with us both.

Now next we will expound the sacred teaching of combination under five heads, with regard to the world, with regard to the luminaries, with regard to knowledge, with regard to progeny, with regard to oneself. These are great combinations, they say.

Now with regard to the world: the earth is the prior form, the heaven the latter form, the ether is their junction, the air is the connection. Thus with regard to the world.

brahma-varcasam: the splendour of brahma-knowledge. In *Lalitavistara* we are told that when the Buddha was in *saṁādhi*, a ray called the ornament of the light of gnosis moved above his head, *jñānalokāṅkāraṁ nāma rāsmiḥ*. Cp. B.G. XIV. 11.

saṁhitā: a conjunction of two words or letters of the text. The mind of the pupil is directed to the symbolic significance.

Master and disciple pray that the light of sacred knowledge may illumine them both, that they both may attain the glory of wisdom.

2. *athādhiḥyautiṣam: agniḥ pūrva-rūpam, āditya uttara-rūpam, āpas sandhiḥ, vaidyutas saṁdhānam: ity adhiḥyautiṣam.*

2. Now as to the luminaries; fire is the prior form, sun the latter form. Water is their junction, lightning is the connection. Thus with regard to the luminaries.

3. *athādhividyam: ācaryaḥ pūrva-rūpam, antevāsy uttara-rūpam, vidyā sandhiḥ, pravacanas saṁdhānam: ity adhividyam.*

3. Now as to knowledge: the teacher is the prior form; the pupil is the latter form, knowledge is their junction; instruction is the connection. Thus with regard to knowledge.

Patañjali in his *Mahābhāṣya* (Kielhorn's ed., p. 6) says there are four steps or stages through which knowledge becomes fruitful. The first is when we acquire it from the teacher, the second when we study it, the third when we teach it to others and the fourth when we apply it. Real knowledge arises only when these four stages are fulfilled: *caturbhiḥ ca prakārair vidyopayuktā bhavaty āgama-kālena svādhyāya-kālena pravacana-kālena vyavahāra-kāleneti.*

4. *athādhiprajam: mātā pūrva-rūpam, pitottara-rūpam praḥ sandhiḥ, prajānanas saṁdhānam, ity adhiprajam.*

4. Now with regard to progeny: the mother is the prior form, the father is the latter form: progeny is their junction, procreation is the connection. Thus with regard to progeny.

5. *athādhyātmam: adharā-hanuh pūrva-rūpam, uttarā-hanur uttara-rūpam, vāk sandhiḥ, jihvā saṁdhānam: ity adhyātmam.*

5. Now with regard to the self: the lower jaw is the prior form, the upper jaw is the latter form, speech is the junction, the tongue is the connection. Thus with regard to the self.

6. *itīmā mahāsaṁhitāḥ, ya evam etā mahāsaṁhitā vyākhyātā veda saṁdhīyate prajāyā paśubhiḥ, brahma-varcasenānmādyena suvargena lokena.*

6. These are the great combinations. He who knows these great combinations thus expounded becomes endowed with offspring, cattle, with the splendour of Brahma—knowledge, with food to eat, and with the heavenly world.

He will prosper here and hereafter.

Section 4

A TEACHER'S PRAYER

1. *yaś chandasām ṛṣabho viśva-rūpaḥ chandobhyo'dhyamṛtāt sambabhūva*

sa mendro medhayā spruṇotu amṛtasya deva dhāraṇo bhūyāsam.

śarīram me vicarṣaṇam, jīhvā me madhumattamā, karnābhyām bhūri viśruvam, brahmaṇaḥ kośo'si medhayāpīhitāḥ, śrulam me gopāya.

1. May that Indra who is the greatest in the Vedic hymns, who is of all forms, who has sprung into being from immortal hymns, may he cheer me with intelligence, O God, may I be the possessor of immortality.

May my body be very vigorous; may my tongue be exceeding sweet; may I hear abundantly with my ears. Thou art the sheath of *Brahman*, veiled by intelligence. Guard for me what I have heard.

This is a prayer for acquiring retentiveness and for physical and moral health.

The syllable *aum* is pre-eminent among the Vedic hymns. It is 'of all forms' as the whole universe is its manifestation. 'Of *Brahman*, of the Paramātman or the Highest Self, Thou art the sheath, as of a sword, being the seat of His manifestation.' Ś. *madhumattamā*: exceeding sweet. *madhumatī*, *atiśayena madhura-bhāsinī*. Ś.

2. *āvahantī vitanvānā, kurvānācīram ātmanaḥ vāsāmsi mama gāvaś ca annaḥpane ca sarvadā tato me śriyam āvaha lomaśām paśubhis saha svāhā. ā māyantu brahmacāriṇaḥ svāhā, vi māyantu brahmacāriṇas svāhā, pra māyantu brahmacāriṇas svāhā, da māyantu brahmacāriṇas svāhā, sa māyantu brahmacāriṇas svāhā.*

2. Bringing to me and increasing always clothes and cattle, food and drink, doing this long, do thou, then, bring to me prosperity in wool along with cattle. May students of sacred knowledge come to me from every side. Hail. May students of sacred knowledge come to me variously. Hail. May students of sacred knowledge come to me well equipped. Hail. May students of sacred knowledge come to me self-controlled. Hail. May students of sacred knowledge come to me peaceful. Hail.

acīram: soon, presently, *acīram*, *kṣīpram eva*. Ś.

To the undisciplined, wealth is a source of evil: *amedhaso hi śrīr anarthāyiveti*. Ś. Not so to the disciplined. What matters is not the possession or non-possession of wealth but the attitude to it. We may possess wealth and be indifferent to it; we may possess no wealth and yet be concerned with securing it by any means. There is no worship of poverty.

Vasiṣṭha tells Rāma:—

*dhanam ārjaya kākūtstha dhanamūlam idam jagat
antaram nābhijānāmi nirdhanasya mytasya ca.*

Acquire wealth. This world has for its root wealth. I do not see the difference between a poor man and a dead one.

3. *yaśo jane'sāni svāhā, śreyān vasyaso'sāni svāhā, tam tvā bhaga praviśāni svāhā, sa mā, bhaga, praviśa svāhā, tasmin sahasra-śākhe ni bhagāham tvayi mrje svāhā, yathāpah pravatā yanti, yathā māsā aharjaram, evam mām brahmacāriṇaḥ, dhātārāyantu sarvatas svāhā, pratīveśo'si pra mā bhāhi pra mā padyasva.*

3. May I become famous among men. Hail.

May I be more renowned than the very rich. Hail.

Into thee thyself, O Gracious Lord, may I enter. Hail.

Do thou thyself, O Gracious Lord, enter into me. Hail.

In that self of thine, of a thousand branches, O Gracious Lord, am I cleansed. Hail.

As waters run downward, as months into the year, so into me, may students of sacred knowledge come,

O Disposer of all, come from every side. Hail.

Thou art a refuge, to me do thou shine forth; unto me do thou come.

of a thousand branches: the different hymns and the gods meant by them are varied expressions of the Divine One.

praviśāmi: I enter. The knowledge of God is said to be a penetration of God into the inmost substance of the soul. When God is conceived as external to the individual, in heaven or in Olympus, when our feeling towards Him is one of love and respect, inspired by His majesty and power, our religion of fear, obedience and even love is external. When, on the other hand, we are driven by an inner lack or insufficiency, when we cry for the highest reality or God which or who comes into us, enters us, removes our dross, when we unite ourselves to Him, our religion becomes inward, mystical. The mystic longs for inner completion by participation which is the real meaning of imitation. This is not always accompanied by ecstatic rapture. It may be a quiet sense of union which may have a few high points of emotion. Cp. John Ruysbroeck: 'In this storm of love two spirits strive together; the spirit of God and our own spirit. God, through the Holy Ghost, inclines Himself towards us; and thereby we are touched in love. And our spirit, by God's working and by the power of love, presses and inclines itself into God; and thereby God is touched. These two spirits, that is, our own spirit and the spirit of God, sparkle and shine one into the other, and each shows to the other its face. . . . Each demands of the other all that it is; and each offers to the other all that it is, and invites it to all that it is. This makes the lovers melt into each other. . . . Thereby the spirit is burned up in the fire of love, and enters so deeply into the touch

of God, that it is overcome in all its cravings, and turned to nought in all its works, and empties itself.' *Adornment of the Spiritual Marriage*, II. 54.

Section 5

THE FOURFOLD MYSTIC UTTERANCES

1. *bhūr bhuvāḥ suvāḥ iti vā etās tisro vyāhṛtayah, tāsām u ha smaitām caturhīm, mähācamasyah, pravedayate, maha iti, tad brahma, sa ātmā, angāny anyā devatāḥ, bhūr iti vā ayam lokah, bhuva ity antarikṣam, suvar ity asau lokah, maha ity ādityah, ādityena vā va sarve lokā mahīyante.*

1. *Bhūh, Bhuvah, Suvah*, verily these are the three utterances of them; verily, that one, the fourth, *mahah*, did the son of Mahācamasa make known. That is *Brahman*, that is the self, its limbs (are) the other gods.

Bhūh is this world; *Bhuvah*, the atmosphere; *Suvah* is the yonder world; *Mahah* is the sun; by the sun indeed do all worlds become great.

Vyāhṛtis are so called because they are uttered in various rituals. *Its limbs the other gods: mahah* is *Brahman*, the Absolute; it is the self; all other gods are subordinate to the Absolute.

2. *bhūr iti vā agnih, bhuva iti vāyuh, suvar ity ādityah, maha iti candramāḥ, candramasā vā va sarvāni jyotiṃṣi mahīyante.*

2. *Bhūh*, verily, is fire; *Bhuvah* is the air; *Suvah* is the sun; *Mahah* is the moon; by the moon, indeed, do all the luminaries become great.

3. *bhūr iti vā ṛcaḥ, bhuva iti sāmāni, suvar ity yajumṣi, maha iti brahma, brahmaṇā vā va sarve vedā mahīyante.*

3. *Bhūh*, verily, is the *Rg* verses; *Bhuvah* is the *Sāman* chants, *Suvah* is the *Yajus* formulas. *Mahah* is *Brahman*. By *Brahman* indeed, do all the Vedas become great.

4. *bhūr iti vai prāṇah, bhuva ity apānah, suvar ity vyānah, maha ity annam, annena vāva sarve prāṇā mahīyante.*

4. *Bhūh* is the inbreath; *Bhuvah* is the outbreath; *Suvah* is the diffused breath, *Mahah* is the food. By food, indeed, do all the vital breaths become great.

5. *tā vā etās catasraś caturdhā, catasraś catasro vyāhṛtayah, tā yo veda, sa veda brahma, sarvesmai devā balim āvahanti.*

5. Verily, these four are fourfold. The utterances are four and four. He who knows these knows *Brahman*. To him all the gods offer tribute.

Section 6

CONTEMPLATION OF BRAHMA

1. *sa ya eṣo'ntarhrdaya ākāśah, tasminn ayam puruṣo manomayah, amṛto hiranmayah, antarena tāluke, ya eṣa stana ivāvā-lambate, sendrayoniḥ, yatrāsau keśānto vivartate, vyāpohya śirṣa-kapāle, bhūr ity agnau pratitiṣṭhāti, bhuva iti vāyau.*

1. This space that is within the heart—therein is the Person consisting of mind, immortal and resplendent. That which hangs down between the palates like a nipple, that is the birth-place of Indra; where is the edge of the hair splitting up the skull of the head. In fire, as *Bhūh*, he rests, in air as *Bhuvah*.

See M.U. II. 2. 6; Maitrī VI. 30; VII. 11. *hiranmayah*: resplendent, *jyotirmayah*. Ś.

Brahman who is said to be remote is here envisaged as close to us. Though the Supreme is present everywhere, here we are taught to look upon Him as residing in one's own heart. Ś. says that the Supreme is said to be in the heart as a help to meditation, even as an image is used for deity. *upalabdhyartham upāsanārtham ca hrdayākāśa sthānam ucyate, sālagrama iva viṣṇoḥ*. See C.U. VIII. 1-6; III. 14. Here we find a transition from the view that the heart is the seat of the soul to the other view that the brain is the seat of the soul. While the soul is an unextended entity which cannot have a spatial locus, psychologists discuss the nature of the part or parts of the body with which the soul is closely associated.

For Aristotle, the seat of the soul was in the heart.¹

¹ Cp. Hammond: 'The diseases of the heart are the most rapidly and certainly fatal; (2) psychical affections such as fear, sorrow, and joy cause an immediate disturbance of the heart; (3) the heart is the part which is the first to be formed in the embryo.' *Aristotle's Psychology* quoted in Ranade: *A Constructive Survey of the Upaniṣadic Philosophy* (1926), p. 131. 'If by the seat of the mind is meant not being more than the locality with which it stands in immediate dynamic relations, we are certain to be right in saying that its seat is somewhere in the cortex of the brain.' William James: *Principles of Psychology*, Vol. I, p. 214.

The reference here is to the *susumnā nāḍī* of the Yoga system which is said to pass upward from the heart, through the mid region of the throat up to the skull where the roots of the hair lie apart. When it reaches this spot, the *nāḍī* passes up, breaking up the two regions of the head. That is the birthplace of Indra. *indrayoniḥ indrasya brahmaṇaḥ yoniḥ mārgaḥ*. Ś. *indrasya paramāmano yoniḥ sthānam*. R. It is the path by which we attain our true nature. See Maitrī. VI. 21; B.U. IV. 4. 2.

2. *suvar ity āditye, maha iti brahmaṇi, āpnoti svārājyam āpnoti manasas-patim, vāk-patiś cakṣuṣ-patiḥ śrotra-patiḥ vijñāna-patiḥ, etat tato bhavati, ākāśa śarīram brahma, satyātma prāṇā-rāmaṃ mana ānandaṃ śānti samrddham amṛtam iti prācīna-yogyopāsva.*

2. In the sun as *Suvah*, in *Brahman* as *Mahaḥ*. He attains self-rule. He attains to the lord of *manas*, the lord of speech, the lord of sight, the lord of hearing, the lord of intelligence—this and more he becomes, even *Brahman* whose body is space, whose self is the real, whose delight is life, whose mind is bliss, who abounds in tranquillity, who is immortal. Thus do thou contemplate, O *Prācīnayogya*.

He who contemplates in this matter becomes the lord of all organs, the soul of all things and filled with peace and perfection. This passage brings out that the end is greater existence, not death; we should not sterilise our roots and dry up the wells of life. We have to seize and transmute the gifts we possess.

Section 7

THE FIVEFOLD NATURE OF THE WORLD AND THE INDIVIDUAL

1. *prthivy antarikṣam dyaur diśo vā avāntaradiśāḥ, agnir vāyur ādityaś candramā nakṣatrāṇi, āpa ośadhayo vanaspataya ākāśa ātmā ity adhibhūtam.*

athādhyātmam, prāṇovyanopāna udānas samānaḥ cakṣuṣ śrotram mano vāk tvak, carma māmsam snāvāsthi majjā etad adhivīdhāya ṛṣir avocat. pāṅktaṃ vā idam sarvam pāṅktaiva pāṅktaṃ spruoti.

1. Earth, atmosphere, heaven, the (main) quarters and the intermediate quarters.

Fire, air, sun, moon and stars.
Water, plants, trees, ether and the body.
Thus with regard to material existence.
Now with regard to the self.
prāṇa, vyāna, apāna, udāna and *samāna*
sight, hearing, mind, speech, touch
skin, flesh, muscle, bone, marrow.

Having ordained in this manner, the sage said: Fivefold verily, is this all. With the fivefold, indeed, does one win the fivefold.

See B.U. I. 4. 17.

Section 8

CONTEMPLATION OF AUM

1. *aum iti brahma, aum itīdam sarvam, aum ity etad anukṛtir ha sma vā apyo śrāvayetyāśrāvayanti, aum iti sāmāni gāyanti, aum śomiti śastrāṇi śamśanti, aum ity adhvaryuḥ, pratigaram pratigrṇāti, aum iti brahma prasauti, aum ity agnihotram anujānāti, aum iti brāhmaṇaḥ pravakṣyann āha, brahmopāpna-vānīti, brahmaivopāpnoti.*

1. *Aum* is *Brahman*. *Aum* is this all. *Aum*, this, verily, is compliance. On uttering, 'recite,' they recite. With *aum*, they sing the *sāman* chants. With *aum*, *śom*, they recite the prayers. With *aum* the Adhvaryu priest utters the response. With *aum* does the *Brahmā* (priest) utter the introductory eulogy. With *aum*, one assents to the offering to fire. With *aum*, a *Brahmaṇa* begins to recite, may I obtain *Brahman*; thus wishing, *Brahman*, verily, does he obtain.

'The *praṇava* which is a mere sound, is, no doubt, insentient in itself and cannot therefore be conscious of the worship offered to it; still, as in the case of the worship offered to an image, it is the Supreme (*Īśvara*) who, in all cases, takes note of the act and dispenses the fruits thereof.' Ā.

Aum is the symbol of both *Brahman* and *Īśvara*.
pratimeva viṣṇoḥ. Ś. *pratimādy arcana iva sarvatra īśvara eva. phala-dātā*. Ā.

Section 9

STUDY AND TEACHING OF THE SACRED SYLLABLE
THE MOST IMPORTANT OF ALL DUTIES

I. *ṛtaṁ ca svādhyāya pravacane ca, satyaṁ ca svādhyāya pravacane ca, tapas ca svādhyāya pravacane ca, damaś ca svādhyāya pravacane ca, śamas ca svādhyāya pravacane ca, agnayaś ca svādhyāya pravacane ca, agnihotraṁ ca svādhyāya pravacane ca, atithayaś ca svādhyāya pravacane ca, mānuṣaṁ ca svādhyāya pravacane ca, prajā ca svādhyāya pravacane ca.*

prajanaś ca svādhyāya pravacane ca, prajātiś ca svādhyāya pravacane ca.

satyaṁ iti satyavacā rāthitarah, tapa iti tapomityah pauruṣiṣṭih, svādhyāya pravacane eveti nāko maudgalyah, taddhi tapas taddhi tapah.

I. The right and also study and teaching; the true and also study and teaching; austerity and also study and teaching; self-control and also study and teaching; tranquillity and also study and teaching; the (sacrificial) fires and also study and teaching; the *agni-hotra* (sacrifice) and also study and teaching; guests and also study and teaching; humanity and also study and teaching; offspring and also study and teaching; begetting and also study and teaching; propagation of the race and also study and teaching.

The true, says Satyavacas (the Truthful) the son of Rathitara: austerity says Taponitya (ever devoted to austerity), the son of Pauruṣiṣṭi, study and teaching alone, says Nāka (painless), the son of Mudgala. That, verily, is austerity, aye, that is austerity.

svādhyāya: adhyayanam, study.

pravacana: adhyāpanam, teaching.

dama: bāhyakaranopāśamaḥ, self-control.

śama: antahkaranopāśamaḥ, (inner) tranquillity.

Knowledge is not sufficient by itself. We must perform study and also practise the Vedic teaching.

Section 10

A MEDITATION ON VEDA KNOWLEDGE

I. *ahaṁ vrkṣasya rerivā, kīrtih pṛṣṭham girer iva, ūrdhva pavitro vājinīva, svamṛtam asmi, draṅvinaṁ savarcasam, sumedhā amytoḥṣitah, iti triśaṅkor vedānuvacanam.*

I. I am the mover of the tree; my fame is like a mountain's peak. The exalted one making (me) pure, as the sun, I am the immortal one. I am a shining treasure, wise, immortal, indestructible. Such is Triśaṅku's recitation on the Veda-knowledge.

This statement is an expression of self-realization when the self, feeling its identity with the Supreme, says that he is the mover, the impeller of this world-tree of saṁsāra. Triśaṅku, who realised *Brahman*, said this, in the same spirit in which the sage Vāmadeva said. Ś.

The world is said to be the eternal Brahma tree, *brahmavrkṣas sanātanaḥ*. M.B. XIV. 47. 14.

Section 11

EXHORTATION TO THE DEPARTING
STUDENTS

I. *vedam anūcyācāryo' ntevāsinam anuṣṭi, satyaṁ vada, dharmam cara, svādhyāyān mā pramadah, ācāryāya priyam dhanam āhṛtya prajātantum mā vyavacchetsih, satyān na pramaditavyam, dharmān na pramaditavyam, kuśalān na pramaditavyam, bhūtyai na pramaditavyam, svādhyāya-pravacanābhyām na pramaditavyam, deva-pitr-kāryābhyām na pramaditavyam.*

I. Having taught the Veda, the teacher instructs the pupil. Speak the truth. Practise virtue. Let there be no neglect of your (daily) reading. Having brought to the teacher the wealth that is pleasing (to him), do not cut off the thread of the offspring. Let there be no neglect of truth. Let there be no neglect of virtue. Let there be no neglect of welfare. Let there be no neglect of prosperity. Let there be no neglect of study and teaching. Let there be no neglect of the duties to the gods and the fathers.

antevāsin: the pupil, he who dwells near.

I. II. 1 Cp. *speak the truth:*

satya-pūtam vaded vācam manah pūtam samācaret. VI. 46.

Speak that which has been purified by truth and behave in the way in which your mind considers to be pure.

dharmam cara:—practise virtue; *dharmā* means essential nature or intrinsic law of being; it also means the law of righteousness. The suggestion here is that one ought to live according to the law of one's being.

2. *mātr devo bhava, pitṛ devo bhava, ācārya devo bhava, atīthi devo bhava, yāny anavadyāni karmāṇi tāni scvitavyāni, no itarāṇi, yāny asmākaṁ sucaritāni tāni tvayopāsyāni, no itarāṇi.*

2. Be one to whom the mother is a god. Be one to whom the father is a god. Be one to whom the teacher is a god. Be one to whom the guest is a god.

Whatever deeds are blameless, they are to be practised, not others. Whatever good practices there are among us, they are to be adopted by you, not others.

Even with regard to the life of the teacher, we should be discriminating. We must not do the things which are open to blame, even if they are done by the wise. *sāvadyāni śiṣṭa-kṛtāny api nokartavyāni.* Ś.

3. *ye ke cāsmacchreyāṁso brāhmaṇāḥ teṣāṁ tvayāsanena praśvasitavyam, śraddhayā deyam, aśraddhayā deyam śriyā deyam, hriyā deyam, bhīyā deyam, saṁvidā deyam.*

3. Whatever Brāhmaṇas there are (who are) superior to us, they should be comforted by you with a seat. (What is to be given) is to be given with faith, should not be given without faith, should be given in plenty, should be given with modesty, should be given with fear, should be given with sympathy.

praśvasitavyam: The good Brāhmaṇas are to be provided with seats and refreshed after their fatigue. *praśvasanam, praśvāsaḥ śramāpanayah.* Ś. Or in the presence of such Brāhmaṇas, not a word should be breathed. We have merely to grasp the essence of what they say. *na praśvasitavyam praśvāso'pi na kartavyaḥ kevalam tad ukta sārāgrāhinā bhavitavyam.* Ś. We should not unnecessarily engage in discussions with them.

4. *attha yadi te karma-vicikitsā vā vṛtta-vicikitsā vā syāt ye tatra brāhmaṇās sammarsīnaḥ yuktā āyuktāḥ alūkṣā dharmā kāmās syuḥ yathā te tatra varteran tathā tatra vartethāḥ.*

4. Then, if there is in you any doubt regarding any deeds, any doubt regarding conduct, you should behave yourself in such matters, as the Brāhmaṇas there (who are) competent to judge, devoted (to good deeds), not led by others, not harsh, lovers of virtue would behave in such cases.

The Brāhmaṇas have a spontaneity of consciousness which expresses itself in love for all beings. Their tenderness of sentiment and enlightened conscience should be our standards.

5. *athābhyākhyāteṣu ye tatra brāhmaṇās sammarsīnaḥ yuktā āyuktāḥ alūkṣā dharmā-kāmās syuḥ yathā te teṣu varteran tathā teṣu vartethāḥ.*

5. Then, as to the persons who are spoken against, you should behave yourself in such a way, as the Brāhmaṇas there, (who are) competent to judge, devoted (to good deeds) not led by others, not harsh, lovers of virtue, would behave in regard to such persons.

who are spoken against: who are accused of sin.

6. *eṣa ādeśaḥ, eṣa upadeśaḥ, eṣa vedopaniṣat, etad anusāsanam, evam upāsītavyam, evam u caitat upāsyam.*

6. This is the command. This is the teaching. This is the secret doctrine of the Veda. This is the instruction. Thus should one worship. Thus indeed should one worship.

Cp. with this the Buddha's exhortation where the Pāli word *upaniṣā* for the Sanskrit *upaniṣad* is used:

etad atthā kathā, etad atthā mantanā, etad atthā

upaniṣā, etad atthā solāvadhānam. Vinaya. V.

In the Banaras Hindu University this passage is read by the Vice-Chancellor on the Convocation day as an exhortation to the students who are leaving the University. They are advised, not to give up the world but to lead virtuous lives as householders and promote the welfare of the community.

Section 12

CONCLUSIONS

I. *saṁ no mitras saṁ varuṇaḥ, saṁ no bhavatu aryamā, saṁ na indro bṛhaspatiḥ, saṁ no viṣṇur uru-kramāḥ, namo brahmane, namas te vāyo tvam eva pratyaḥsaṁ brahmāsi, tvāṁ eva pratyaḥsaṁ brahmāvādiṣam, ṛtam avādiṣam, satyam avādiṣam, tan*

mām āvīt, tad vaktāram āvīt, āvīn mām, āvīd vaktāram, aum śāntiḥ, śāntiḥ, śāntiḥ.

I. *Aum*, may Mitra (the sun) be propitious to us; may Varuṇa (be) propitious (to us); may Aryaman (a form of the sun) be propitious to us. May Indra and Brhaspati be propitious to us. May Viṣṇu of wide strides be propitious to us.

Salutation to *Brahman*. Salutation to Vāyu; Thou indeed art the perceptible *Brahman*. Of thee, indeed, perceptible *Brahman* have I spoken. I have spoken of the right. I have spoken of the true. That hast protected me; That has protected the speaker. Aye, that has protected me. That has protected the speaker. *Aum*, peace, peace, peace.

CHAPTER II

BRAHMĀNANDA (BLISS OF BRAHMAN) VALLI

Section I

INVOCATION

saha nāv avatu, saha nau bhunaktu, saha vīryam karavāvahai, tejasvināv adhitam astu, mā vidviśāvahai, aum śāntiḥ, śāntiḥ, śāntiḥ.

May He protect us both. May He be pleased with us both. May we work together with vigour; may our study make us illumined. May there be no dislike between us. *Aum*, peace, peace, peace.

may our study make us illumined:

There is not a necessary connection between learning and wisdom. To be unlettered is not necessarily to be uncultured. Our modern world is maintaining the cleavage between learning and wisdom. Cp. 'Perhaps at no other time have men been so knowing and yet so unaware, so burdened with purposes and yet so purposeless, so disillusioned and so completely the victims of illusion. This strange contradiction pervades our entire modern culture, our science and our philosophy, our literature and our art.' W. M. Urban: *The Intelligible World* (1929), p. 172.

BRAHMAN AND THE COURSE OF EVOLUTION

I. *aum, brahma-vid āpnoti param, tad eśābhyuktā, satyam jñānam anantam brahma, yo veda nihitam guhāyām param vyoman so'snute sarvān kāmān saha brahmaṇā vipāścītā, iti.*

tasmād vā etasmād ātmana ākāśas sambhūtaḥ, ākāśād vāyuh, vāyor agniḥ, agner āpaḥ, adbhyaḥ pṛthivī, pṛthivyā ośadhayah, ośadhībhyo annam, annāt puruṣaḥ;

sa vā eṣa puruṣo anna-rasa-mayah, tasyedam eva śiraḥ, ayam dakṣiṇaḥ pakṣaḥ, ayam uttaraḥ pakṣaḥ, ayam ātmā, idam pucchaṁ pratiṣṭhā;

tad apy eṣa śloko bhavati.

I. *Aum*. The knower of *Brahman* reaches the Supreme. As to this the following has been said: He who knows *Brahman* as the real, as knowledge and as the infinite, placed in the

secret place of the heart and in the highest heaven realises all desires along with *Brahman*, the intelligent.

From this Self, verily, ether arose; from ether air; from air fire; from fire water; from water the earth; from the earth herbs; from herbs food; from food the person.

This, verily, is the person that consists of the essence of food. This, indeed, is his head; this the right side, this the left side; this the body; this the lower part, the foundation.

As to that, there is also this verse.

the real, knowledge and infinite: the opposite of unreal, *mithyātva*, of the unconscious, *jaḍatva* and of the limited, *paricchinna* *tva*.

ākāśa: ether is the ether or the common substratum from which other forces proceed.

sambhūtaḥ: arose, emanated, not created.

The five different elements are clearly defined and described as having proceeded one after another from the Self.

Sometimes from food, semen, and from semen the person. Cp. Ś *annād reto-rūpeṇa parinatāt puruṣaḥ*.

Creation starts from the principle of the universal consciousness. From it first arises space and the primary matter or ether whose quality is sound. From this etheric state successively arise grosser elements of air, fire, water and earth. See Introduction.

param: the extreme that beyond which there is nothing else, i.e. *Brahman*.

guhā: the secret place, the unmanifested principle in human nature. It is normally a symbol for an inward retreat. *avyākṛta ākāśam eva guhā. antar-hṛdaya ākāśa. Ś.*

There are five *kośas* or sheaths in which the Self is manifested as the ego or the *jīvātman*. The first of them consists of food. Other sheaths consist of *prāṇa* or life, *manas* or instinctive and perceptual consciousness, *vijñāna* or intelligence and *ānanda* or bliss. These five principles of matter, life, consciousness, thought and bliss are found in the world of non-ego. Anna or food is the radiant, the *virāj*, that which is perceptible by the senses, the physical. According to Sureśvara, life, consciousness and intelligence constitute the subtle self, the *sūtrātman* and bliss is the causal sheath, the *kāraṇa kośa*.

B.U. I. I. 2 mentions five sheaths under the names, *anna* or matter, *prāṇa* or life, *manas* or consciousness, *vāc* or speech (corresponding to *vijñāna* or intelligence) and *avyākṛta*, the undifferentiated. The last is the *kāraṇa* or the ultimate cause of all.

Ātman becomes the knower or the subject when associated with *antahkaraṇa. vṛttimad-antahkaraṇopahitātvenātmano jñārtvam, na svataḥ. Ā.*

The bodily sheath is conceived in the form of a bird. Sureśvara says: 'The sacrificial fire arranged in the form of a hawk or a heron or some other bird, has a head, two wings, a trunk and a tail. So also here every sheath is represented as having five parts.'

It is an axiom of mystic religion that there is a correspondence between the microcosm and the macrocosm. Man is an image of the created universe. The individual soul as the microcosm has affinities with every rung of the ladder which reaches from earth to heaven.

Section 2

MATTER AND LIFE

I. *annād vai prajāḥ prajāyante, yāḥ kāś ca pṛthivīm śritāḥ, atho'nnaiva jīvanti, athainadāpi yanty antataḥ, annam hi bhūtānām jyestham, tasmāt sarvaśadham ucyate, sarvaṁ vai te'nnam āpnuvanti ye'nnam brahmopāsate, annam hi bhūtānām jyestham, tasmāt sarvaśadham ucyate, annād bhūtāni jāyante, jātāny annena vardhante, adyate'tli ca bhūtāni, tasmād annam tad ucyata iti;*

tasmād vā etasmād anna-rasa-mayāt anyo'ntara ātmā prāṇa-mayah tenaiṣa pūrṇaḥ, sa vā eṣa puruṣa-vidha eva, tasya puruṣa vidhatām, anvayam puruṣavidhāḥ, tasya prāṇa eva śiraḥ, vyāno daksinaḥ pakṣaḥ, apāna uttaraḥ pakṣaḥ, ākāśa ātmā, pṛthivī pucchaṁ pratiṣṭhā,

tad apy eṣa śloko bhavati.

I. From food, verily, are produced whatsoever creatures dwell on the earth. Moreover, by food alone they live. And then also into it they pass at the end. Food, verily, is the eldest born of beings. Therefore is it called the healing herb of all. Verily, those who worship *Brahman* as food obtain all food. For food, verily, is the eldest born of beings. Therefore is it called the healing herb for all. From food are beings born. When born they grow up by food. It is eaten and eats things. Therefore is it called food.

Verily, different from and within that which consists of the essence of food is the self that consists of life. By that this is filled. This, verily, has the form of a person. According to that one's personal form is this one with the form of a person; the inbreath is its head; the diffused breath the right side; the

outbreath the left side; ether the body, the earth the lower part, the foundation.

As to that, there is also this verse.

See Maitrī. VI. 12.

The physical body is sustained by life.

Section 3

LIFE AND MIND

I. *prāṇam devā anu prāṇanti, manuṣyāḥ paśavaś ca ye, prāṇo hi bhūtānām āyuh, tasmāt sarvāyusam ucyate, sarvam eva ta āyur yanti, ye prāṇam brahmopāsate, prāṇo hi bhūtānām āyuh, tasmātsarvāyusam ucyataiti, tasyaiṣa eva śārīra ātmā, yaḥ pūrvasya; tasmād vā etasmāt prāṇamayāt, anyo'ntara ātmā manomayah, tenaiṣa pūrṇaḥ, sa vā eṣa puruṣa-vidha eva, tasya puruṣa-vidhatām, anvayam puruṣa-vidhaḥ, tasya yajur eva śiraḥ, ṛg dakṣiṇaḥ pakṣaḥ, sāmottaraḥ pakṣaḥ, ādeśa ātmā, atharvāṅgirasah puccham pratiṣṭhā.*

tad apy eṣa śloko bhavati.

I. The gods breathe along with life breath, as also men and beasts; the breath is the life of beings. Therefore, it is called the life of all. They who worship *Brahman* as life attain to a full life, for the breath is the life of beings. Therefore is it called the life of all. This (life) is indeed the embodied soul of the former (physical sheath). Verily, different from and within that which consists of life is the self consisting of mind. By that this is filled. This, verily, has the form of a person; according to that one's personal form is this one with the form of a person. The *Yajur Veda* is its head; the *Ṛg Veda* the right side; the *Sāma Veda* the left side; teaching the body; the hymns of the Atharvans and the *Āngirasas*, the lower part, the foundation.

As to that, there is also this verse.

Life is the spirit of the body.

Prāṇa originally meant breath and as breath seemed to be the life of man, *prāṇa* became the life principle. On analogy, it was said to be the life of the universe.

manas: the inner organ. *samkalpa-vikalpātmakam antah-karanam tan-mayo mano-mayah. Ś.*

Section 4

MIND AND UNDERSTANDING

I. *yato vāco nivartante, aprāpya manasā saha, ānandam brahmaṇo vidvān, na bibheti kadācana. tasyaiṣa eva śārīra ātmā, yaḥ pūrvasya, tasmād vā etasmān mano-mayāt, anyo'ntara ātmā vijñāna-mayah, tenaiṣa pūrṇaḥ, sa vā eṣa puruṣa-vidha eva, tasya puruṣa-vidhatām, anvayam puruṣa-vidhaḥ, tasya śraddhaiva śiraḥ, ṛtam dakṣiṇaḥ pakṣaḥ, satyam uttaraḥ pakṣaḥ, yoga ātmā, mahah puccham pratiṣṭhā;*

tad apy eṣa śloko bhavati

I. Whence words return along with the mind, not attaining it, he who knows that bliss of *Brahman* fears not at any time. This is, indeed, the embodied soul of the former (life). Verily, different from and within that which consists of mind is the self consisting of understanding. By that this is filled. This, verily, has the form of a person. According to that one's personal form is this one with the form of a person. Faith is its head; the right the right side; the true the left side; contemplation the body; the great one the lower part, the foundation.

As to that there is also this verse.

Manas is the faculty of perception. At the stage of *manas* we accept authority which is external; at the stage of *vijñāna* internal growth is effected. The Vedas are our guide at the former level; at the intellectual we must develop faith, order, truthfulness and union with the Supreme. At the level of intellectuality or *vijñāna*, we ask for proofs. When we rise higher, the truths are not inferred but become self-evident and cannot be invalidated by reason. Cp.

sāṃkhyayogaḥ pañcarātram vedāḥ pāsupatam talhā ātma-pramāṇāny etāni na hantavyāni hetubhiḥ.

Quoted by R. on Kaṭha. II. 19.

mahah: the great one. It is the principle of *Mahat*, the first thing evolved out of the unmanifested (*avyākṛta*) which is described as lying beyond the *mahat*.

ānandam: bliss. See R.V. IX. 113, 6, 11. It gives to apparently abstract being an inner content of feeling.

Section 5

UNDERSTANDING AND BLISS

I. *vijñānam yajñam tanute, karmāṇi tanute'pi ca, vijñānam devās sarve, brahma jyeṣṭham upāsate, vijñānam brahma ced veda, tasmāc cen na pramādyati śarīre pāpmano hitvā, sarvān kāmān samaśnute.*

tasyaiṣa eva śarīra ātmā, yaḥ pūrvasya, tasmād vā etasmād vijñāna-mayāt, anyo'ntara ātmā ānanda-mayaḥ, tenaiṣa pūrṇaḥ, sa vā eṣa puruṣa vidhā eva, tasya puruṣa-vidhatām, anvayam puruṣa-vidhāḥ, tasya priyam eva śirah, modo dakṣiṇaḥ pakṣaḥ, pramoda uttaraḥ pakṣaḥ, ānanda ātmā, brahma pucchaṁ pratiṣṭhā, tad aḥy eṣa śloko bhavati.

I. Understanding directs the sacrifice and it directs the deeds also. All the gods worship as the eldest the *Brahman* which is understanding.

If one knows *Brahman* as understanding and one does not swerve from it, he leaves his sins in the body and attains all desires. This (life) is, indeed, the embodied soul of the former (the mental).

Verily, different from and within that which consists of understanding is the self consisting of bliss. By that this is filled. This, verily, has the form of a person. According to that one's personal form is this one with the form of a person. Pleasure is its head; delight the right side; great delight the left side; bliss the body, *Brahman* the lower part, the foundation.

As to that, there is also this verse.

These verses indicate the five bodies or sheaths (*pañca-kośas*) material, vital, mental, intellectual and spiritual.

Manas deals with the objects perceived and *vijñāna* with concepts. In later Vedānta, the distinction between the two diminishes. *Pañcadaśī* ascribes deliberation to *manas* and decision to *buddhi* which is the *vijñāna* of this U. *mano vimarśa-rūpaṁ syād buddhiḥ syān niścayātmikā*. I. 20.

In every order of things the lower is strengthened by its union with the higher. When our knowledge is submissive to things, we get the hierarchical levels of being, matter, life, animal mind, human intelligence and divine bliss. They represent different degrees of abstraction and the sciences which deal with them, employ different principles and methods. In *ānanda*, the attempt to connaturalise man with the supreme object succeeds. Intelligence is successful in controlling the tangible world. As a rational instrument in the

sphere of positive sciences, its validity is justified. This attempt of the intellect to unify is not due to intellect alone. It is derived from its higher, from the breath of the divine. In *ānanda*, earth touches heaven and is sanctified.

Ś thinks that our real self is beyond the beatific consciousness, though in his commentary on III. 6 he argues that *Bhrgu* identifies the ultimate reality with the spirit of *ānanda*.

evam tapasā viśuddhātmā (anna) prāṇādiṣu sākalyena brahma-lakṣaṇam apaśyan śanaiḥ śanair antar anupraviśya antaratamam ānandaṁ brahma vijñātavān tapasaiva sādhanena bhrguḥ. Ś.

The author of the *Brahma Sūtra* in I. I. 12-19 identifies *ānanda-maya* with the absolute *Brahman* and not a relative manifestation. The objection that the suffix *mayat* is generally used for modification is set aside on the ground that it is also used for abundance.

prācuryāt. S.B. I. I. 13-14.

ānanda-brahmaṇor abhedāt brahmābhidhānam eva ānandaḥbhidhānam iti manvānaḥ. Saṅkarānanda.

In this beatific consciousness man participates in the life of the gods. Aristotle places the idea of a higher contemplation above metaphysical knowledge.

Section 6

BRAHMAN, THE ONE BEING AND THE SOURCE OF ALL

I. *... eva sa bhavati, asad brahmeti veda cet, asti brahmeti ced veau, santam enam tato viduḥ.*

tasyaiṣa eva śarīra ātmā, yaḥ pūrvasya, athāto anupraśnāḥ, uta avidvān amuṁ lokam pretya kaścana gacchati u, āho vidvān amuṁ lokam pretya, kaścit samaśnutā u;

so'kāmayata, bahu syām prajāyeyeti, sa tapo'tapyata, so tapas taptvā, idam sarvam asrjata, yad idam kim ca, tat systvā tad evānupraviśat, tad anupraviśya sac ca tyac ca abhavat, niruktaṁ cāniruktaṁ ca, nilayanam cānilayanam ca, vijñānam cāvijñanam ca, satyam cānṛtam ca, satyam abhavat, yad idam kim ca, tat satyam ity ācaḥṣate

tad aḥy eṣa śloko bhavati.

I. Non-existent, verily does one become, if he knows *Brahman* as non-being. If one knows that *Brahman* is, such a one people know as existent. This is, indeed, the embodied soul of the former.

Now then the following questions. Does anyone who knows

not, when departing from this life, go to the yonder world? Or is it that any one who knows, on departing from this life, attains that world?

He (the supreme soul) desired. Let me become many, let me be born. He performed austerity. Having performed austerity he created all this, whatever is here. Having created it, into it, indeed, he entered. Having entered it, he became both the actual and the beyond, the defined and the undefined, both the founded and the non-founded, the intelligent and the non-intelligent, the true and the untrue. As the real, he became whatever there is here. That is what they call the real.

As to that, there is also this verse.

tapas: austerity. Ś means by it knowledge. *tapā iti jñānam ucyate. tapāḥ paryālocanam.* The Supreme reflected on the form of the world to be created. *srjyamāna-jagad-racanādi-viśayām ālocanām akarod ātmety arthaḥ.* Ś. He willed, he thought and he created. Tapas is the creative moulding power, concentrated thinking. See B.U. I. 4. 10-11, Maitri. VI. 17 which assume that consciousness is at the source of manifestation. As we bend nature to our will by thought or *tapas*, *tapas* becomes mixed with magical control.

He desired: See C.U. VI. 2. 1. It is *kāma* or desire that brings forth objects from primal being.

the actual and the beyond: *Brahman* has two aspects, the actual and the transcendental, the *sat* and the *tyat*.

Section 7

BRAHMAN IS BLISS

1 *asad vā idam agra āsīt, tato vai sad ajāyata, tad ātmānam svayam akuruta, tasmāt tat sukṛtam ucyate.*

yad vai tat sukṛtam, raso vai saḥ, rasam hy evāyam labdhvānandī bhavati, ko hy evānyāt kaḥ prānyāt, yad eṣa ākāśa ānando na syāt, eṣa hy evānandayāti, yathā hy evaiṣa etasmin nadṛśye'nātmye'nirukte'nīlayane'bhayam pratiṣṭhām vindate, atha so'bhayam gato bhavati, yadā hy evaiṣa etasminn udaram antaram kurute, atha tasya bhayam bhavati, tattveva bhayam viduṣo'manvānasya

tad apy eṣa śloko bhavati.

1. Non-existent, verily, was this (world) in the beginning.

Therefrom, verily, was existence produced. That made itself a soul. Therefore is it called the well-made.

Verily, what that well-made is—that, verily, is the essence of existence. For, truly, on getting the essence, one becomes blissful. For who, indeed, could live, who breathe, if there were not this bliss in space? This, verily, is it that bestows bliss. For truly, when one finds fearlessness as support in Him who is invisible, bodiless, undefined, without support, then has he reached fearlessness. When, however, this (soul) makes in this One the smallest interval, then, for him, there is fear. That, verily, is the fear of the knower, who does not reflect.

As to that, there is also this verse.

asad: non-existent. The manifested universe is called *sat* and its unmanifested condition is said to be *asad*. From the unmanifested (*asad*) the world of names and forms (*sat*) is said to arise. The possible is prior to the actual. See S.B. II. 1. 17. Cp. R.V. X. 129 which tells us that, at the beginning of all things, there was neither being nor non-being and what existed was an impenetrable darkness. For the Greek Epimenides, the beginning of things was a primary void or night. 'Existence is born of non-existence.' Lao Tzu (Ch. 40). *The Way of Life*.

Brahman is invisible etc., because it is the source of all these distinctions. *avikāram tad brahma sarva-vikāra-hetuvāt.* Ś.

sukṛtam: the well-made. See A.U. I. 2, 3. Ś means by it the self-caused. *Brahman* is the independent cause for He is the cause of all. *svayam eva ātmānam evākuruta kṛtavat.* Ś.

raso vai saḥ. Bliss, verily, is the essence of existence. *Brahman* is bliss. It is the source of things. See K.U. I. 5.

who indeed could live . . . ? The passage affirms that no one can live or breathe if there were not this bliss of existence as the very ether in which we dwell. We have a feeble analogue of spiritual bliss in aesthetic satisfaction. It is said to be akin to the bliss of the realisation of *Brahman*. *brahmānanda-sahodarah*. It lifts out of the ordinary ruts of conventional life and cleanses our minds and hearts. By the imaginative realisation of feelings, *tanmayatvam raseṣu* (*Kālidāsa*) it melts one's heart, *dravibhūtam* (*Bhavabhūti*).

bhaya: fear. We have fear when we have a feeling of otherness. See B.U. I. 4. 2. where the primeval self became fearless when he found that there was no other person whom he should fear.

amanvānasya: who does not reflect. He is not a true sage but thinks himself to be so.

Section 8

INQUIRY INTO FORMS OF BLISS

1. *bhīṣāsmād vātaḥ pavate, bhīṣodeti sūryaḥ, bhīṣāsmād agniḥ cendraś ca, mṛtyur dhāvati pañcama iti.*

saiśānandasya mīmāṃsā bhavati;

yuvā syāt sādhu yuvādhyāyakaḥ āśiṣṭho dr̥dhiṣṭho baliṣṭhaḥ, tasyeyam pṛthivī sarvā viltasya pūrṇā syāt, sa eko mānuṣa ānandāḥ te ye śataṃ mānuṣā ānandāḥ, sa eko mānuṣya-gandharvānām ānandāḥ, śrotṛiyasya cākāmahatasya;

te ye śataṃ mānuṣya-gandharvānām ānandāḥ sa eko deva-gandharvānām ānandāḥ, śrotṛiyasya cākāmahatasya;

te ye śataṃ deva-gandharvānām ānandāḥ, sa ekah pīṭṛnām cira-loka-lokānām ānandāḥ, śrotṛiyasya cākāmahatasya;

te ye śataṃ pīṭṛnām cira-loka-lokānām ānandāḥ, sa eka ajānā-jānām devānām ānandāḥ, śrotṛiyasya cākāmahatasya

te ye śataṃ ajānā-jānām devānām ānandāḥ, sa ekah karma-devānām devānām ānandāḥ, ye karmanā devān apiyanti, śrotṛiyasya cākāmahatasya;

te ye śataṃ karma-devānām devānām ānandāḥ, sa eko devānām ānandāḥ, śrotṛiyasya cākāmahatasya;

te ye śataṃ devānām ānandāḥ, sa eka indrasya ānandāḥ, śrotṛiyasya cākāmahatasya;

te ye śataṃ indrasya ānandāḥ sa eko bṛhaspater ānandāḥ, śrotṛiyasya cākāmahatasya;

te ye śataṃ bṛhaspater ānandāḥ, sa ekah, prajāpater ānandāḥ, śrotṛiyasya cākāmahatasya;

te ye śataṃ prajāpater ānandāḥ, sa eko brahmaṇa ānandāḥ, śrotṛiyasya cākāmahatasya;

sa yaś cāyam puruṣe, yaś cāsāvāditye sa ekah, sa ya evam-vit asmāl lokāt pretya, etam anna-mayam ātmānam upasamkrāmati, etam prāna-mayam ātmānam upasamkrāmati, etam mano-mayam ātmānam upasamkrāmati, etam vijñāna-mayam ātmānam upasamkrāmati, etam ānanda-mayam ātmānam upasamkrāmati.

tad api eṣa śtoko bhavati.

1. From fear of Him does the wind blow; from fear of Him does the Sun rise; from fear of Him do Agni and Indra (act) and death, the fifth doth run.

This is the inquiry concerning bliss.

Let there be a youth, a good youth, well read, prompt in action, steady in mind and strong in body. Let this whole earth be full of wealth for him. That is one human bliss.

What is a hundred times the human bliss, that is one bliss of human fairies—also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of the human fairies, that is one bliss of divine fairies—also of a man who is well versed in the Vedas and who is not smitten with desire. What is a hundred times the bliss of the divine fairies, that is one bliss of the Fathers in their long enduring world—also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of the fathers in their long enduring world, that is one bliss of the gods who are born so by birth, also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of the gods who are born so by birth, that is one bliss of the gods by work, who go to the gods by work, also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of the gods by work, that is one bliss of the gods, also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of the gods, that is one bliss of Indra—also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of Indra, that is the one bliss of Brhaspati—also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of Brhaspati, that is one bliss of *Prajā-pati*, also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of *Prajā-pati*, that is one bliss of Brahman—also of a man who is well versed in the Vedas and who is not smitten with desire.

He who is here in the person and he who is yonder in the Sun—he is one. He who knows this, on departing from this world, reaches to the self which consists of food, reaches the self which consists of life, reaches the self which consists of mind, reaches the self which consists of understanding, reaches the self which consists of bliss.

As to that, there is also this verse.

For fear of Him does the wind blow: the writer sees the proof of God in the laws of the universe. The regularity expresses an intelligence and presupposes a guide. Ś. See Kāṭha VI. 3.

Those who attain to the status of gods by their own work are called *Karma-devas*.

The bliss of delight which knowledge of *Brahman* occasions baffles all description. It is something completely incomprehensible. *Brahman* thus is blissful being and so is of the highest value. In reaching the richness of being of *Brahman* we reach our highest fulfilment. In describing the various degrees of happiness, the author of the *Upaniṣad* gives us an idea of the classes of human and divine beings recognised in that period, men, fathers, fairies, gods by merit and gods by birth, *Prajā-pati* and *Brahmā* or *Hiranya-garbha*.

Section 9

THE KNOWER OF THE BLISS OF BRAHMAN IS SAVED FROM ALL FEAR

1. *yato vāco nivartante, aprāpya manasā saha ānandam brahmaṇo vidvān na bibheti kulaścana.*

etaṁ ha vā va na tapati, kim ahaṁ sādhu nākaravam, kim aham pāpam akaravam iti, sa ya evaṁ vidvān ete ātmānam sprṇute, ubhe hy evaiṣa ete ātmānam sprṇute ya evaṁ veda, ity upaniṣat.

1. Whence words return along with the mind, not attaining. It, he who knows that bliss of *Brahman* fears not from anything at all.

Such a one, verily, the thought does not torment, Why have I not done the right? Why have I done the sinful? He who knows this, saves himself from these (thoughts). For, truly, from both of these he saves himself—he who knows this. Such is the secret doctrine.

The enlightened one is not afflicted by anxiety about right and wrong. The truth makes us free from all restrictions. The Apostle proclaims that we are delivered from the law, 'Virtues, I take leave of you for evermore, your service is too travailous. Once I was your servant, in all things to you obedient, but now I am delivered from your thraldom.' *Mirror of Simple Soules*, quoted in Evelyn Underhill: *Mysticism*, p. 263.

upaniṣat: the great mystery, *parama-rahasyam*. Ś.

CHAPTER III

BHṚGU VALLI

Section 1

BHṚGU UNDERTAKES INVESTIGATION OF BRAHMAN

1. *bhṛgur vai vārunih, varuṇam pitaram upasasāra, adhīhi bhagavo brahmeti, tasmā ctat provāca, annam prāṇam cakṣuś srotam mano vācam iti.*

taṁ hovāca, yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayanty abhisamviśanti, tad vijijñāsasva, tad brahmeti

sa tapo' tapyata, sa tapas taptvā.

1. Bhṛgu, the son of Varuṇa, approached his father Varuṇa and said, 'Venerable Sir, teach me *Brahman*.'

He explained to him thus: matter, life, sight, hearing, mind, speech.

To him, he said further: 'That, verily, from which these beings are born, that, by which, when born they live, that into which, when departing, they enter. That, seek to know. That is *Brahman*.'

He performed austerity (of thought). Having performed austerity,

The father Varuṇa teaches his son Bhṛgu, the sacred wisdom.

This fundamental definition of *Brahman* as that from which the origin, continuance and dissolution of the world comes is of *Īśvara* who is the world-creating, world-sustaining, and world-dissolving God.

Cp. 'I am the first and the last and the living one.' Revelation XIII. 8.

Brahman is the cause of the world as the substratum (*adhiṣṭhāna*) (Ś), as the material cause (*upādāna*) of the world, as gold is the material cause of gold ornaments, as the instrumental cause (*nimitta*) of the world. Madhva.

Austerity is the means to the perception of *Brahman*. *tapas* is spiritual travail. *brahma-vijñāna-sādhana*. Ś. Cp. Aeschylus, 'Knowledge comes through sacrifice.' *Agamemnon*, 250.

Section 2

MATTER IS BRAHMAN

I. *annam brahmeti vyajānāt, annādhyeva khalv imāni bhūtāni jāyante, annena jātāni jīvanti, annam prayanty abhisamviśanti. tad vijñāya, punar eva varuṇam pitaram upasasāra, adhīhi bhagavo brahmeti.*

tam hovāca, tapasā brahma vijijñāsasva, tapo brahmeti, sa tapo' tapyata, sa tapas taptvā.

I. He knew that matter is *Brahman*. For truly, beings here are born from matter, when born, they live by matter, and into matter, when departing they enter.

Having known that, he again approached his father Varuṇa and said, 'Venerable Sir, teach me *Brahman*.'

To him he said, 'Through austerity, seek to know *Brahman*. *Brahman* is austerity.'

He performed austerity; having performed austerity,

The first suggested explanation of the universe is that every thing can be explained from matter and motion. On second thoughts, we realise that there are phenomena of life and reproduction which require another principle than matter and mechanism. The investigator proceeds from the obvious and outer to the deeper and the inward. The pupil approaches the teacher because he feels that the first finding of matter as the ultimate reality is not satisfactory.

Section 3

LIFE IS BRAHMAN

I. *prāṇo brahmeti vyajānāt, prāṇād hy eva khalv imāni bhūtāni jāyante, prāṇena jātāni jīvanti, prāṇam prayanty abhisamviśanti.*

tad vijñāya, punar eva varuṇam pitaram upasasāra, adhīhi bhagavo brahmeti

tam hovāca, tapasā brahma vijijñāsasva, tapo brahmeti, sa tapo' tapyata, sa tapas taptvā.

I. He knew that life is *Brahman*. For truly, beings here are born from life, when born they live by life, and into life, when departing they enter.

Having known that, he again approached his father Varuṇa, and said: 'Venerable Sir, teach me *Brahman*.'

To him he said, 'Through austerity, seek to know *Brahman* is austerity.'

He performed austerity; having performed austerity.

See C.U. I. II. 5; VII. 15. 1; K.U. III. 2-9; B.U. IV. I. 3.

While the material objects of the world are explicable in terms of matter, plants take us to a higher level and demand a different principle. From materialism we pass to vitalism. But the principle of life cannot account for conscious objects. So the pupil, dissatisfied with the solution of life, approaches the father, who advises the son to reflect more deeply.

Matter is the context of the principle of life.

Section 4

MIND IS BRAHMAN

I. *mano brahmeti vyajānāt, manaso hy eva khalv imāni bhūtāni jāyante, manasā jātāni jīvanti, manas prayanty abhisamviśanti.*

tad vijñāya, punar eva varuṇam pitaram upasasāra, adhīhi bhagavo brahmeti,

tam hovāca, tapasā brahma vijijñāsasva, tapo brahmeti, sa tapo' tapyata, sa tapas taptvā.

I. He knew that mind is *Brahman*. For truly, beings here are born from mind, when born, they live by mind and into mind, when departing, they enter.

Having known that, he again approached his father Varuṇa and said: 'Venerable Sir, teach me *Brahman*.'

To him, he said, 'Through austerity seek to know *Brahman*. *Brahman* is austerity.'

He performed austerity; having performed austerity.

When we look at animals, with their perceptual and instinctive consciousness we notice the inadequacy of the principle of life. As life outreaches matter, so does mind outreach life. There are forms of life without consciousness but there can be no consciousness without life. Mind in the animals is of a rudimentary character. See *Āitareya Āraṇyaka* II. 3. 2. 1-5. Cp. *Milindapañha* where *manasikāra*, rudimentary mind is distinguished from *pañña* or reason. Animals possess the former and not the latter. Even mind cannot account for all aspects of the universe. In the world of man, we have the play of intelligence. Intelligence frames concepts and ideals and plans means for their realization. So the pupil finds the

inadequacy of the principle of mind and again approaches his father, who advises him to reflect further.

Section 5

INTELLIGENCE IS BRAHMAN

I. *viññānam brahmeti vyajānāt, viññānādd hy eva khalv imāni bhūtāni jāyante, viññānena jātāni jīvanti, viññānam prayanty abhisamviśanti.*

tad viññāya, punar eva varuṇam pitaram upasasāra, adhīhi bhagavo brahmeti;

taṁ hovāca, tapasā brahma vijijñāsasva, tapo brahmeti; sa tapo' tapyata, sa tapas taptvā.

I. He knew that intelligence is *Brahman*. For truly, beings here are born from intelligence, when born, they live by intelligence and into intelligence, when departing, they enter.

Having known that, he again approached his father Varuṇa, and said, 'Venerable Sir, teach me *Brahman*.'

To him, he said, 'Through austerity, seek to know *Brahman*. *Brahman* is austerity.'

He performed austerity; having performed austerity,

Intelligence again is not the ultimate principle. The categories of matter, life, mind and intelligence take us higher and higher and each is more comprehensive than the preceding. Men with their conflicting desires, divided minds, oppressed by dualities are not the final products of evolution. They have to be transcended. In the intellectual life there is only a seeking. Until we transcend it, there can be no ultimate finding. Intellectual man, who uses mind, life and body is greater than mind, life and body but he is not the end of the cosmic evolution as he has still a secret aspiration. Even as matter contained life as its secret destiny and had to be delivered of it, life contained mind and mind contained intelligence and intelligence contains spirit as its secret destiny and presses to be delivered of it. Intelligence does not exhaust the possibilities of consciousness and cannot be its highest expression. Man's awareness is to be enlarged into a superconsciousness with illumination, joy and power. The crown of evolution is this deified consciousness.

Section 6

BLISS IS BRAHMAN

I. *ānando brahmeti vyajānāt, ānandādd hy eva khalv imāni bhūtāni jāyante, ānandena jātāni jīvanti, ānandam prayanty abhisamviśanti,*

saiṣā bhārgavi varuṇī vidyā, parama vyoman pratiṣṭhitā, ya evaṁ veda pratīṣṭhati, annavān annādo bhavati, mahān bhavati, prajayā paśubhir brahma-varcasena mahān kīrtiyā.

I. He knew that *Brahman* is bliss. For truly, beings here are born from bliss, when born, they live by bliss and into bliss, when departing, they enter.

This wisdom of Bhṛgu and Varuṇa, established in the highest heaven, he who knows this, becomes established. He becomes possessor of food and eater of food. He becomes great in offspring and cattle and in the splendour of sacred wisdom; great in fame.

The higher includes the lower and goes beyond it. *Brahman* is the deep delight of freedom.

The Upaniṣad suggests an analogy between the macrocosm, nature and the microcosm, man, an equation between intelligibility and being. The ascent of reality from matter to God as one of increasing likeness to God is brought out. While man has all these five elements in his being, he may stress one or the other, the material or the vital or the mental or the intellectual or the spiritual. He who harmonises all these is the complete man. For Aristotle the human soul is, in a certain sense, everything.

This analysis is accepted by the Buddha who speaks of five kinds of food for the physical, vital, psychological, logical and spiritual elements. The enjoyment of *nirvāna* is the food for spirit. *nibbulim bhūñjamānā. Ratana Sutta.* Cp. Augustine: 'Step by step was I led upwards, from bodies (*anna*) to the soul which perceives by means of the bodily senses (*prāṇa*); and thence to the soul's inward faculty which is the limit of the intelligence of animals (*manas*); and thence again to the reasoning faculty to whose judgment is referred the knowledge received by the bodily senses (*viññāna*). And when this power also within me found itself changeable it lifted itself up to its own intelligence, and withdrew its thoughts from experience, abstracting itself from the contradictory throng of sense-images that it might find what that light was wherein it was bathed when it cried out that beyond all doubt the unchangeable is to be preferred to the changeable; whence also it knew that unchangeable; and thus with the flash of one trembling glance it arrived at That which is' (*ānanda*). *Confessions* VII, 23.

Augustine describes the highest state as one of joy: 'The highest spiritual state of the soul in this life consists in the vision and contemplation of truth, wherein are joys, and the full enjoyment of the highest and truest good, and a breath of serenity and eternity.'¹

The grades of existence and of value correspond so that the class which has the lowest degree of reality in the existential sense has the lowest degree of value.

Behind all our growth is the perfection of ourselves which animates it; we are constantly becoming until we possess our being. The changing consciousness goes on until it is able to transcend change. The Beyond is the absolute fulfilment of our self-existence. It is *ānanda*, the truth behind matter, life, mind, intelligence, that controls them all by exceeding them.

The Upaniṣad suggests an epic of the universe. From out of utter nothingness, *asat*, arises, the stellar dance of teeming suns and planets whirling through vast etheric fields. In this immensity of space emerges the mystery of life, vegetations, forests; soon living creatures, crawling, jumping animals, the predecessors of human beings. Human intelligence with its striving for ideals has in it the secret of sciences and philosophies, cultures and civilisations. We can make the world wonderful and beautiful or tragic and evil.

Section 7

THE IMPORTANCE OF FOOD

1. *annam na nindyāt, tad vratam, prāṇo vā annam, śarīram annādam, prāṇe śarīram pratiṣṭhitam, śarīre prāṇaḥ pratiṣṭhitah, tad etad annam anne pratiṣṭhitam, sa ya etad annam anne pratiṣṭhitam veda pratīṣṭhati, annavān annādo bhavati, mahān bhavati, prajāyā paśubhir brahma-varcasena mahān kīrtiyā.*

1. Do not speak ill of food. That shall be the rule. Life, verily, is food. The body is the eater of food. In life is the body established; life is established in the body. So is food established in food. He who knows that food is established in food, becomes established. He becomes an eater of food, possessing food. He becomes great in offspring and cattle and in the splendour of sacred wisdom; great in fame.

The world owes its being to the interaction of an enjoyer and an object enjoyed, i.e. subject and object. This distinction is superseded in the Absolute *Brahman*.

¹ Dom Cuthbert Butler: *Western Mysticism* (1922), p. 59.

Section 8

FOOD AND LIGHT AND WATER

1. *annam na paricakṣīta, tad vratam, āpo vā annam, jyotir annādam, apsu jyotiḥ pratiṣṭhitam, jyotiṣy āpaḥ pratiṣṭhitāḥ, tad etad annam anne pratiṣṭhitam, sa ya etad annam anne pratiṣṭhitam veda pratīṣṭhati, annavān annādo bhavati, mahān bhavati prajāyā paśubhir brahma-varcasena, mahān kīrtiyā.*

1. Do not despise food. That shall be the rule. Water, verily, is food. Light is the eater of food. Light is established in water; water is established in light. Thus food is established in food.

He who knows that food is established in food, becomes established. He becomes an eater of food, possessing food. He becomes great in offspring and cattle, and in the splendour of sacred wisdom, great in fame.

Section 9

FOOD AND EARTH AND ETHER

1. *annam bahu kurvīta, tad vratam, pṛthivī vā annam, ākāśo' nnādah, pṛthivyām ākāśaḥ pratiṣṭhitah, ākāśe pṛthivī pratiṣṭhitā, tad etad annam anne pratiṣṭhitam, sa ya etad annam anne pratiṣṭhitam veda pratīṣṭhati, annavān annādo bhavati, mahān bhavati prajāyā paśubhir brahma-varcasena, mahān kīrtiyā.*

1. Make for oneself much food. That shall be the rule. The earth, verily, is food; ether the eater of food. In the earth is ether established, in ether is the earth established. Thus food is established in food. He who knows that food is established in food, becomes established. He becomes an eater of food, possessing food. He becomes great in offspring and cattle, and in the splendour of sacred wisdom, great in fame.

Section 10

MEDITATION IN DIFFERENT FORMS

1. *na kañcana vasatau pratyācakṣīta, tad vratam, tasmād yayā kayā ca vidhayā bahu annam prāpnuyāt, arādhyasmā annam*

ity ācaṅsate, etad vai mukhato'nnam rāddham mukhato'smā annam rādhyate, etad vai madhyato'nnam rāddham, madhyato'smā annam rādhyate, etad vā antato'nnam rāddham, antato'smā annam rādhyate.

1. Do not deny residence to anybody. That shall be the rule. Therefore, in any way whatsoever one should acquire much food. Food is prepared for him, they say.

If this food is given first, food is given to the giver first. If this food is given in the middle, food is given to the giver in the middle. If this food is given last, food is given to the giver last.

2. *ya evam veda kṣema iti vāci, yoga-kṣema iti prāṇāpānayoḥ, karmeti hastayoḥ, gatiḥ iti pādayoḥ, vimuktir iti pāyau, iti mānuṣiḥ samājñāḥ, atha daivīḥ, trptir iti vṛṣṭau, balam iti vidyuti.*

2. For him who knows this, as preservation in speech, as acquisition and preservation in the inbreath and the outbreath, as work in the hands, as movement in the feet, as evacuation in the anus, these are the human recognitions.

Next, with reference to the deities, as satisfaction in rain, as strength in the lightning.

yoga-kṣema: see B.G. II. 45; IX. 22.

3. *yaśa iti paśuṣu, jyotir iti nakṣatreṣu, prajātir amṛtam ānanda ity upasthe, sarvam ity ākāṣe, tat pratiṣṭhety upāsīta, pratiṣṭhāvān bhavati, tan maha ity upāsīta, mahān bhavati, tan mana ity upāsīta mānavān bhavati.*

3. As fame in cattle, as light in the stars, as procreation, immortality and bliss in the generative organ, as the all in space.

Let one contemplate That as the support, one becomes the possessor of support; let one contemplate That as great, one becomes great. Let one contemplate That as mind, one becomes possessed of mindfulness.

4. *tan nama ity upāsīta, namyam te'smai kāmāḥ, tad brahmety upāsīta, brahmavān bhavati, tad brahmanāḥ parimara ity upāsīta, paryeṇam mriyante dviṣantas sapatnāḥ pari ye'priyā-bhrātrvyaḥ*

sa yaś cāyam puruṣe yaś cā sāvādītye sa ekaḥ.

4. Let one contemplate That as adoration; desires pay adoration to him. Let one contemplate That as the Supreme, he becomes possessed of the Supreme. Let one contemplate

That as *Brahman's* destructive agent, one's hateful rivals perish as also those rivals whom he does not like.

He who is here in the person and he who is yonder in the Sun, he is one.

See *Aitareya Brāhmaṇa*. VIII. 28; T.U. II. 8.

Brahma: the Supreme. *Sāyaṇa* interprets *Brahma* as *Veda* and *brahmavān* as one who has a perfect command over the *Veda*.

bhrātrvyaḥ: rivals: literally it means cousins (father's brother's sons), who are generally supposed to be unfriendly.

5. *sa ya evam-vit asmāl lokāt pretya, etam anna-mayam ātmānam upasamkrāmya, etam prāṇa-mayam ātmānam upasamkrāmya, etam mano-mayam ātmānam upasamkrāmya, etam vijñāna-mayam ātmānam upasamkrāmya, etam ānanda-mayam ātmānam upa samkrāmya, imān lokān kāmānī kāmāruḍy anusañcaran, etat sāma gāyannāste*

hā vu hā vu hā vu.

5. He who knows this, on departing from this world, reaching on to that self which consists of food, reaching on to that self which consists of life, reaching on to that self which consists of mind, reaching on to that self which consists of understanding, reaching on to that self which consists of bliss, goes up and down these worlds, eating the food he desires, assuming the form he desires. He sits singing this chant:

Oh Wonderful, Oh Wonderful, Oh Wonderful.

The enlightened one attains unity with the All. He expresses wonder that the individual with all limitations has been able to shake them off and become one with the All. To get at the Real, we must get behind the forms of matter, the forms of life, the forms of mind, the forms of intellect. By removing the sheaths, by shaking off the bodies, we realise the Highest. This is the meaning of *vastrā-paharaṇa*. 'Across my threshold naked all must pass.'

When we realise the truth we can assume any form we choose.

A MYSTICAL CHANT

aham annam, aham annam, aham annam; aham annādaḥ, aham annādaḥ, aham annādaḥ; aham ślokakṛt, aham ślokakṛt, aham ślokakṛt; aham asmi prathamajā ṛtasya, pūrvam devebhyo amṛtasya nābhā i, yo mā dadāti, sa id eva mā, vāḥ, aham annam annam adantam ādmi, aham viśvam bhuvanam abhya-bhavām. suvarṇa jyotiḥ

ya evam veda ity upaniṣat.

I am food, I am food, I am food. I am the food-eater. I am the foodeater. I am the foodeater. I am the combining agent. I am the combining agent. I am the combining agent. I am the first born of the world-order, earlier than the gods, in the centre of immortality. Whoso gives me, he surely does save thus. I, who am food, eat the eater of food.

I have overcome the whole world. I am brilliant like the sun.

He who knows this. Such is the secret doctrine.

prāthamajā: hiraṇya-garbhopy aham. Ā.

the eater of food: anna-śabdītam a-cetanam, tad-bhoktāram cetanam ca admi vyāpnomi. R.

overcome the world: abhībhavāmi pareṇesvareṇa svarūpeṇa. Ś. upasamharāmi. Ā.

like the sun: swar ādityaḥ (nakāra upamārthah) āditya iva. Ś. kamanīyo dedīpyamāna sarīro bhavati. R.

This is a song of joy. The manifold diversity of life is attuned to a single harmony. A lyrical and rapturous embrace of the universe is the result. The liberated soul filled with delight recognises its oneness with the subject and the object, the foodeater and food and the principle which unites them. He feels in different poises that he is one with *Brahman*, with *Īśvara* and with *Hiranya-garbha*.

The chant proclaims that the enlightened one has become one with all.¹ The liberated soul passes beyond all limitations and attains to the dignity of God Himself. He is one with God in all His fulness and unity. It is not a mere fellowship with the chasm between the Creator and the created. Here is the exalted experience of one who not merely believes in God, or who is merely convinced of His existence by logical arguments or one who regards Him as an object to be adored and worshipped in thought and feeling but of one for whom God is no more object but personal life. He lives God or rather is lived by Him. He is borne up and impelled by the spirit of God who has become his inward power and life.

¹ Hallāj expressed in the most uncompromising terms this conviction of oneness with the Supreme. *Ana'ī haqq*, 'I am the real.' The Sūfi theory is that man becomes one with God when he transcends his phenomenal self (*fanā*). Ghazālī believes that Hallāj's statement is nothing more than the conviction belonging to the highest stage of unitarianism. In order to attain to the immediate vision of the Divine, the human soul must be lifted altogether above the natural order and made to partake of the divine nature. ² Peter I. 4. Cp. 'Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is' (1 John III.2). 'God made all things through me when I had my existence in the unfathomable ground of God.' Eckhart, E. T. G. Evans, Vol. I, p. 589.

All distinctions of food and foodeater, object and subject are transcended. He goes up and down the worlds as he chooses, eating what food he likes, putting on what form he likes.

Sureśvara says: 'All this is divided twofold, food and foodeater. The enlightened one says, "I who am the Ātman, the Real and the Infinite, am myself this twofold world."''

The Supreme is 'the subject and the object as well as the link between them.

I have overcome the whole world.

Cp. this with the Buddha's declaration, after attaining *abhisambodhi*:

'Subdued have I all, all-knowing am I now.

Unattached to all things, and abandoning all,

Finally freed on the destruction of all craving,

Knowing it myself, whom else should I credit?

There is no teacher of mine, nor is one like me;

There is none to rival me in the world of men and gods;

Truly entitled to honour am I, a teacher unexcelled.

Alone am I a Supreme Buddha, placid and tranquil,

To found the kingdom of righteousness, I proceed to Kāśī's capital,

Beating the drum of immortality in the world enveloped by darkness.'

Ariyaparyesana Sutta, Majjhima Nikāya.

Cp. Richard of St. Victor: 'The third grade of love is when the mind of man is rapt into the abyss of the divine light, so that, utterly oblivious of all exterior things, it knows not itself and passes wholly into its God. In this state, while the mind is alienated from itself, while it is rapt unto the secret closet of the divine privacy, while it is on all sides encircled by the conflagration of divine love and is intimately penetrated and set on fire through and through, it strips off self and puts on a certain divine condition, and being configured to the beauty gazed upon, it passes into a new kind of glory.' Dom Cuthbert Butler: *Western Mysticism* (1922), p. 7.