

ANUGÎTA

The second discourse to Arjuna by lord Krishna

Edited by Jay Mazo. International Gita Society

The lesser known Anu-Gita is a part of the Ashwamedha Parva in the magnum opus Mahabharata and is a refresher and an add on to the teachings of the Bhagavad Gita.

CHAPTER I

Janamejaya said:

What conversation, O twice-born one! took place between the high-souled Kesava and Arjuna, while they dwelt in that palace after slaying their enemies?

Vaisampâyana said:

The son of Prithâ, after becoming possessed of his kingdom (in an) undisturbed (state), enjoyed himself in the company of Krishna, full of delight in that heavenly palace. And once, O king! they happened to go, surrounded by their people, and rejoicing, to a certain portion of the palace which resembled heaven. Then Arjuna, the son of Pându, having surveyed with delight that lovely palace, in the company of Krishna, spoke these words: 'O you of mighty arms! O you whose mother is Devakî! When the battle was about to commence, I became aware of your greatness, and that divine form of yours. But that, O Kesava! which through affection (for me) you explained before, has all disappeared, O tiger-like man! from my degenerate mind. Again and again, however, I feel a curiosity about those topics. But (now), O Mâdhava! you will be going at no distant date to Dvârakâ.

Vaisampâyana said

Thus addressed, that best of speakers, Krishna, possessed of great glory, replied in these words after embracing Arjuna.

Vâsudeva said:

From me, O son of Prithâ! you heard a mystery, and learnt about the eternal (principle), about piety in (its true) form, and about all the everlasting worlds. It is excessively disagreeable to me, that you should not have grasped it through want of intelligence. And the recollection (of it) now again is not possible (to me). Really, O son of Pându! you are devoid of faith and of a bad intellect. And, O Dhanañjaya! it is not possible for me to repeat in full (what I said before). For that doctrine was perfectly adequate for understanding the seat, of the Brahman. It is not possible for me to state it again in full in that way. For then accompanied by my mystic power, I declared to you the Supreme Brahman. But I shall relate an ancient story upon that subject, so that adhering to this knowledge, you may attain the highest goal. O best of the supporters of piety! listen to all that I say. (Once), O restrainer of foes! there came from the heavenly world and the world of Brahman, a Brâhmana difficult to withstand, and he was (duly) honored by us. (Now) listen, without entertaining any misgivings, O chief of the descendants of Bharata! O son of Prithâ! to what he said on being interrogated by us according to heavenly rules.

The Brâhmana said:

O Krishna! O destroyer of Madhu! I will explain to you accurately what you, out of compassion for (all) beings, have asked me touching the duties (to be Performed) for final emancipation. It is destructive of delusion, O Lord! Listen to me with attention, as I relate it, O Mâdhava! A certain Brâhmana named Kâsyapa, who had performed (much) penance, and who best

understood piety, approached a certain twice-born (person), who had learnt the Scriptures relating to (all) duties, having heard (of him, as one) who had over and over again gone through all knowledge and experience about coming and going, who was well versed in the true nature of all worlds, who knew about happiness and misery, who knew the truth about birth and death, who was conversant with merit and sin, who perceived the migrations of embodied (souls) of high and low (degrees) in consequence of (their) actions, who moved about like an emancipated being, who had reached perfection, who was tranquil, whose senses were restrained, who was illumined with the Brahmic splendor, who moved about in every direction, who understood concealed movements, who was going in company of invisible Siddhas and celestial singers, and conversing and sitting together (with them) in secluded (places), who went about as he pleased, and was unattached (anywhere) like the wind. Having approached him, that talented ascetic possessed of concentration (of mind), that best of the twice-born, wishing to acquire piety, fell at his feet, after seeing that great marvel. And amazed on seeing that marvelous man, the best of the twice-born, Kâsyapa, pleased the preceptor by his great devotion. That was all appropriate, (being) joined to sacred learning and correct conduct. And, O terror of your foes! he pleased that (being) by (his purity of) heart and behavior (suitable) towards a preceptor. Then being satisfied and pleased, he spoke to the pupil these words, referring to the highest perfection: Hear (them) from me, O Janârdana!

The Siddha said:

Mortals, O dear friend! by their actions which are (of) mixed (character), or which are meritorious and pure, attain to this world as the goal, or to residence in the world of the gods. Nowhere is there everlasting happiness; nowhere eternal residence. Over and over again is there a downfall from a high position attained with difficulty. Overcome by lust and anger, and deluded by desire, I fell into uncomfortable and harassing states (of life), in-consequence of (my) committing sin. Again and again death, and again and again birth. I ate numerous (kinds of) food, sucked at various breasts, saw various mothers, and fathers of different sorts; and, O sinless one! (I saw) strange pleasures and miseries. Frequently (I suffered) separation from those I loved, association with those I did not love. Loss of wealth also came on me, after I had acquired that wealth with difficulty; ignominies full of affliction from princes and likewise from kinsmen; excessively poignant pain, mental and bodily. I also underwent frightful indignities, and fierce deaths and captivities; (I had a) fall into hell, and torments in the house of Yama. I also suffered much from old age, continual ailments, and numerous misfortunes flowing from the pairs of opposites. Then on one occasion, being much afflicted with misery, I abandoned the whole course of worldly life, through indifference (to worldly objects), at last, taking refuge with the formless (principle). Having learnt about this path in this world, I exercised myself (in it), and hence, through favor of the self, have I acquired this perfection. I shall not come here again; I am surveying the worlds, and the happy migrations of (my) self from the creation of beings to (my attaining) perfection. Thus, O best of the twice-born! have I obtained this highest perfection. From here I go to the next (world), and from there again to the still higher (world) – the imperceptible seat of the Brahman. Have no doubt on that, O terror of your foes! I shall not come back to this mortal world. I am pleased with you, O you of great intelligence! Say, what can I do for you? The time is now come for that which you desired in coming to me. I know for what you have come to me. But I shall be going away in a short time, hence have I given this hint to you. I am exceedingly pleased, O clever one! with your good conduct. Put (your) questions without uneasiness, I will tell (you) whatever you desire. I highly esteem your intelligence, and greatly respect it, inasmuch as you have made me out; for, O Kâsyapa! you are (a) talented (man).

CHAPTER II

Vâsudeva said:

Then grasping his feet, Kâsyapa, asked questions very difficult to explain, and all of them that (being), the best of the supporters of piety, did explain.

Kâsyapa, said:

How does the body perish, and how, too, is it produced? How does one who moves in this harassing course of worldly life become freed? And (how) does the self, getting rid of nature, abandon the body (produced) from it? And how, being freed from the body, does he attain to the other? How does this man enjoy the good and evil acts done by himself? And where do the acts of one who is released from the body remain?

The Brâhmana said:

Thus addressed, O descendant of Vrishni! that Siddha answered these questions in order. Hear me relate what (he said).

The Siddha said:

When those actions, productive of long life and fame, which a man performs here, are entirely exhausted, after his assumption of another body, he performs (actions of an) opposite character, his self being overcome at the exhaustion of life. And his ruin being impending, his understanding goes astray. Not knowing his own constitution, and strength, and likewise the (proper) season, the man not being self-controlled, does unseasonably what is injurious to himself. When he attaches himself to numerous very harassing (actions); eats too much, or does not eat at all; when he takes bad food, or meat, or drinks, or (kinds of food) incompatible with one another, or heavy food in immoderate quantities, or without (previously taken food) being properly digested; or takes too much exercise, or is incontinent; or constantly, through attachment to action, checks the regular course (of the excretions); or takes juicy food; or sleeps by day; or (takes food) not thoroughly prepared; (such a man) himself aggravates the disorders (in the body) when the time comes. By aggravating the disorders (in) his own (body), he contracts a disease which ends in death, or he even engages in unreasonable (acts), such as hanging (oneself). From these causes, the living body of that creature then perishes. Learn about that correctly as I am about to state it. Heat being kindled in the body, and being urged by a sharp wind, pervades the whole frame, and, verily, checks the (movements of all the) life-winds. Know this truly, that excessively powerful heat, if kindled in the body, bursts open the vital parts-the seats of the Soul. Then the soul, full of torments, forthwith falls away from the perishable (body). Know, O best of the twice-born! that (every) creature leaves the body, when the vital parts are burst open, its self being overcome with torments. All beings are constantly distracted with birth and death; and, O chief of the twice-born! are seen abandoning (their) bodies; or entering the womb on the exhaustion of (their previous) actions. Again, a man suffers similar torments, having his joints broken and suffering from cold, in consequence of water. As the compact association of the five elements is broken up, the wind in the body, distributed within the five elements, between the upward and downward life-winds, being aggravated by cold, and urged by a sharp wind, goes upwards, abandoning the embodied (self) in consequence of pain. Thus it leaves the body, which appears devoid of breath. Then devoid of warmth, devoid of breath, devoid of beauty, and with consciousness destroyed, the man, being abandoned by the Brahman, is said to be dead. (Then) he ceases to perceive (anything) with those very currents with which the supporter of the body perceives objects of sense. In the same way, it is the eternal soul which

preserves in the body the life-winds which are produced from food. Whatever (part of the body) is employed in the collection of that, know that to be a vital part, for thus it is seen (laid down) in the Scriptures. Those vital parts being wounded, that (wind) directly comes out there from, and entering the bosom of a creature obstructs the heart. Then the possessor of consciousness knows nothing. Having his knowledge enveloped by darkness, while the vitals are still enveloped, the soul, being without a fixed seat, is shaken about by the wind. And then he heaves a very deep and alarming gasp, and makes the unconscious body quiver as he goes out (of it). That soul, dropping out of the body, is surrounded on both sides by his own actions, his own pure and meritorious, as also his sinful (ones). Brâhmanas, possessed of knowledge, whose convictions are correctly (formed) from sacred learning, know him by (his) marks as one who has performed meritorious actions or the reverse. As those who have eyes see a glow-worm disappear here and there in darkness, so likewise do those who have eyes of knowledge. Such a soul, the Siddhas see with a divine eye, departing (from the body), or coming to the birth, or entering into a womb. Its three descriptions of seats are here learnt from the Scriptures. This world is the world of actions, where creatures dwell. All embodied (selves), having here performed good or evil (actions), obtain (the fruit). It is here they obtain higher or lower enjoyments by their own actions. And it is those whose actions here are evil, who by their actions go to, hell. Harassing is that lower place where men are tormented. Freedom from it is very difficult, and the self should be specially protected from it. Learn from me now the seats in which creatures going up dwell, and which I shall describe truly. Hearing this, you will learn the highest knowledge, and decision regarding action. All (the worlds in) the forms of stars, and this lunar sphere, and also this solar sphere which shines in the world by its own luster, know these to be the seats of men who perform meritorious actions. All these, verily, fall down again and again in consequence of the exhaustion of their actions. And there, too, in heaven, there are differences of low, high, and middling. Nor, even there, is there satisfaction, (even) after a sight of most magnificent splendor. Thus have I stated to you these seats distinctly. I will after this (proceed to) state to you the production of the fetus. And, O twice-born one! hear that attentively from me as I state it.

CHAPTER III

There is no destruction here of actions good or not good. Coming to one body after another they become ripened in their respective ways. As a fruitful (tree) producing fruit may yield much fruit, so does merit performed with a pure mind become expanded. Sin, too, performed with a sinful mind, is similarly (expanded). For the self engages in action, putting forward this mind. And now further, hear how a man, overwhelmed with action, and enveloped in desire and anger, enters a womb. Within the womb of a woman, (he) obtains-as the result of action a body good or else bad, made up of virile semen and blood. Owing to (his) subtlety and imperceptibility, though he obtains a body appertaining to the Brahman, he is not attached anywhere; hence is he the eternal Brahman. That is the seed of all beings; by that all creatures exist. That soul, entering all the limbs of the fetus, part by part, and dwelling in the seat of the life-wind, supports (them) with the mind. Then the fetus, becoming possessed of consciousness, moves about its limbs. As liquefied iron being poured out assumes the form of the image, such you must know is the entrance of the soul into the fetus. As fire entering a ball of iron, heats it, such too, you must understand, is the manifestation of the soul in the fetus. And as a blazing lamp shines in a house, even so does consciousness light up bodies. And whatever action he performs, whether good or bad, everything done in a former body must necessarily be enjoyed (or suffered). Then that is exhausted, and again other (action) is accumulated, so long as the piety which dwells in the practice of concentration of mind for final emancipation has not been learnt. As to that, O best (of men)! I will tell you about that

action by which, verily, one going the round of various births, becomes happy. Gifts, penance, life as a Brahmachârin, adherence to prescribed regulations, restraint of the senses, and also tranquility, compassion to (all) beings, self-restraint, and absence of cruelty, refraining from the appropriation of the wealth of others, not acting dishonestly even in thought towards (any) being in this world, serving mother and father, honoring deities and guests, honoring preceptors, pity, purity, constant restraint of the organs, and causing good to be done; this is said to be the conduct of the good. From this is produced piety, which protects people to eternity. Thus one should look (for it) among the good, for among them it constantly abides. The practice to which the good adhere, points out (what) piety (is). And among them dwells that (course of) action which constitutes eternal piety. He who acquires that, never comes to an evil end. By this are people held in check from making a slip in the paths of piety. But the devotee who is released is esteemed higher than these. For the deliverance from the course of worldly life of the man who acts piously and well, as he should act, takes place after a long time. Thus a creature always meets with (the effects of) the action performed (in a) previous (life). And that is the sole cause by which he comes here (in a) degraded (form). There is in the world a doubt as to what originally was the source from which he became invested with a body. And that I shall now proceed to state. Brahman, the grandfather of all people, having made a body for himself, created the whole of the three worlds, moving and fixed. From that he created the Pradhâna, the material cause of all embodied (selves), by which all this is pervaded, and which is known in the world as the highest. This is what is called the destructible; but the other is immortal and indestructible. And Prajâpati, who had been first created, created all creatures and (all) the fixed entities, (having) as regards the moving (creation), a pair separately for each (species). Such is the ancient (tradition) heard (by us). And as regards that, the grandsire fixed a limit of time, and (a rule) about migrations among (various) creatures, and about the return. What I say is all correct and proper, like (what may be said by) any talented person who has in a former birth perceived the self. He who properly perceives pleasure and pain to be inconstant, the body to be an unholy aggregate, and ruin to be connected with action, and who remembers that whatever little there is of happiness is all misery, he will cross beyond the fearful ocean of worldly life, which is very difficult to cross. He who understands the Pradhâna, (though) attacked by birth and death and disease, sees one (principle of) consciousness in all beings possessed of consciousness. Then seeking after the supreme seat, he becomes indifferent to everything. O best (of men)! I will give you accurate instruction concerning it. Learn from me exhaustively, O Brâhmana! the excellent knowledge concerning the eternal imperishable seat, which I am now about to declare.

CHAPTER IV

He who becoming placid, and thinking of naught, may become absorbed in the one receptacle, abandoning each previous (element), he will cross beyond (all) bonds. A man who is a friend of all, who endures all, who is devoted to tranquility, who has subdued his senses, and from whom fear and wrath have departed, and who is self-possessed, is released. He who moves among all beings as if they were like himself, who is self-controlled, pure, free from vanity and egoism, he is, indeed, released from everything. And he, too, is released who is equable towards both life and death, and likewise pleasure and pain, and gain and loss, and (what is) agreeable and odious. He who is not attached to any one, who contemns no one, who is free from the pairs of opposites, and whose self is free from affections, he is, indeed, released in every way. He who has no enemy, who has no kinsmen, who has no child, who has abandoned piety, wealth, and lust altogether, and who has no desire, is released. He who is not pious and not impious, who casts off (the merit or sin) previously accumulated, whose self is tranquillized by the exhaustion of the primary elements of the

body, and who is free from the pairs of opposites, is released. One who does no action, and who has no desire, looks on this universe as transient, like an Aswattha tree, always full of birth, death., and old age. Having his understanding always (fixed) upon indifference to worldly objects, searching for his own faults, he procures the release of his self from bonds in no long time. Seeing the self void of smell, void of taste, void of touch, void of sound, void of belongings, void of color, and unknowable, he is released. He who sees the enjoyer of the qualities, devoid of qualities, devoid of the qualities of the five elements, devoid of form, and having no cause, is released. Abandoning by the understanding all fancies bodily and mental, he gradually obtains tranquility, like fire devoid of fuel. He who is free from all impressions, free from the pairs of opposites, without belongings, and who moves among the collection of organs with penance, he is indeed released. Then freed from all impressions, he attains to the eternal Supreme Brahman, tranquil, unmoving, constant, indestructible. After this I shall explain the science of concentration of mind, than which there is nothing higher, (and which teaches) how devotees concentrating (their minds) perceive the perfect self. I will impart instruction regarding it accurately. Learn from me the paths by which one directing the self within the self perceives the eternal (principle). Restraining the senses, one should fix the mind on the self; and having first performed rigorous penance, he should practice concentration of mind for final emancipation. Then the talented Brâhmana, who has practiced penance, who is constantly practicing concentration of mind, should act on (the precepts of) the science of concentration of mind, seeing the self in the self by means of the mind. If such a good man is able to concentrate the self on the self, then he, being habituated to exclusive meditation, perceives the self in the self. Being self-restrained and self-possessed, and always concentrating his mind, and having his senses subjugated, he who has achieved proper concentration of mind sees the self in the self, As a person having seen one in a dream, recognizes him (afterwards), saying, 'This is he;' so does one who has achieved proper concentration of mind perceive the self. And as one may show the soft fibers, after extracting them from the Muñga, so does a devotee see the self extracted from the body. The body is called the Muñga; the soft fibers stand for the self. This is the excellent illustration propounded by those who understand concentration of mind. When an embodied (self) properly perceives the self concentrated, then there is no ruler over him, since he is the lord of the triple world. He obtains various bodies as he pleases; and casting aside old age and death, he grieves not and exults not. The man who has acquired concentration of mind, and who is self-restrained, creates for himself even the divinity of the gods; and abandoning the transient body, he attains to the inexhaustible Brahman. When (all) beings are destroyed, he has no fear; when (all) beings are afflicted, he is not afflicted by anything. He whose self is concentrated, who is free from attachment, and of a tranquil mind, is not shaken by the fearful effects of attachment and affection, which consist in pain and grief. Weapons do not pierce him; there is no death for him; nothing can be seen anywhere in the world happier than he. Properly concentrating his self, he remains steady to the self; and freed from old age and grief, he sleeps at ease. Leaving this human frame, he assumes bodies at pleasure. But one who is practicing concentration should never become despondent. When one who has properly achieved concentration perceives the self in the self, then he forthwith ceases to feel any attachment to Indra himself.

Now listen how one habituated to exclusive meditation attains concentration. Thinking of a quarter seen before, he should steady his mind within and not out of the city in which he dwells. Remaining within (that) city, he should place his mind both in its external and internal (operations) in that habitation in which he dwells. When, meditating in that habitation, he perceives the perfect one, his mind should not in anyway wander outside. Restraining the

group of the senses, in a forest free from noises and unpeopled, he should meditate on the perfect one within his body with a mind fixed on one point. He should meditate on his teeth, palate, tongue, neck, and throat likewise, and also the heart, and likewise the seat of the heart. That talented pupil, O destroyer of Madhu! having been thus instructed by me, proceeded further to interrogate (me) about the piety (required) for final emancipation, which is difficult to explain. 'How does this food eaten from time to time become digested in the stomach? How does it turn to juice, and how also to blood? And how, too, do the flesh, and marrow, and muscles, and bones – which all (form) the bodies for embodied (selves) – develop in a woman as that (self) develops? How, too, does the strength develop? (And how is it also) about the removal of non-nutritive (substances), and of the excretions, distinctly? How, too, does he breathe inwards or outwards? And what place does the self occupy, dwelling in the self? And how does the soul moving about carry the body? And of what color and of what description (is it when) he leaves it? O sinless venerable sir! be pleased to state this accurately to me.' Thus questioned by that Brâhmana, O Mâdhava! I replied, 'O you of mighty arms! O restrainer of (your) foes! according to what (I had) heard. As one placing any property in his store-room should fix his mind on the property, so placing one's mind in one's body, and (keeping) the passages confined, one should there look for the self and avoid heedlessness. Being thus always assiduous and pleased in the self, he attains in a short time to that Brahman, after perceiving which he understands the Pradhâna. He is not to be grasped by the eye, nor by any of the senses. Only by the mind (used) as a lamp is the great self perceived. He has hands and feet on all sides; he has eyes, heads, and faces on all sides; he has cars on all sides; he stands pervading everything in the world. The soul sees the self come out from the body; and abandoning his body, he perceives the self, – holding it to be the immaculate Brahman, – with, as it were, a mental smile. And then depending upon it thus, he attains final emancipation in me.

This whole mystery I have declared to you, O best of Brâhmanas! I will now take my leave, I will go away; and do you (too) go away, O Brâhmana! according to your pleasure.' Thus addressed by me, O Krishna! that pupil, possessed of great penance, – that Brâhmana of rigid vows, – went away as he pleased.

Vâsudeva said:

Having spoken to me, O son of Prithâ! these good words relating to the piety (required) for final emancipation, that best of Brâhmanas disappeared then and there. Have you listened to this, O son of Prithâ! with a mind (fixed) on (this) one point only? For on that occasion, too, sitting in the chariot you heard this same (instruction). It is my belief, O son of Prithâ! that this is not easily understood by a man who is confused, or who has not acquired knowledge with his inmost soul purified. What I have spoken, O chief of the descendants of Bharata! is a great mystery (even) among the gods. And it has never yet been heard by any man in this world, O son of Prithâ! For, O sinless one! there is no other man than you worthy to hear it. Nor is it easily to be understood by (one whose) internal self (is) confused. The world of the gods, O son of Kuntî! is filled by those who perform actions. And the gods are not pleased with a cessation of the mortal form. For as to that eternal Brahman, O son of Prithâ! that is the highest goal, where one, forsaking the body, reaches immortality and is ever happy. Adopting this doctrine, even those who are of sinful birth, women, Vaisyas, and Sûdras likewise, attain the supreme goal. What then (need be said of) Brâhmanas, O son of Prithâ! or well-read Kshatriyas, who are constantly intent on their own duties, and whose highest goal is the world of the Brahman? This has been stated with reasons; and also the means for its acquisition; and the fruit of its full accomplishment, final emancipation, and determination regarding

misery. O chief of the descendants of Bharata! there can be no other happiness beyond this. The mortal, O son of Pându! who, possessed of talents, full of faith, and energetic, casts aside as unsubstantial the (whole) substance of this world, he forthwith attains the highest goal by these means. This is all that is to be said, there is nothing further than this. Concentration of mind comes to him, O son of Prithâ! who practices concentration of mind constantly throughout six months.

CHAPTER V

On this, too, O chief of the descendants of Bharata! they relate this ancient story, (in the form of) a dialogue, which occurred, O son of Prithâ! between a husband and wife. A Brâhmana's wife, seeing the Brâhmana her husband, who had gone through all knowledge and experience, seated in seclusion, spoke to him (thus): 'What world, indeed, shall I go to, depending on you as (my) husband, you who live renouncing (all) action, and who are harsh and undiscerning. We have heard that wives attain to the worlds acquired by (their) husbands. What goal, verily, shall I reach, having got you for my husband?' Thus addressed, that man of a tranquil self, spoke to her with a slight smile: 'O beautiful one! O sinless one! I am not offended at these words of yours. Whatever action there is, that can be caught (by the touch), or seen, or heard, that only do the men of action engage in as action. Those who are devoid of knowledge only lodge delusion in themselves by means of action. And freedom from action is not to be attained in this world even for an instant. From birth to the destruction of the body, action, good or bad, by act, mind or speech, does exist among (all) beings. While the paths (of action), in which the materials are visible, are destroyed by demons, I have perceived by means of the self the seat abiding in the self – (the seat) where dwells the Brahman free from the pairs of opposites, and the moon together with the fire, upholding (all) beings (as) the mover of the intellectual principle; (the seat) for which Brahman and others concentrating (their minds) worship that indestructible (principle), and for which learned men have their senses restrained, and their selves tranquil, and (observe) good vows. It is not to be smelt by the nose, and not to be tasted by the tongue. It is not to be touched by the sense of touch, but is to be apprehended by the mind. It cannot be conquered by the eyes, and is entirely beyond the senses of hearing. It is devoid of smell, devoid of taste and touch, devoid of color and sound, and imperishable. (It is that) from which (this whole) expanse (of the universe) proceeds, and on which it rests. From this the Prâna, Apâna, Samâna, Vyâna, and Udâna also proceed, and into it they enter. Between the Samâna and the Vyâna, the Prâna and the Apâna moved. When that is asleep, the Samâna and Vyâna also are absorbed; and between the Prâna and the Apâna dwells the Udâna pervading (all). Therefore the Prâna and the Apâna do not forsake a sleeping person. That is called the Udâna, as the life-winds are controlled (by it). And therefore those who study the Brahman engage in penance of which I am the goal. In the interior, in the midst of all these (life-winds) which move about in the body and swallow up one another, blazes the Vaisvâna fire sevenfold. The nose, and the tongue, and the eye, and the skin, and the ear as the fifth, the mind and the understanding, these are the seven tongues of the blaze of Vaisvânara. That which is to be smelt, that which is to be drunk, that which is to be seen, that which is to be touched, and likewise that which is to be heard, and also that which is to be thought of, and that which is to be understood, those are the seven (kinds of) fuel for me. That which smells, that which cats, that which sees, that which touches, and that which hears as the fifth, that which thinks, and that which understands, these are the seven great officiating priests. And mark this always, O beautiful one! The learned sacrificers throwing (in) due (form) the seven offerings into the seven fires in seven ways, produce them in their wombs; (namely), that which is to be smelt, that which is to be drunk, that which is to be seen, that which is to be touched, and likewise that which is to

be heard, that which is to be thought of, and also that which is to be understood. Earth, air, space, water, and light as the fifth, mind and understanding, these seven, indeed, are named wombs. All the qualities which stand as offerings are absorbed into the mouth of the fire; and having dwelt within that dwelling are born in their respective wombs. And in that very (principle), which is the generator of all entities, they remain absorbed during (the time of) deluge. From that is produced smell; from that is produced taste; from that is produced color; from that touch is produced; from that is produced sound; from that doubt is produced; from that is produced determination. This (is what) they know as the sevenfold production. In this very way was it comprehended by the ancients. Becoming perfected by the perfect sacrifice, they were perfectly filled with light.'

CHAPTER VI

The Brâhmana said: On this, too, they relate this ancient story. Learn now of what description is the institution of the ten sacrificial priests. The ear, the tongue, the nose, the two feet, the two hands, speech, the genital organ, and the anus, these, verily, are ten sacrificial priests, O beautiful one! Sound, touch, color, and taste, smell, words, action, motion, and the discharge of semen, urine, and excrement, these are the ten oblations. The quarters, wind, sun, moon, earth and fire, and Vishnu also, Indra, Prajâpati, and Mitra, these, O beautiful one! are the ten fires. The ten organs are the makers of the offering; the offerings are ten, O beautiful one! Objects of sense, verily, are the fuel; and they are offered up into the ten fires. The mind is the ladle; and the wealth is the pure, highest knowledge. (Thus) we have heard, was the universe duly divided. And the mind, which is the instrument of knowledge, requires everything knowable (as its offering). The mind is within the body the upholder of the frame, and the knower is the upholder of the body. That upholder of the body is the Gârhapatya fire; from that another is produced, and the mind which is the Âhavanîya; and into this the offering is thrown. Then the lord of speech was produced; that (lord of speech) looks up to the mind. First, verily, are words produced; and the mind runs after them.

The Brâhmana's wife said:

How did speech come into existence first, and how did the mind come into existence afterwards, seeing that words are uttered (after they have been) thought over by the mind? By means of what experience does intelligence come to the mind, and (though) developed, does not comprehend? What verily obstructs it?

The Brâhmana said:

The Apâna becoming lord changes it into the state of the Apâna in consequence. That is called the movement of the mind, and hence the mind is in need (of it). But since you ask me a question regarding speech and mind, I will relate to you a dialogue between themselves. Both speech and mind went to the self of all beings and spoke (to him thus), 'Say which of us is superior; destroy our doubts, O lord!' Thereupon the lord positively said to speech, 'Mind (is superior).' But speech thereupon said to him, 'I, verily, yield (you) your desires.'

The Brâhmana said:

Know, that (in) my (view), there are two minds, immovable and also movable. The immovable, verily, is with me; the movable is in your dominion. Whatever mantra, or letter, or tone goes to your dominion, that indeed is the movable mind. To that you are superior. But inasmuch, O beautiful one! as you came personally to speak to me (in the way you did), therefore, O Sarasvatî! you shall never speak after (hard) exhalations. The goddess speech, verily, dwelt always between the Prâna and Apâna. But, O noble one! going with the Apâna wind, though

impelled, (in consequence of) being without the Prâna, she ran up to Prajâpati, saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again nourishing speech. And therefore speech never speaks after (hard) exhalation. It is always noisy or noiseless. Of those two, the noiseless is superior to the noisy (speech). This excellent (speech), like a cow, yields milk, and speaking of the Brahman it always produces the eternal (emancipation). This cow-like speech, O you of a bright smile! is divine, with divine power. Observe the difference of (its) two subtle, flowing (forms).

The Brâhmana's wife said:

What did the goddess of speech say on that occasion in days of old, when, though (she was) impelled with a desire to speak, words could not be uttered?

The Brâhmana said:

The (speech) which is produced in the body by means of the Prâna, and which then goes into the Apâna, and then becoming assimilated with the Udâna leaves the body, and with the Vyâna envelopes all the quarters, then (finally) dwells in the Samâna. So speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the goddess distinguished by reason of her being movable.

CHAPTER VII

The Brâhmana said:

On this, too, O beautiful one! they relate this ancient story, (which shows) of what description is the institution of the seven sacrificial priests. The nose, and the eye, and the tongue, and the skin, and the ear as the fifth, mind and understanding, these are the seven sacrificial priests separately stationed. Dwelling in a minute space, they do not perceive each other. Do you, verily, O beautiful one! learn about these sacrificial priests, (which are) seven according to (their several) natures.

The Brâhmana's wife said:

How (is it) these do not perceive each other, dwelling (as they do) in a minute space? What are their natures, O venerable sir? Tell me this, O lord!

The Brâhmana said:

Not knowing the qualities (of anything) is ignorance (of it). Knowledge of the qualities is knowledge. And these never know the qualities of each other. The tongue, the eye, the ear likewise, the skin, the mind, and the understanding also, do not apprehend smells, the nose apprehends them. The nose, the eye, the ear likewise, the skin, the mind, and the understanding also, do not apprehend tastes, the tongue apprehends them. The nose, the tongue, the ear likewise, the skin, the mind, and the understanding also, do not apprehend colors, the eye apprehends them. The nose, the tongue, and next the eye, the ear, the understanding, the mind likewise, do not apprehend (objects of) touch, the skin apprehends them. The nose, the tongue, and the eye, the skin, the mind, and the understanding also, do not apprehend sounds, the ear apprehends them. The nose, the tongue, and the eye, the skin, the ear, and the understanding also, do not apprehend doubt, the mind apprehends it. The nose, the tongue, and the eye, the skin, the ear, and the mind also, do not apprehend final determination, the understanding apprehends it. On this, too, they relate this ancient story, – a dialogue, O beautiful one! between the senses and the mind.

The mind said:

The nose smells not without me, the tongue does not perceive taste, the eye does not take in color, the skin does not become aware of any (object of) touch. Without me, the ear does not in any way hear sound. I am the eternal chief among all elements. Without me, the senses never shine, like an empty dwelling, or like fires the flames of which are extinct. Without me, all beings, like fuel half dried and half moist, fail to apprehend qualities or objects, even with the senses exerting themselves.

The senses said:

This would be true as you believe, if you, without us, enjoyed the enjoyments (derived from) our objects. If when we are extinct, (there is) pleasure and support of life, and if you enjoy enjoyments, then what you believe is true; or if when we are absorbed, and objects are standing, you enjoy objects according to their natures by the mere operation of the mind.

If again you think your power over our objects is constant, then take in colors by the nose, take in tastes by the eye, take in smells by the ear, take in (objects of) touch by the tongue, and take in sounds by the skin, and also (objects of) touch by the understanding. For those who are powerful have no rules (to govern them); rules are for the weak. You should accept enjoyments unenjoyed before; you ought not to enjoy what has been tasted (by others). As a pupil goes to a preceptor for Vedic learning, and having acquired Vedic learning from him, performs the directions of the Vedic texts, so you treat as yours objects shown by us, both past and future, in sleep and likewise wakefulness. Besides, when creatures of little intelligence are distracted in mind, life is seen to be supported, when our objects perform their functions. And even after having carried on numerous mental operations, and indulged in dreams, a creature, when troubled by desire to enjoy, does run to objects of sense only. One entering upon enjoyments, resulting from mental operations (alone), and not connected with objects of sense, (which is) like entering a house without a door, always meets death, on the exhaustion of the life-winds, as a fire which is kindled (is extinguished) on the exhaustion of fuel. Granted, that we have connections with our (respective) qualities, and granted that we have no perception of each other's qualities; still, without us, you have no perception, and so long no happiness can accrue to you.

CHAPTER VIII

The Brâhmana said:

On this, too, they relate an ancient story, O beautiful one! (showing) of what description is the institution of the five sacrificial priests. The learned know this to be a great principle, that the Prâna and the Apâna, and the Udâna, and also the Samâna and the Vyâna, are the five sacrificial priests.

The Brâhmana's wife said:

My former belief was that the sacrificial priests were seven by (their) nature. State how the great principle is that there are verily five sacrificial priests.

The Brâhmana said:

The wind prepared by the Prâna afterwards becomes the Apâna. The wind prepared in the Apâna then works as the Vyâna. The wind prepared by the Vyâna works as the Udâna. And the wind prepared in the Udâna is produced as Samâna. They formerly went to the grandsire, who was born first, and said to him, 'Tell us which is greatest among us. He shall be the greatest among us.'

Brahman said:

He, verily, is the greatest, who being extinct, all the life-winds in the body of living creatures become extinct; and on whose moving about, they again move about. (Now) go where (you) like.

The Prâna said:

When I am extinct, all the life-winds in the body of living creatures become extinct; and on my moving about, they again move about. I am the greatest. See I am extinct!

The Brâhmana said:

Then the Prâna became extinct, and again moved about. Then the Samâna and Udâna also, O beautiful one! spoke these words, 'You do not pervade all this here as we do. You are not the greatest among us, O Prâna, because the Apâna is subject to you.' The Prâna again moved about, and the Apâna said to him.

The Apâna said:

When I am extinct, all the life-winds in the body of living creatures become extinct; and on my moving about, they again move about. I am the greatest. See I am extinct!

The Brâhmana said:

Then the Vyâna and the Udâna addressed him who was speaking (thus): 'You are not the greatest, O Apâna! because the Prâna is subject to you.' Then the Apâna moved about, and the Vyâna spoke to him: 'I am the greatest among (you) all. Hear the reason why. When I am extinct, all the life-winds in the body of living creatures become extinct. And on my moving about, they again move about. I am the greatest. See I am extinct!'

The Brâhmana said:

Then the Vyâna became extinct, and again moved about. And the Prâna and Apâna, and the Udâna, and the Samâna, spoke to him, 'You are not the greatest among us, O Vyâna! because the Samâna is subject to you.' The Vyâna moved about again, and the Samâna spoke again. 'I am the greatest among (you) all. Hear the reason why. When I am extinct, all the life-winds in the body of living creatures become extinct; and on my moving about, they again move about. I am the greatest. See I am extinct!' Then the Samâna moved about, and the Udâna said to him: 'I am the greatest among (you) all. Hear the reason why. When I am extinct, all the life-winds in the body of living creatures become extinct; and on my moving about, they again move about. I am the greatest. See I am extinct!' Then the Udâna became extinct, and again moved about. And the Prâna and Apâna, and the Samâna, and the Vyâna also, spoke to him: 'O Udâna! you are not the greatest. The Vyâna only is subject to you.'

The Brâhmana said:

Then Brahman, the lord of (all) creatures, said to them who were assembled together: You are all greatest, and not greatest. You are all possessed of one another's qualities. All are greatest in their own spheres, and all support one another. There is one unmoving (life-wind). There are others moving about, (which are) five, owing to (their) specific qualities. My own self is one only, (but) accumulated in numerous (forms). Being friendly with one another, and pleasing one another, go away happily. Welfare be to you! Support one another.'

CHAPTER IX

The Brâhmana said:

On this, too, they relate this ancient story, a dialogue between Nârada and the sage Devamata.

Devamata said:

When a creature is about to be born, what comes into existence first, his Prâna, or Apâna, or Samâna, or Vyâna, or else Udâna?

Nârada said:

By whichever the creature is produced, that which is other than this first comes to him. And the pairs of the life-winds should be understood, which (move) upwards, or downwards, or transversely.

Devamata said:

By which (of the life-winds) is a creature produced? And which (of them) first comes to him? Explain to me also the pairs of the life-winds, which (move) upwards, or downwards, or transversely.

Nârada said:

Pleasure is produced from a mental operation, and (it) is also produced from a sound, (it) is also produced from taste, and (it) is also produced from color, and (it) is also produced from touch, and (it) is also produced from smell. This is the effect of the Udâna; the pleasure is produced from union. From desire the semen is produced; and from the semen is produced menstrual excretion. The semen and the blood are produced by the Samâna and the Vyâna in common. From the combination of the semen and the blood, the Prâna comes first into operation; and the semen being developed by the Prâna, the Apâna then comes into operation. The pair Prâna and Apâna go upwards and downwards, and the Samâna and Vyâna are called the pair (moving) transversely. It is the teaching of the Veda, that the fire verily is all the deities, and knowledge (of it) arises among Brâhmanas, being accompanied by intelligence. The smoke of that (fire), which is of excellent glory, (appears) in the shape of (the quality of) darkness; (its) ashes, (the quality of) passion; and (the quality of) goodness is that in connection with it, in which the offering is thrown. Those who understand the sacrifice understand the Samâna and the Vyâna as the principal (offering). The Prâna and Apâna are portions of the offering of clarified butter, and between them is the fire. That is the excellent seat of the Udâna as understood by Brâhmanas. As to that which is distinct from these pairs, hear me speak about that. Day and night are a pair, between them is the fire. That is the excellent seat of the Udâna as understood by Brâhmanas. That which exists and that which does not exist are a pair, between them is the fire. That is the excellent seat of the Udâna as understood by Brâhmanas. The two – good and evil – are a pair, between them is the fire. That is the excellent seat of the Udâna as understood by Brâhmanas. First, the Samâna and Vyâna, their function is performed: then, secondly, the Samâna comes into operation again. Then the Vâmadevya for tranquility, and tranquility is the eternal Brahman. This is the excellent seat of the Udâna as understood by Brâhmanas.

CHAPTER X

On this, too, they relate an ancient story (showing) of what nature is the institution of the Kâturhotra. The due performance of it in its entirety is now taught. Hear me, O good woman! state this wonderful mystery. The instrument, the action, the agent, and emancipation, these, indeed, O you of a (pure) heart! are the four Hotris by whom this universe is enveloped. Hear also the assignment of causes exhaustively. The nose, and the tongue, and the eye, and the

skin, and the ear as the fifth, mind and understanding, these seven should be understood to be the causes of (the knowledge of) qualities. Smell, and taste, and color, sound, and touch as the fifth, the object of the mental operation and the object of the understanding, these seven are causes of action. He who smells, he who eats, he who sees, he who speaks, and he who hears as the fifth, he who thinks, and he who understands, these seven should be understood to be the causes of the agents. These, being possessed of qualities, enjoy their own qualities, agreeable and disagreeable. And I am here devoid of qualities. Thus these seven are the causes of emancipation. And among the learned who understand (everything), the qualities which are in the position of the deities, each in its own place, always enjoy the offering according to prescribed rules. To him who is not learned, eating various (kinds of) food, the (feeling of this or that being) mine adheres. And cooking food for himself, he, through the (feeling of this or that being) mine, is ruined. The eating of that which should not be eaten, and drinking of intoxicating drinks also destroys him. He destroys the food, and destroying that food he is destroyed in return. The learned man, being (himself) a ruler, destroying this food again produces it. And not even a trifling obstacle arises to him from that food. Whatever is thought by the mind, whatever is spoken by speech, whatever is heard by the ear, whatever is seen by the eye, whatever is touched by the sense of touch, and whatever is smelt by the nose, absorbing all these offerings from all sides, together with those (senses) which with the mind are six, my fire of (high) qualifications, shines dwelling within the body. My sacrifice of concentration of mind is in progress, the performance of which yields the fire of knowledge; the Stotra in which, is the upward life-wind; the Sastra, the downward life-wind; and which is very beneficial on account of the abandonment of everything; the Brahman priest in which, is the counselor in all action; the Hotri priest, the self the Adhvaryu priest, (the self) whose hymn of praise is the offering; the Sastra of the Prasâstri, truth; and the Dakshinâ, final emancipation. On, this, too, Rik verses are recited by the men who understand Nârâyana – the god Nârâyana to whom they formerly offered animal (offerings). On that Sâman hymns, are sung, of which an illustration is stated. O modest one! understand that god Nârâyana, who is the self of everything.

CHAPTER XI

There is one director; there is no second director. I speak concerning him who abides in the heart. This being, the director, dwells in the heart and directs (all creatures). Impelled by that same (being), I move as I am ordered, like water on a declivity. There is one instructor; there is no second (different) from him. I speak concerning him who abides in the heart. Taught by that instructor, all snakes whatever are ever hated in the world. There is one kinsman; there is no second (different) from him. I speak concerning him who abides in the heart. Taught by him kinsmen are possessed of kinsmen, (and) the seven Rishis, O son of Prithâ! shine in heaven. There is one hearer; there is no second (different) from him. I speak concerning him who abides in the heart. Living under that instructor, (according to the proper mode of) living with an instructor, Sakra acquired immortality in all worlds. There is one enemy; there is no second (different) from him. I speak concerning him who abides in the heart. Taught by that instructor, all snakes whatever are ever hated in the world. On this, too, they relate an ancient story, (about the) instruction of the snakes, and the gods, and sages, by Prajâpati. The gods, and sages, and the snakes, and the demons, approaching Prajâpati, said (to him): 'Tell us the highest good.' To them who were inquiring about the highest good, the venerable one said, 'Om, the Brahman, in a single syllable.' Hearing that, they ran away in (various) directions. When they were running for instruction regarding the self, the inclination of the snakes to biting had been already formed. The natural inclination of the demons towards ostentatiousness had been formed. The gods had been engaged in gifts, and the great sages

in restraint of the senses. Having had one teacher, and having been instructed with one word, the snakes, the gods, the sages, and the demons, all engaged in different (pursuits). One hears what is said (to one) and apprehends it duly; (but even) to one who inquires and extols highly, there is no other instructor. And by his counsel does action afterwards take place. The instructor, the learner, the hearer, and the enemy, are always within the heart. Acting sinfully in the world, he becomes (a man of) sinful conduct. Acting virtuously in the world he becomes (a man of) virtuous conduct. And he becomes a man of conduct according to his own desire, who, owing to his desires, is given up to the pleasures of the senses. But he who, casting aside vows and actions, merely adheres to the Brahman, he moving about in the world identifying himself with the Brahman, becomes a Brahmachârin. To him the Brahman itself is the fuel, the Brahman the fire, the Brahman his origin, the Brahman water, the Brahman the instructor. He is rapt in the Brahman. Such is this subtle life as a Brahmachârin understood by the wise. Understanding it they practiced it, being instructed by the Kshetrajña.

CHAPTER XII

The Brâhmana said:

I have crossed beyond that very impassable place, in which fancies are the gadflies and mosquitoes, in which grief and joy are cold and heat, in which delusion is the blinding darkness, in which avarice is the beasts of prey and reptiles, in which desire and anger are the obstructors, the way to which consists in worldly objects, and is to be crossed by one singly. And I have entered the great forest.

The Brâhmana's wife said:

Where is that forest, O very intelligent person! what are the trees (there), and what the rivers, and the hills and mountains; and at what distance is that forest?

The Brâhmana said:

There is nothing else more delightful than that, when there is no distinction from it. There is nothing more afflicting than that, when there is a distinction from it. There is nothing smaller than that, there is nothing larger than that. There is nothing more subtle than that; there is no other happiness equal to, that. Entering it, the twice-born do not grieve, and do not exult. They are not afraid of anybody, and nobody is afraid of them. In that forest are seven large trees, seven fruits, and seven guests; seven hermitages, seven (forms of) concentration, and seven (forms of) initiation. This is the description of the forest. That forest is filled with trees producing splendid flowers and fruits of five colors. That forest is filled with trees producing flowers and fruits of four colors. That forest is filled with trees producing flowers and fruits of three colors, and mixed. That forest is filled with trees producing flowers and fruits of two colors, and of beautiful colors. That forest is filled with trees producing flowers and fruits of one color, and fragrant. That forest is filled with two large trees producing numerous flowers and fruits of undistinguished colors. There is one fire here, connected with the Brahman, and having a good mind. And there is fuel here, (namely) the five senses. The seven (forms of) emancipation from them are the seven (forms of) initiation. The qualities are the fruits, and the guests eat the fruits. There, in various places, the great sages receive hospitality. And when they have been worshipped and have disappeared, another forest shines forth, in which intelligence is the tree, and emancipation the fruit, and which possesses shade (in the form of) tranquility, which depends on knowledge, which has contentment for its water, and which has the Kshetrajña within for the sun. The good who attain to that, have no fear afterwards. Its end cannot be perceived upwards or downwards or horizontally. There always dwell seven females there, with faces (turned) downwards, full of brilliance, and causes of generation.

They absorb all the higher delights of people, as inconstancy (absorbs) everything. In that same (principle) the seven perfect sages, together with their chiefs, the richest, abide, and again emerge from the same. Glory; brilliance, and greatness, enlightenment, victory, perfection, and power – these seven rays follow after this same sun. Hills and mountains also are there collected together, and rivers and streams flowing with water produced from the Brahman. And there is the confluence of the rivers in the secluded place for the sacrifice, whence those who are contented in their own selves repair to the divine grandsire himself. Those whose wishes are reduced, whose wishes are (fixed) on good vows, whose sins are burnt up by penance, merging the self in the self, devote themselves to Brahman. Those people who understand the forest of knowledge, praise tranquility. And aspiring to that forest, they are born so as not to lose courage. Such, indeed, is this holy forest, as understood by Brâhmanas. And understanding it, they act (accordingly), being directed by the Kshetrajaña.

CHAPTER XIII

The Brâhmana said:

I do not smell smells, I perceive no tastes, I see no color, and I do not touch, nor yet do I hear various sounds, nor even do I entertain any fancies. Nature desires objects which are liked; nature hates all (objects) which are hateful. Desire and hatred are born from nature as the upward and downward life-winds, after attaining to the bodies of living creatures. Apart from them, and as the constant entity underlying them, I see the individual self in the body. Dwelling in that (self), I am in no wise attached (to anything) through desire or anger, or old age, or death. Not desiring any object of desire, not hating any evil, there is no taint on my natures, as there is no (taint) of a drop of water on lotuses. They are inconstant things appertaining to this constant (principle) which looks on various natures. Although actions are performed, the net of enjoyments does not attach itself to it, as the net of the sun's rays does not attach itself to the sky. On this, too, they relate an ancient story, (in the shape of) a dialogue between an Adhvaryu priest and an ascetic. Understand that, O glorious one! Seeing an animal being sprinkled at a sacrificial ceremony, an ascetic who was sitting (there) spoke to the Adhvaryu, censuring (the act) as destruction of life. The Adhvaryu answered him (saying), this goat will not be destroyed. (This) creature will obtain welfare, since the Vedic text is such. For that part of him which is of the earth will go to the earth; whatever in him is produced from water, that will enter water. His eye (will enter) the sun, (his) ear the quarters, and his life-winds likewise the sky. There is no offence on my part, adhering (as I do) to the scriptures.

The Ascetic said:

If you perceive (that) good (will) result upon his life being severed (from him), then the sacrifice is for the goat, what benefit (is it) to you? Let the brother, father, mother, and friend (of the goat) give you their consent; take him (to them) and consult (them), especially as he is dependent. You ought to inquire of those who can give their consent thus. After hearing their consent, (the matter) will be fit for consideration. The life-winds, too, of this goat have gone to their sources, and I think only his unmoving body remains. To those who wish to derive enjoyment from the slaughter (of a living creature), the unconscious body being comparable to fuel, that which is called an animal becomes the fuel. The teaching of the elders is, that refraining from slaughter (of living creatures) is (the duty) among all duties. We maintain that that action should be performed which involves no slaughter. (Our) proposition is no slaughter (of living creatures). If I spoke further, it would be possible to find fault with your proceedings in many ways. Always refraining from the slaughter of all beings is what we approve. We substantiate (this) from what is actually visible, we do not rely on what is not visible.

The Adhvaryu said:

You enjoy the earth's quality of fragrance, you drink watery juices, you see the colors of shining bodies, you touch the qualities of the air, you hear the sound produced in space, you think by the mind (on the objects of) mental operations. And all these entities, you believe, have life. You have not (then) abstained from taking life. You are (engaged) in the slaughter (of living creatures). There is no movement without slaughter (of living creatures). Or what do you think, O twice-born one?

The Ascetic said

The indestructible and the destructible, such is the double manifestation of the self. Of these the indestructible is the existent, the manifestation as an individual (entity) is called the destructible. The life-winds, the tongue, the mind, and (the quality of) goodness, together with (the quality of) passion, (these make up) the manifestations as individual entities. And to one who is free from these manifestations, who is free from the pairs of opposites, who is devoid of expectations, who is alike to all beings, who is free from (the thought that this or that is) mine, who has subdued his self, and who is released on all hands, there is no fear anywhere.

The Adhvaryu said:

O best of talented men! one should in this (world) dwell in company of good men only. For having heard your opinion, my mind is enlightened. O venerable sir! I approach you, in the belief (that you are) the Lord; and I say (to you), O twice-born one! there is no fault (attaching) to me, performing (as I have done) the rites performed by others.

The Brâhmana said:

With this explanation, the ascetic thereafter remained silent, and the Adhvaryu also proceeded with the great sacrifice, freed from delusion. Thus Brâhmanas understand the very subtle emancipation to be of this nature, and understanding it, they act (accordingly), being directed by the Kshetrajaña.

CHAPTER XIV

The Brâhmana said:

On this, too, they relate an old story, (in the shape of) a dialogue, O you of a pure heart! between Kârtavîrya and the ocean. (There lived once) a king named Arjuna, a descendant of Kritavîrya, possessed of a thousand arms, who with his bow conquered the (whole) earth up to the ocean. Once on a time, as we have heard, he was walking about near the sea, proud of his strength, and showering hundreds of arrows on the sea. The ocean, saluting him, and with joined hands, said, 'O brave man! do not throw arrows (on me). Say, what shall I do for you? The creatures, who take shelter with me, are being destroyed, O tiger-like king! by the great arrows thrown by you. Give them security, O Lord!'

Arjuna said:

If there is anywhere any wielder of the bow equal to me in battle, who might stand against me in the field, name him to me.

The ocean said:

If, O king! you have heard of the great sage Jamadagni, his son is (the) proper (person) to show you due hospitality.

Then the king, full of great wrath, went away, and arriving at that hermitage approached Râma only. In company with his kinsmen, he did many (acts) disagreeable to Râma, and caused much trouble to the high-souled Râma. Then the power of Râma, whose power was unbounded, blazed forth, burning the hosts of the enemy, O lotus-eyed one! And then Râma, taking up his axe, hacked away that man of the thousand arms in battle, like a tree of many branches. Seeing him killed and fallen, all (his) kinsmen assembled together, and taking swords and lances, surrounded the descendant of Bhrigu. Râma also taking up a bow, and hurriedly mounting a chariot, shot away volleys of arrows, and blew away the army of the king. Then some of the Kshatriyas, often troubled by fear of the son of Jamadagni, entered mountains and inaccessible places, like antelopes troubled by a lion. And the subjects of those (Kshatriyas) who were not performing their prescribed duties through fear of him, became Vrishalas, owing to the disappearance of Brâhmanas. Thus the Dravidas, Âbhîras, Paundras, together with the Sâbaras, became Vrishalas, owing to the abandonment of their duties by Kshatriyas. Then when the heroic (children) of Kshatriya women were destroyed again and again, the Kshatriyas, who were produced by the Brâhmanas, were also destroyed by the son of Jamadagni. At the end of the twenty-first slaughter, a bodiless voice from heaven, which was heard by all people, spoke sweetly to Râma, 'O Râma! O Râma! desist (from this slaughter). What good, dear friend, do you perceive, in taking away the lives of these kinsmen of Kshatriyas over and over again?' Then, too, his grandfathers, with Rikîka as their head, likewise said to the high-souled (Râma), 'Desist, O noble one!' But Râma, not forgiving his father's murder, said to those sages, 'You ought not to keep me back from this.'

The Pitris said:

O best of victors! you ought not to destroy these kinsmen of Kshatriyas. It is not proper for you, being a Brâhmana, to slaughter these kings.

CHAPTER XV

The Pitris said:

On this, too, they relate an ancient story; hearing that (story), O best of the twice-born! you should act accordingly. There was (once) a royal sage, named Alarka, whose penance was very great, who understood duty, who was veracious, high-souled, and very firm in his vows. Having with his bow conquered this world as far as the ocean, – having performed very difficult deeds, – he turned his mind to subtle (subjects). While he was sitting at the foot of a tree, O you of great intelligence! his thoughts, abandoning (those) great deeds, turned to subtle (questions).

Alarka said:

My mind is become (too) strong; that conquest is constant in which the mind is conquered. (Though) surrounded by enemies, I shall direct my arrows elsewhere. As by its unsteadiness, it wishes, to make all mortals perform action, I will cast very sharp-edged arrows at the mind.

The mind said:

These arrows, O Alarka! will not penetrate through me at all. They will, only pierce your own vital part, and your vital part being pierced, you will die. Look out for other arrows by which you may destroy me.

Hearing that, he then spoke these words after consideration: –

Alarka said:

Smelling very many perfumes, one hankers after them only. Therefore I will cast sharp arrows at the nose.

The nose said.

These arrows, O Alarka! will not penetrate through me at all. They will only pierce your own vital part, and your vital part being pierced, you will die. Look out for other arrows by which you may destroy me.

Hearing that, he then spoke these words after consideration: –

Alarka said:

Enjoying savory tastes, this (tongue) hankers after them only. Therefore I will cast sharp arrows at the tongue.

The tongue said:

These arrows, O Alarka! will not penetrate through me at all. They will only pierce your own vital part, and your vital part being pierced, you will die. Look out for other arrows by which you may destroy me.

Hearing that, he then spoke these words after consideration: –

Alarka said:

Touching various (objects of) touch, the skin hankers after them only. Therefore I will tear off the skin by various feathered arrows.

The skin said:

These arrows, O Alarka! will not penetrate through me at all. They will only pierce your own vital part, and your vital part being pierced, you will die. Look out for other arrows by which you may destroy me.

Hearing that, he then said after consideration: –

Alarka said:

Hearing various sounds, the (ear) hankers after them only. Therefore I (will) cast sharp arrows at the ear.

The ear said:

These arrows, O Alarka! will not penetrate through me at all. They will only pierce your own vital part, and then you will lose (your) life. Look out for other arrows by which you may destroy me.

Hearing that, he then said after consideration: –

Alarka said:

Seeing numerous colors, the eye hankers after them only. Therefore I will destroy the eye with sharp arrows.

The eye said:

These arrows, O Alarka! will not penetrate through me at all. They will only pierce your own vital part, and your vital part being pierced, you will die. Look out for other arrows by which you may destroy me.

Hearing that, he then said after consideration: –

Alarka said:

This (understanding) forms various determinations by its operation. Therefore I will cast sharp arrows at the understanding.

The understanding said:

These arrows, O Alarka! will not penetrate through me at all. They will only pierce your own vital part, and your vital part being pierced, you will die. Look out for other arrows by which you may destroy me.

The Brâhmana said:

Then Alarka even there employed himself in a fearful penance difficult to perform; but he did not obtain any arrows for these seven by his devotions. Then that king deliberated with a mind very intent on one (subject), and after deliberating for a long time, O best of the twice-born! Alarka, the best of talented (men), could not arrive at anything better than concentration of mind. Then directing his mind to one point, he became steady, and applied himself to concentration of mind. And (then) the brave man forthwith destroyed the senses with one arrow; and entering the self by means of concentration of mind, he reached the highest perfection. And the royal sage, amazed, then uttered this verse, 'O! Alas! that we should have engaged in all external (matters); that being possessed of a desire for enjoyments, we should have devoted ourselves before now to sovereignty! I have now subsequently learnt that there is no higher happiness than concentration of mind.' Do you understand this too, O Râma! and do not kill Kshatriyas. Perform a fearful penance, thence you will obtain the highest good. Thus spoken to by (his) grandfathers, the noble son of Jamadagni engaged himself in fearful penance, and attained that perfection which is difficult to reach.

CHAPTER XVI

The Brâhmana said:

There are, verily, three foes in (this) world, and they are stated to be (divided) ninefold, according to qualities. Exultation, pleasure, joy, these three are qualities appertaining to the quality of goodness. Grief, wrath, persistent hatred, these are stated to be qualities appertaining to the quality of passion. Sleep, sloth, and delusion, these three qualities are qualities appertaining to the quality of darkness. Cutting these off by multitudes of arrows, a courageous man, free from sloth, having a tranquil self, and senses controlled, is energetic about subjugating others. On this, people who know about ancient times celebrate verses which were sung of old by the king Ambarîsha, who had become tranquil (in mind). When vices were in the ascendant, and good (men) were oppressed, Ambarîsha, of great glory, forcibly possessed himself of the kingdom. He (then) restraining his own vices, and honoring good men, attained high perfection, and sang these verses: 'I have conquered most vices; destroyed all foes; but there is one, the greatest, vice which should be destroyed and which I have not destroyed – that (vice), being impelled by which, a creature does not attain freedom from desire, and being troubled by desire, understands (nothing) while running into ditches; (that vice), being impelled by which, a man even does what ought not to be done. That avarice – cut (it) off, cut (it) off with sharp swords. For from avarice is born desire; then anxiety comes into existence; and he who desires, mostly acquires qualities appertaining to the quality of passion. Obtaining those, he mostly acquires qualities appertaining to the quality of darkness. When the bodily frame is destroyed, he, owing to these qualities, is born again and again, and engages in action. And at the expiration of life, again with his body dismembered and scattered about, he meets death, and again birth. Therefore, properly

perceiving this, and restraining avarice by courage, one should wish for sovereignty in the self. This is sovereignty; there is no other sovereignty here. The self properly understood is itself the sovereign.' Such were the verses sung with regard to the great sovereignty, by the glorious Ambarîsha, who destroyed the one (chief vice), avarice.

CHAPTER XVII

The Brâhmana said:

On this, too, they relate this ancient story (in the shape of) a dialogue, O you of a pure heart! between a Brâhmana and Janaka. King Janaka, by way of punishment, said to a Brâhmana who had fallen into some offence: 'You should not live within my dominions.' Thus spoken to, the Brâhmana then replied to that best of kings: 'Tell me, O king! how far (extend) the dominions which are subject to you. I wish, O Lord! to live in the dominions of another king, and, O master of the earth! I wish to do your bidding according to the Sâstras.' Thus spoken to by that glorious Brâhmana, the king then heaved frequent and warm sighs, and said nothing in reply. While that king of unbounded power was seated, engaged in meditation, a delusion suddenly came upon him, as the planet upon the sun. Then when the delusion had gone off, the king recovered himself, and after a short while spoke these words to the Brâhmana.

Janaka said:

Though this country, which is the kingdom of my father and grandfather, is subject (to me), I cannot find my domain, searching through the (whole) earth. When I did not find it on the earth, I looked for Mithilâ; when I did not find it in Mithilâ, I looked for my own offspring. When I did not find it among them, then came the delusion on me. Then on the expiration of the delusion, intelligence again came to me. Now I think that there is no domain (of mine), or that everything is my domain. Even this self is not mine, or the whole earth is mine. And as mine, so (is it) that of others too, I believe, O best of the twice-born! Live (here, therefore) while you desire, and enjoy while you live.

The Brâhmana said:

Tell me, what belief you have resorted to, by which, though this country, which is the kingdom of your father and grandfather, is subject to you, you have got rid of (the notion that this or that is) mine. What conviction have you adopted, by which verily you consider your whole domain as not (your) domain, or all as your domain?

Janaka said:

I understand (all) conditions here, in all affairs, to be terminable, hence I could not find anything that should be (called) mine. (Considering) whose this was, (I thought of) the Vedic text about anybody's property, (hence) I could not find by my intelligence anything that should be (called) mine. Resorting to this conviction, I have got rid of (the notion that this or that is) mine. Now hear the conviction, holding which, my domain (appears to me to be) everywhere. I do not desire for myself even smells existing in the nose. Therefore the earth being conquered is a ways subject to me. I do not desire for myself tastes even dwelling in the mouth. Therefore water being conquered is always subject to me. I do not desire for myself the color (or) light appertaining to the eye. Therefore light being conquered is always subject to me. I do not desire for myself the (feelings of touch) which exist in the skin. Therefore air being conquered is always subject to me. I do not desire for myself sounds even though existing in the ear. Therefore sounds being conquered are always subject to me. I do not desire for myself the mind always within me. Therefore the mind being conquered is always

subject to me. All these actions of mine are, verily, for this purpose, (namely) for the gods, the Pitris, the Bhûtas, together with guests. Then the Brâhmana, smiling, again said to Janaka: 'Know me to be Dharma, come here today to learn (something) about you. You are the one person to turn this wheel, the nave of which is the Brahman, the spoke the understanding, and which does not turn back, and which is checked by the quality of goodness as its circumference.'

CHAPTER XVIII

The Brâhmana said:

O modest one! I do not move about in this world in the way which, according to your own understanding, you have guessed. I am a Brâhmana, I am emancipated, I am a forester, and I likewise perform the duties of a householder, observing vows. I am not such, O beautiful one! as you see me with the eye. I pervade every single thing that is in this world. Whatever creatures there are in the world, movable or not moving, know me to be the destroyer of them as fire is of wood. Sovereignty over the whole world, and even over heaven; that, or else this knowledge; (of these two) knowledge is my only wealth. This is the path of the Brâhmanas, by which those who understand that proceed, to households, or residence in forests, or, dwelling with preceptors, or among mendicants. With numerous unconfused symbols only one knowledge is approached. And those who, adhering to various symbols and Âsramas, have their understanding full of tranquility, go to the single entity as rivers to the ocean. This path is traversed by the understanding, not by the body. Actions have a beginning and an end, and the body is tied down by action. Hence, O beautiful one! You (need) have no fear occasioned by the other world. With your heart intent upon the real entity, you will certainly come into my self.

CHAPTER XIX

The Brâhmana's wife said:

This is not possible to be understood by one whose self is frivolous, or by one whose self is not refined; and my intelligence is very frivolous, and narrow, and confused. Tell me the means by which this knowledge is acquired. I (wish to) learn from you the source from which that knowledge proceeds.

The Brâhmana said

Know that he who devotes himself to the Brahman is the (lower) Arani, the instructor is the upper Arani. Penance and sacred learning cause the attrition, and from that the fire of knowledge is produced.

The Brâhmana's wife said:

As to this symbol of the Brahman which is denominated the Kshetrajña, where, indeed, is (to be found) a description of it, by which it is capable of being comprehended?

The Brâhmana said:

He is without symbols, and also without qualities; nothing exists that is a cause of him. I will only state the means by which he can be comprehended or not. A good means is found, namely, action and knowledge, by which that (entity), which has the symbols (useful) for knowledge attributed to it through ignorance, is perceived as by bees. In the (rules for) final emancipation, it is not laid down, that a certain thing should be done, and a certain thing should not. But the knowledge of the things beneficial to the self is produced in one who sees

and hears. One should adopt as many of these things, (which are) means of direct perception, as may here be practicable – unperceived, and those whose form is perceived, in hundreds and in thousands, all of various descriptions. Then one reaches near that beyond which nothing exists.

The Deity said:

Then the mind of the Brâhmana's wife, after the destruction of the Kshetrajña, turned to that which is beyond (all) Kshetrajñas by means of a knowledge of the Kshetra.

Arjuna said:

Where, indeed, O Krishna! is that Brâhmana's wife, and where is that chief of Brâhmanas, by both of whom this perfection was attained? Tell me about them both, O undegraded one!

The Deity said:

Know my mind to be the Brâhmana, and know my understanding to be the Brâhmana's wife. And he, O Dhanañjaya! who has been spoken of as the Kshetrajña, is I myself.

CHAPTER XX

Arjuna said:

Be pleased to explain to me the Brahman which is the highest object of knowledge; for by your favor my mind is much interested in (these) subtle (subjects).

Vâsudeva said:

On this, too, they relate an ancient story (in the shape of) a dialogue, connected with final emancipation, between a preceptor and a pupil. A talented pupil, O terror of your foes! asked a Brâhmana preceptor of rigid vows, (when he was) seated, something about the highest good. 'I' (he said), 'whose goal is the highest good, am come to you (who are) venerable; I pray of you with (bowed) head, O Brâhmana! that you should explain to me what I ask.' The preceptor, O son of Prithâ! said to the pupil who spoke thus: 'I will explain to you everything, O twice-born one! on which you verily have any doubt.' Thus addressed by the preceptor, O best of the Kauravas! he who was devoted to the preceptor, put (his) questions with joined hands. Listen to that, O you of great intelligence!

The pupil said:

Whence am I, and whence are you? Explain that which is the highest truth. From what were the movable and immovable entities born? By what do entities live, and what is the limit of their life? What is truth, what penance, O Brâhmana? What are called the qualities by the good? And what paths are happy? What is pleasure, and what sin? These questions of mine, O venerable Brâhmana sage! O you of excellent vows! do you be pleased to explain correctly, truly, and accurately. There is none else here who can explain these questions. Speak, O best of those who understand piety! I feel the highest curiosity (in this matter). You are celebrated in the worlds as skilled in topics connected with the piety (required for) final emancipation. And there exists none else but you who can destroy all doubts. And we, likewise, are afraid of worldly life, and also desirous of final emancipation.

Vâsudeva said:

That talented preceptor, who preserved (all) vows, O son of Prithâ! O chief of the family of the Kauravas! O restrainer of foes! duly explained all those questions to that pupil, who had approached him (for instruction), who put (his) questions properly, who was possessed of (the

necessary) qualifications, who was tranquil, who conducted himself in an agreeable manner, who was like (his) shadow, and who was a self-restrained ascetic and a Brahmachârin.

The preceptor said:

All this, which is connected with the knowledge of the Vedas and involves a consideration of the real entity, and which is cultivated by the chief sages, was declared by Brahman. We consider knowledge only as the highest thing; and renunciation as the best penance. And he who understands determinately the true object of knowledge which is inexpugnable – the self abiding in all entities – and who can move about anywhere, is esteemed highest. The learned man who perceives the abiding together, and the severance also, and likewise unity and variety, is released from misery. He who does not desire anything, and has no egoism about anything, becomes eligible for assimilation with the Brahman, even while dwelling in this world. He who knows the truth about the qualities of nature, who understands the creation of all entities, who is devoid of (the thought that this or that is) mine, and who is devoid of egoism, is emancipated; there is no doubt of that. Accurately understanding the great (tree) of which the unperceived is the sprout from the seed, which consists of the understanding as its trunk, the branches of which are the great egoism, in the holes of which are the sprouts, namely, the senses, of which the great elements are the flower-bunches, the gross elements the smaller boughs, which is always possessed of leaves, always possessed of flowers, and from which pleasant fruits are always produced, on which all entities subsist, which is eternal, and the seed of which is the Brahman; and cutting it with that excellent sword-knowledge – one attains immortality, and casts off birth and death. I will state to you today, O highly talented one! the true conclusion about the past, the present, the future, and so forth, and piety, desire, and wealth, which is understood by the multitudes of Siddhas, which belongs to olden times, and is eternal, which ought to be apprehended, and understanding which talented men have here attained perfection. Formerly, the sages, Brihaspati, Bharadvâja, Gautama, and likewise Bhârgava, Vasishtha, and also Kâsyapa, and Visvâmitra, and Atri also, desiring knowledge, met each other, after having traveled over all paths, and becoming wearied of their own actions. And those twice-born (sages), giving the lead to the old sage Ângirasa, saw Brahman, from whom (all) sin has departed, in Brahman's mansion. Having saluted that high-souled one who was sitting at ease, the great sages, full of humility, asked him this momentous (question) concerning the highest good: 'How should one perform good action? How is one released from sin? What paths are happy for us? What is truth and what vice? By what action are the two paths southern and northern obtained? (And what is) destruction and emancipation, the birth and death of entities?' What the grandsire said conformably to the scriptures, when thus spoken to by the sages, I will state to you. Listen (to that) O pupil!

Brahman said:

From the truth were the entities movable and immovable produced. They live by penance. Understand that, O you of excellent vows! By their own action they remain transcending their own source. For the truth joined with the qualities is invariably of five varieties. The Brahman is the truth; penance is the truth; Prajâpati also is truth; the entities are born from the truth; the universe consisting of (all) creatures is the truth. Therefore Brâhmanas whose final goal is always concentration of mind, from whom anger and vexation have departed, and who are invariably devoting themselves to piety, are full of the truth. I will speak about those (Brâhmanas) who are restrained by one another, who are possessed of knowledge, who are the establishers of the bridge of piety, and who are the constant creators of the people. I will speak of the four (branches of knowledge, and likewise of the castes, and of the four orders,

distinctly. The wise always speak of piety as one, (but) having four quarters. I will speak to you, O twice-born ones! of the happy path, which is productive of pleasure, and which has been invariably traveled over by talented men in old days for (obtaining) assimilation with the Brahman. Learn, O noble ones! from me, now speaking exhaustively, of that highest path which is difficult to understand, and of the highest seat. The first step is said to be the order of Brahmachârins; the second is that of householders; next after that is that of foresters; and next after that too, the highest step must be understood to be that relating to the Adhyâtma. Light, space, sun, air, Indra, Prajâpati, one sees not these, while one does not attain to the Adhyâtma. I will subsequently state the means to that, which you should understand. The order of foresters, (the order) of the sages who dwell in forests and live on fruits roots and air, is prescribed for the three twice-born (castes). The order of householders is prescribed for all castes. The talented ones speak of piety as having faith for its characteristic. Thus have I described to you the paths leading to the gods, which are occupied by good and talented men by means of their actions, and which are bridges of piety. He who, rigid in his vows, takes up any one of these modes of piety separately, always comes in time to perceive the production and dissolution of (all) entities. Now I shall state with accuracy and with reasons, all the elements which abide in parts in all objects. The great self, the unperceived likewise, and likewise also egoism, the ten senses and the one (sense), and the five great elements, and the specific characteristics of the five elements, such is the eternal creation. The number of the elements is celebrated as being twenty-four plus one. And the talented man who understands the production and dissolution of (all) elements, he, of all beings, never comes by delusion. He who accurately understands the elements, the whole of the qualities, and also all the deities, casting aside sin, and getting rid of all bonds, attains to all the spotless worlds.

CHAPTER XXI

Brahman said:

That unperceived (principle), all-pervading, everlasting, and immutable, which is in a state of equilibrium, should be understood (to become) the city of nine portals, consisting of three qualities, and five constituent principles, encircled by the, eleven, consisting of mind as the distinguishing power, and of the understanding as ruler, this is (an aggregate made up of) eleven. The three currents which are within this (city) support (it) again and again, and those three channels run on, being constituted by the three qualities. Darkness, passion, and goodness, these are called the three qualities, which are all coupled with one another, and likewise serve one another, which depend on one another, and attend on one another, and are joined to one another. And the five constituent principles (are made up of) the three qualities. Goodness is the match of darkness, and passion is the match of goodness; and goodness is also the match of passion, and darkness the match of goodness. Where darkness is restrained, passion there prevails. Where passion is restrained, goodness there prevails. Darkness should be understood to consist in obscurity. It has three qualities, and is called delusion. Its characteristic is also impiety, and it is constant in sinful actions. This is the nature of darkness; it also appears combined (with others). Passion is said to consist in activity, and is the cause of successive (acts). When it prevails, its characteristic, among all beings, appears to be production. Light, lightness, faith, such is stated to be the nature of goodness (prevailing) among all beings, as accepted by good men. The true nature of their characteristics, in aggregation and separation, will now be stated together with the reasons; learn those accurately. Delusion, ignorance, want of liberality, indecision about actions, sleep, haughtiness, fear, avarice, grief, finding fault with good acts, want of memory, immaturity (of intellect), nihilism, violation of (the rules of) conduct, want of discrimination, blindness,

behavior of the lowest quality, pride of performance without (actual) performance, pride of knowledge without (actual) knowledge, unfriendliness, evil disposition, want of faith, deluded convictions, want of straightforwardness, want of knowledge, sinful action, want of knowledge (of the subtle principle), stolidity, lassitude, want of self-restraint, going into inferior ways; all these qualities, O Brâhmanas! are celebrated as being dark. And whatever other states of mind, connected with delusion, are found in various places in this world, all these are dark qualities. Constant talk in disparagement of gods Brâhmanas and Vedas, want of liberality, vanity, delusion, anger, want of forgiveness likewise, and also animosity towards people, this is considered to be dark conduct. Whatever vain actions (there are), and whatever vain gifts, and vain eating, that is considered to be dark conduct. Reviling, and want of forgiveness, animosity, vanity, want of faith also, this is considered to be dark conduct. And whatever such people there are in this world, doers of sinful acts. who break through (all) regulations, they are all held to be dark. I will state the wombs appointed for these (men) of sinful actions. They go to the hell, (namely) the brute (species), to be born in the lower hell; (or become) the immovable entities, animals, beasts of burden, demons, and serpents, and worms, insects, birds, and also creatures born from eggs, and all quadrupeds, and idiots, deaf and dumb men, and whatever others are attacked by diseases generated by sin. These dark, evil-conducted men, who are sunk in darkness, who bear the marks of their own actions, the current of whose (thoughts) is downwards, sink into darkness. I will now proceed to state their improvement and ascent; how, becoming men of meritorious actions, they attain to the worlds of those who perform good acts. Resorting to a contrary (course of life), and growing old in (good) actions, they exert themselves, and through the ceremonies (performed for them) by benevolent Brâhmanas devoted to their own duties, they go upwards to the same world (as the Brâhmanas) – the heaven of the gods. Such is the Vedic text. Resorting to a contrary (course of life), and growing old in their own duties, they become men in this world whose nature is to return. Coming to a sinful womb, as Chândâlas, or deaf, or lisping men, they attain to higher and higher castes in order; going beyond the Sûdra womb, and (beyond) whatever other dark qualities there are which abide in the quality of darkness in the current (of this world). Attachment to objects of desire is laid down to be the great delusion. There, sages and saints and gods become deluded, wishing for pleasure. Darkness, delusion, the great delusion, the great obscurity called anger, and death the blinding obscurity; anger is called the great obscurity. I have now duly described to you, O Brâhmanas! this quality of darkness, in full and accurately with reference to its nature, and also its qualities, and also its source. Who, indeed, understands this properly; who, indeed, perceives this properly? The definition of the essence of darkness is, that one sees the real in what is unreal. The qualities of darkness have been described to you in many ways. And darkness in its higher and lower (forms) has been accurately stated. The man who always understands these qualities gets rid of all dark qualities.

CHAPTER XXII

Brahman said:

O best (of men)! I will explain to you accurately the quality of passion. Learn, O noble ones! the action of the quality of passion. Injuring (others), beauty, toil, pleasure and pain, cold and heat, power, war, peace, argument, repining, endurance, strength, valor, frenzy, wrath, exercise and quarrel too, vindictiveness, desire, backbiting, battle, the thought (that this or that is) mine, preservation, slaughter, bonds, affliction, buying and selling, touching other people's weak points, by cutting, breaking, piercing; fierceness and cruelty, vilifying, pointing out others' weaknesses, thinking of (this) world, harboring evil thoughts, animosity, abuse

uttering falsehoods, bad gifts, doubt, boasting, censure, praise, laudation, prowess, defiance, attendance. (on another), obedience, service, harboring desire, management, policy, heedlessness, contumely, belongings, and the various decorations which prevail in this world, for men, for women, for living creatures, for articles, and for houses, vexation, and also want of faith, vows and regulation, and actions with expectations, and the various acts of public charity the ceremony of Svâhâ, the ceremony of Svadhâ, the ceremony of Vashat, salutation, both officiating at sacrifices and imparting instruction, and also sacrificing and study, gifts and acceptance of gifts, expiations, auspicious rites, the wish 'this may be mine and that may be mine,' affection generated by the qualities, treachery and likewise deception, disrespect and respect, theft, slaughter, disgust, vexing (oneself), wakefulness, ostentation, haughtiness, and attachment also, devotion, pleasure and delight, gambling, common scandal, association with women, devotion to dancing, and instrumental or vocal music, all these qualities, O Brâhmanas! are described as passionate. The men who meditate on past, present, and future entities in this world, who are always devoted to the triad – piety, wealth, and lust also – who acting under (the impulse of) desires exult or the success of all their desires, these men, who are enveloped by passion, have (their) currents downwards. Born again and again in this world, they rejoice, and wish for the fruit appertaining to the life after death and that appertaining to this world also. They give and receive, and make Tarpana, and also sacrifice. The qualities of passion have been described to you in many ways, and the action of the quality has also been stated accurately. The man who always understands these qualities, gets rid of all passionate qualities.

CHAPTER XXIII

Brahman said:

Now I shall proceed to describe the third – the best – quality, beneficial to all creatures, and unblamable, the duty of the good, joy, pleasure, nobility, enlightenment and happiness also, absence of stinginess, absence of fear, contentment, faith, forgiveness, courage, harmlessness, equability, truth, straightforwardness, absence of wrath, absence of calumny, purity, dexterity, valor. He who possesses the piety of concentration of mind, (holding) knowledge to be vain, (good) conduct vain, service vain, and labor vain, he attains the highest in the next world. Devoid of (the notion that this or that is) mine, devoid of egoism, devoid of expectations, equable everywhere, not full of desires, (to be) such is the eternal duty of the good. Confidence, modesty, forgiveness, liberality, purity, freedom from laziness, absence of cruelty, freedom from delusion, compassion to (all) creatures, absence of backbiting, joy, contentment, joviality, humility, good behavior, purity in all action for (acquiring) tranquility, righteous feelings, emancipation, indifference, life as a Brahmachârin, abandonment on all hands, freedom from (the notion that this or that is) mine, freedom from expectations, unbroken piety, (holding that) gifts (are) vain, sacrifices vain, learning vain, vows vain, receipt of gifts vain, piety vain, penance vain. Those talented Brâhmanas in this world, whose conduct is of this description, who adhere to the quality of goodness, abiding in the seat of the Brahman, perceive (everything) aright. Getting rid of all sins, and free from grief, those talented men reach heaven, and create (various) bodies. The power of governing, self-restraint, minuteness, these those high-souled ones make (for themselves) by (the operations of their own) minds like the gods dwelling in heaven. They are said to have their currents upwards, and to be gods, and of the quality of goodness; and having gone to heaven they verily change in various ways, by means of nature. They obtain and divide whatever they desire. Thus, O chiefs of the twice-born! have I described to you the conduct of the quality of goodness. Understanding this according to rule, one obtains whatever one desires. The

qualities of goodness have been specifically described, and the operation of the qualities has been accurately stated. The man who always understands these qualities, enjoys the qualities, but is not attached to the qualities.

CHAPTER XXIV

Brahman said:

The qualities cannot be explained altogether distinctly (from one another). Passion, goodness, and darkness likewise are seen mixed up (with one another). They are attached to one another, they feed on one another. They all depend on one another, and likewise follow one another. There is no doubt of this, that as long as there is goodness so long darkness exists. And as long as goodness and darkness, so long is passion said (to exist) here. They perform their journey together, in union, and moving about collectively. For they act with cause or without cause, moving in a body. Of all these acting with one another, but differing in development, the increase and diminution will now be stated. Where darkness is increased, abiding, in the lower entities, there passion should be understood to be little, and goodness likewise to be less. Where passion is developed, abiding in those of the middle current, there darkness should be understood to be little, and goodness likewise to be less. And where goodness is developed, abiding in those of the upward current, there darkness should be understood to be little, and passion likewise to be less. Goodness is the cause of the modifications in the senses, and the enlightener. For there is no other higher duty laid down than goodness. Those who adhere to (the ways of) goodness go up; the passionate remain in the middle; the men of the quality of darkness, being connected with the lowest quality, go down. The three qualities abide in the three castes thus: darkness in the Sûdra, passion in the Kshatriya, and the highest, goodness, in the Brâhmana. Even from afar, darkness, goodness, and passion also, are seen to have been together and moving about collectively. We have never heard of them (as existing) separately. Seeing the sun rising, evildoers are alarmed, and travelers, suffering trouble from the heat, feel the warmth. The sun is goodness developed, evil-doers likewise are darkness, and the heat to the travelers is said to be a property of passion. The light in the sun is goodness; the heat is the quality of passion; and its eclipse on the Parvan days must be understood to be of the quality of darkness. So in all shining bodies, there: exist three qualities. And they act by turns in the several places in several ways. Among immovable entities, darkness is in the form of their belonging to the lower species; the qualities of passion are variable; and the oleaginous property is of the quality of goodness. The day should be understood to be threefold, the night is stated to be threefold, and likewise months, half-months, years, seasons, and the conjunctions. Threefold are the gifts given, threefold the sacrifices performed, threefold are the worlds, threefold the gods, threefold the (departments of) knowledge, and threefold the path. The past, the present, and the future; piety, wealth, and lust; the Prâna, the Apâna, and the Udâna; these are the three qualities. And whatever there is in this world, all that is (made of) these three qualities. The three qualities – goodness, passion, and darkness also – are always acting unperceived. The creation of the qualities is eternal. Darkness, unperceived, holy, constant, unborn, womb, eternal, nature, change, destruction, Pradhâna, production and absorption, not developed, not small, unshaking, immovable, immutable, existent and also non-existent – all these, the unperceived, (consisting) of the three qualities, is said to be. These names should be learnt by men who ponder on matters relating to the self. He who understands correctly all the names of the unperceived, and the qualities, and its pure operations, he, freed from the body, understanding the truth about (all) distinctions, and being free from all misery, is released from all qualities.

CHAPTER XXV

Brahman said:

From the unperceived was first produced the great self of great intelligence, the source of all qualities; it is said to be the first creation. That great self is signified by these synonymous terms – the great self, intelligence, Brahma, Vishnu, Sambhu, the valiant, the understanding, means of knowledge, means of perception, and likewise cognition, courage, memory. Knowing that (great self), a learned Brâhmana comes not by delusion. It has hands and feet on all sides, it has eyes, heads, and faces on all sides; it stands pervading everything in the world. The being of great power is stationed in the heart of all. Minuteness, lightness, (the power of) obtaining (everything) (are his); he is the governor, the light, inexhaustible. Now people who comprehend the understanding, and who are always possessed of a good heart, who practice meditation, who are constant at concentration of mind, who are true to their promises, and whose senses are subdued, who are possessed of knowledge, who are not avaricious, who have subdued wrath, whose minds are clear, who are talented, who are devoid of (the thought that this or that is) mine, who are devoid of egoism, these being emancipated, attain greatness. And the talented man who understands that high and holy goal, the great self, he among all people comes not by delusion. The self-existent Vishnu is the Lord in the primary creations. And he who thus knows the lord lying in the cave, the transcendent, ancient being, of universal form, and golden, the highest goal of those possessed of understanding, that talented man, abides transcending the understanding.

CHAPTER XXVI

Brahman said:

That Mahat which was first produced, is (afterwards) called egoism; when it is born as (the feeling itself) I, that is said to be the second creation. That egoism is stated to be the source of all entities, that from which the changes take place; it is full of light, the supporter of consciousness; it is that from which the people are produced, the Prajâpati. It is a deity, the producer of the deities, and of the mind; it is the creator of the three worlds. That which feels thus – ‘I am all this’ – is called (by) that (name). That eternal world is for those sages who are contented with knowledge relating to the self, who have pondered on the self, and who are perfected by sacred study and sacrifice. By consciousness of self one enjoys the qualities; and thus that source of all entities, the producer of the entities, creates (them); and as that from which the changes take place, it causes all this to move; and by its own light, it likewise charms the world.

CHAPTER XXVII

Brahman said:

From egoism, verily, were the five great elements born – earth, air, space, water, and light as the fifth. In these five great elements, in the operations of (perceiving) sound, touch, color, taste, and smell, creatures are deluded. When, at the termination of the destruction of the great elements, the final dissolution approaches, O talented one! a great danger for all living beings arises. Every entity is dissolved into that from which it is produced. They are born one from the other, and are dissolved in the reverse order. Then when every entity, movable or immovable, has been dissolved, the talented men who possess a (good) memory are not dissolved at all. Sound, touch, and likewise color, taste, and smell as the fifth; the operations (connected with these) have causes, and are inconstant, and their name is delusion. Caused by the production of avarice, not different from one another, and insignificant, connected with

flesh and blood, and depending upon one another, excluded from the self, these are helpless and powerless. The Prâna and the Apâna, the Udâna, the Samâna, and the Vyâna also, these five winds are also joined to the inner self, and together with speech, mind, and understanding make the eight constituents of the universe. He whose skin, nose, ear, eye, tongue, and speech are restrained, and whose mind is pure, and understanding unswerving, and whose mind is never burnt by these eight fires, he attains to that holy Brahman than which nothing greater exists. And the eleven organs, which are stated as having been produced from egoism – these, O twice-born ones! I will describe specifically. The ear, the skin, the two eyes, the tongue, the nose also as the fifth, the two feet, the organ of excretion, and the organ of generation, the two hands, and speech as the tenth; such is the group of organs, the mind is the eleventh. This group one should subdue first, then the Brahman shines (before him). Five (of these) are called the organs of perception, and five the organs of action. The five beginning with the ear are truly said to be connected with knowledge. And all the rest are without distinction connected with action. The mind should be understood to be among both, and the understanding is the twelfth. Thus have been stated the eleven organs in order. Understanding these, learned men think they have accomplished (everything). I will now proceed to state all the various organs. Space is the first entity; as connected with the self it is called the ear; likewise as connected with objects (it is) sound; and the presiding deity there is the quarters. The second entity is air; it is known as the skin as connected with the self; as connected with objects (it is) the object of touch; and the presiding deity there is lightning. The third (entity) is said to be light; as connected with the self it is called the eye; next as connected with objects (it is) color; and the presiding deity there is the sun. The fourth (entity) should be understood to be water; as connected with the self it is called the tongue; as connected with objects it is taste; and the presiding deity there is Soma. The fifth entity is earth; as connected with the self it is the nose; as connected with objects likewise it is smell; and the presiding deity there is the wind. Thus are the five entities stated to be divided among the three. I will now proceed to state all the various organs.

As connected with the self, the feet are mentioned by Brâhmanas, who perceive the truth; as connected with objects it is motion; the presiding deity there is Vishnu. The Apâna wind, the motion of which is downward, as connected with the self, is called the organ of excretion; as connected with objects it is excretion; and the presiding deity there is Mitra. As connected with the self the generative organ is mentioned, the producer of all beings; as connected with objects it is the semen; and the presiding deity there is Prajâpati. Men who understand the Adhyâtma speak of the two hands as connected with the self; as connected with objects it is actions; and the presiding deity there is Indra. Then first, as connected with the self, is speech which relates to all the gods; as connected with objects it is what is spoken; and the presiding deity there is fire. As connected with the self they mention the mind, which follows after the five entities; as connected with objects it is the mental operation; the presiding deity there is the Moon. Likewise (there is) egoism, the cause of the whole course of worldly life, as connected with the self; as connected with objects, self-consciousness; the presiding deity there is Rudra. As connected with the self, they mention the understanding impelling the six senses; as connected with objects that which is to be understood; and the presiding deity there is Brahman. There are three seats for all entities – a fourth is not possible – land, water, and space. And the (mode of) birth is fourfold. Those born from eggs, those born from germs, those born from perspiration, and those born from wombs – such is the fourfold (mode of) birth of the group of living beings. Now there are the inferior beings and likewise those moving in the air. Those should be understood to be born from eggs, as also all reptiles. Insects are said to be born from perspiration; and worms of the like description. This is said to be the

second (mode of) birth, and inferior. Those beings, however, which are born after the lapse of some time, bursting through the earth, are said to be born from germs, O best of the twice-born! Beings of two feet or more than two feet, and those which move crookedly, are the beings born from wombs. Understand about them also, O best of men! The eternal seat (where) the Brahman (is to be attained) should be understood to be twofold-penance and meritorious action. Such is the doctrine of the learned. Action should be understood to be of various descriptions, (namely) sacrifice, gift at a sacrifice, and sacred study, for (every one) who is born. Such is the teaching of the ancients. He who duly understands this, becomes possessed of concentration of mind, O chief of the twice-born! and know, too, that he is released from all sins. Space is the first entity; as connected with the (individual) self it is called the ear; as connected with objects likewise it is called sound; and the presiding deity there is the quarters. The second entity is air; as connected with the (individual) self it is called the skin; as connected with objects it is the object of touch; and the presiding deity there is the lightning. The third is called light; as connected with the (individual) self it is laid down to be the eye; next as connected with objects it is color; the presiding deity there is the sun. The fourth should be understood to be water; as connected with the (individual) self it is stated to be the tongue; as connected with objects it should be understood to be taste; the presiding deity there is Soma. The fifth element is earth; as connected with the (individual) self it is called the nose; as connected with objects likewise it is called smell; the presiding deity there is Vâyu. Thus have I accurately described to you the creation as connected with the (individual) self. A knowledge of this, O ye who understand piety! is here obtained by those who possess knowledge. One should place all these together, (viz.) the senses, the objects of the senses, and the five great elements, and hold them by the mind. When everything is absorbed into the mind, the pleasures of (worldly) life are not esteemed. The learned (men) whose understandings are possessed of knowledge esteem the pleasure derived from that. Now I shall proceed to describe that discarding of all entities by (means) gentle and hard, which produces attachment to subtle (topics), and is sanctifying. The (mode of) conduct in which qualities are not (treated as) qualities, which is free from attachment, in which one lives alone, which is uninterrupted, and which is full of the Brahman, is called happiness (dwelling) in one aggregate.

The learned man who absorbs objects of desire from all sides, as a tortoise (draws in) his limbs, and who is devoid of passion, and released from everything, is ever happy. Restraining objects of desire within the self, he becomes fit for assimilation with the Brahman, having his cravings destroyed, and being concentrated in mind, and friendly and affectionate to all beings. The fire of the Adhyâtma is kindled in a sage by his abandoning the country, and by the restraint of all the senses which hanker after objects of sense. As fire kindled with fuel shines forth with a great blaze, so the great self shines forth through the restraint of the senses. When one with a tranquil self perceives all entities in one's own heart, then being self-illuminated, one attains to that which is subtler than (the most) subtle (thing), and than which there is nothing higher. It is settled, that the body in which the color is fire, the flowing (element) water, and the feeling of touch is air, the hideous holder of the mud is earth, and likewise the sound is space; which is pervaded by disease and sorrow; which is surrounded by the five currents; which is made up of the five elements; which has nine passages and two deities; which is full of passion; unfit to be seen; made up of three qualities and of three constituent elements; pleased with contacts; and full of delusion; this same (body), which is difficult to move in this mortal world, and which rests on the real (entity), is the very wheel of time which rotates in this world. It is a great ocean, fearful and unfathomable, and is named delusion. The world, together with the immortals, should cast it aside, curtail it, and restrain it.

Desire, wrath, fear, avarice, treachery, and falsehood also, (all these), which are difficult to get rid of, the good do get rid of by restraint of the senses. And he who in this world has vanquished the three qualities and the five constituent elements, obtains the highest – the infinite-seat in heaven. Crossing the river of which the five senses are the lofty banks, the agitation of mind the mighty waters, and delusion the reservoir, one should vanquish both desire and wrath. Freed from all sins, he then perceives that highest (principle), concentrating the mind within the mind, and seeing the self within the self. Understanding everything, he sees the self with the self in all entities as one, and also as various, changing from time to time. He can always perceive (numerous) bodies like a hundred lights from one light. He verily is Vishnu, and Mitra, and Varuna, Agni, and Prajâpati. He is the supporter, and the creator. He is the lord whose faces are in all directions. (In him) the great self – the heart of all beings – is resplendent. Him, all companies of Brâhmanas, and also gods, and demons, and Yakshas, and Pisâkas, and Pitris, and birds, and the bands of Rakshasas, and the bands of Bhûtas, and also all the great sages, ever extol.

CHAPTER XXVIII

Brahman said:

Among men the royal Kshatriya is the middle quality; among vehicles the elephant, and among denizens of the forest the lion; among all sacrificial animals the sheep, and among the dwellers in holes the snake; among cattle also the bull, and among females a male. The Nyagrodha, the Jambu, the Pippala, and likewise the Sâlmali, the Sinsapâ, and the Meshasringa, and likewise the bamboo and willow; these are the princes among trees in this world, there is no doubt of that. The Himavat, the Pâriyâtra, the Sahya, the Vindhya, the Trikûtavat, the Sveta, the Nîla, the Bhâsa, and the Koshtavat mountain, the Mahendra, the Gurusandha; and likewise the Mâlyavat mountain, these are the princes among mountains. Likewise the Maruts are (the princes) among the Ganas; the sun is the prince among the planets, and the moon among the Nakshatras; Yama is the prince among the Pitris, and the ocean among rivers; Varuna is the king of the waters, and Indra is said to be (the king) of the Maruts. Arka is the king of hot (bodies), and Indu is said to be (the king) of shining bodies. Fire is ever the lord of the elements, and Brihaspati of Brâhmanas; Soma is the lord of herbs, Vishnu is the chief among the strong; Tvashtri is the prince of the Rudras, and Siva is the ruler of (all) creatures; likewise, sacrifice of (all) initiatory ceremonies, and Maghavat likewise of the gods; the north among the quarters, and among all vipras the powerful king Soma; Kubera (is lord) of all jewels, Purandara of (all) deities. Such is the highest creation among all entities. Prajâpati (is lord) of all peoples; and of all entities whatever I, who am full of the Brahman, and great, (am lord). There is no higher being than myself or Vishnu. The great Vishnu full of the Brahman is the king of kings over all. Understand him to be the ruler, the creator, the uncreated Hari. For he is the ruler of men, Kinnaras, and Yakshas; of Gandharvas, snakes, and Rakshasas; of gods, demons, and Nâgas. Among all those who are followed by (men) full of desires, (the chief) is the great goddess Mâhesvarî, who has beautiful eyes. She is called Pârvatî. Know the goddess Umâ to be the best and (most) holy of (all) females. Among women who are (a source of) happiness, likewise, the brilliant Apsaras (are chief). Kings desire piety; and Brâhmanas are the bridges of piety. Therefore a king should always endeavor to protect the twice-born. Those kings in whose dominions good men lie low, lose all their qualifications, and go into wrong paths after death. But those high-souled kings in whose dominions good men are protected, rejoice in this world, and attain the infinite (seat) after death. Understand this, O chiefs of the twice-born! I shall now proceed to state the invariable characteristics of piety. Non-destruction is the highest piety, and

destruction is of the nature of impiety. Enlightenment is the characteristic of gods; action the characteristic of men; sound is the characteristic of space; (the sensation of) touch is the characteristic of air; color is the characteristic of light; taste is the characteristic of water; the characteristic of earth, the supporter of all beings, is smell; words are the characteristic of speech refined into vowels and consonants; the characteristic of mind is thought. Likewise as to what is described here as understanding, a determination is here formed by (that) understanding about objects which have been thought over by the mind. And there is no doubt of this that determination is the characteristic of the understanding. The characteristic of mind is meditation; and the characteristic of a good man is (living) unperceived. The characteristic of devotion is action; and knowledge, the characteristic of renunciation. Therefore a man of understanding should practice renunciation, giving prominence to knowledge. The renouncer possessed of knowledge attains the highest goal. And crossing beyond darkness, and transcending death and old age, he repairs to that which has no second. Thus have I duly spoken to you concerning the characteristic of piety. I will now proceed to explain properly the comprehension of the qualities. As to the smell of the earth, verily, that is comprehended by the nose; and the wind likewise residing in the nose is appointed to the knowledge of smell. Taste, the essence of water, is always comprehended by the tongue. And the moon likewise, who resides in the tongue, is appointed to the knowledge of taste. The quality of light is color, and that is comprehended by the eye; and the sun residing in the eye is appointed always to the knowledge of color. The (sensation of) touch, belonging to the air, is perceived by the skin, and the wind residing in the skin is always appointed to the knowledge of (the objects) of touch. The quality of space is sound, and that is comprehended by the ear. And all the quarters residing in the ear are celebrated as (being appointed) to the knowledge of sound. Thought is the quality of mind, and that is comprehended by the understanding. The supporter of consciousness residing in the heart is appointed to the knowledge of mind. The understanding (is comprehended in the form of) determination, and the Mahat of knowledge. To (this) positive comprehension, the unperceived (is appointed), there is no doubt of that. The Kshetrajña, which is in its essence devoid of qualities and eternal, is not to be comprehended by any symbols. Therefore the characteristic of the Kshetrajña, which is void of symbols, is purely knowledge. The unperceived is stated to be the Kshetra in which the qualities are produced and absorbed. And I always see, know, and hear it, (though) concealed. The Purusha knows it, therefore is he called Kshetrajña. And the Kshetrajña likewise perceives all the operations of the qualities. The qualities created again and again, do not know themselves, being nonintelligent, to be created and tied down to a beginning, middle, and end. Only the Kshetrajña attains, no one, (else) attains, to the truth, which is great, transcendent, and beyond the qualities and the entities (produced) from the qualities. Hence a man who understands piety, abandoning qualities, and the creation, in this world, and transcending the qualities, and having his sins destroyed, then enters into the Kshetrajña. One who is free from the pairs of opposites, free from the ceremony of salutations, and from the svâhâ ceremony, who is unmoving, and homeless, is the Kshetrajña, he is the Supreme Lord.

CHAPTER XXIX

Brahman said:

I will state truly all about that which has a beginning, middle, and end, and about the means for its comprehension, together with names and characteristics. It is stated that day was first and then night; that months have the bright first, the Nakshatras Sravana as the first (among them), and the seasons the winter as the first (among them). The earth is the source of

smells, water of tastes, the light (of) the sun is the source of colors, the wind is stated to be the source of (the feelings of) touch; likewise space is the source of sound. These are the qualities of the elements. Now I shall proceed to state the highest and first of all entities. The sun is the first among shining bodies; fire is said to be the first of the elements; Sâvitri of all branches of learning; Prajâpati of deities; the syllable Om of all the Vedas; and the Prâna life-wind, of all words; whatever is prescribed in this world, all that is called Sâvitri. The Gâyatri is the first among meters; among (sacrificial) animals, the goat is mentioned (as the first). Cows are the first among quadrupeds, and the twice-born among men. The Syena is first among birds; among sacrifices, the offering (into the fire) is the best; and among all reptiles, O best of the twice-born! the snake is the highest. Of all ages the Krita is the first, there is no doubt of that. Among all precious things, gold (is the first), and among vegetable (products) likewise the barley seed. Among all things to be eaten or swallowed food is the highest; and of all liquid substances which are to be drunk, water is the best. And among all immovable entities, without distinction, the Plaksha, the ever holy field of Brahman, is stated to be the first. I, too, (am the first) among all the patriarchs, there is no doubt of that. And the unthinkable, self-existent Vishnu is stated to be my own self. Of all mountains, the great Meru is stated to be the first-born. And among all quarters and sub-quarters, likewise, the eastern quarter is the first. Likewise the Gangâ going in three paths is stated to be the first-born among rivers. And likewise of all wells and reservoirs of water, the ocean is the first-born. And of all gods, Dânavas, Bhûtas, Pisâkas, snakes, and Rakshasas, and of men, Kinnaras, and Yakshas, Îsvara is the lord. The great Vishnu, who is full of the Brahman, and than whom there is no higher being in these three worlds, is the source of the entire universe. Of all orders, that of householders (is the first), there is no doubt of that. The unperceived is the source of the worlds; and the same is also the end of everything. Days end with (the sun's) setting; the night ends with (the sun's) rising; the end of pleasure is ever grief; the end of grief ever pleasure. All accumulations end in exhaustion; all ascents end in falls; all associations end in dissociations; and life ends in death. All action ends in destruction; death is certain for whatever is born; (everything) movable or immovable in this world is ever transient. Sacrifice, gift, penance, study, observances, and regulations, all this ends in destruction. There is no end for knowledge. Therefore one whose self is tranquil, whose senses are subjugated, who is devoid of (the idea that this or that is) mine, who is devoid of egoism, is released from all sins by pure knowledge.

CHAPTER XXX

Brahman said:

The wheel of life moves on; a wheel of which the spoke is the understanding, of which the pole is the mind, of which the bonds are the group of the senses, of which the outer rim is the five great elements, of which the environment is home; which abounds in old age and grief, which moves in the midst of disease and misfortune, which rotates in space and time; the noise of which is trouble and toil, the rotations of which (constitute) day and night; which is encircled with cold and heat of which pleasure and pain are the joints, and hunger and thirst the nails fixed into it, of which sunshine and shade are the ruts; which staggers in the opening or closing of an eyelid, which is enveloped in the fearful waters of delusion, which is ever revolving and void of consciousness, which is measured by months and half months, is ever-changing, which moves through (all) the worlds; the mud for which is penance and regulations, the mover of which is the force of the quality of passion; which is lit up by the great egoism, which is sustained by the qualities; the fastenings in which are vexations; which revolves in the midst of grief and destruction, which is full of actions and instruments of action,

which is large, and which is extended by means of attachments, which is rendered unsteady by avarice and desire, which is produced by ignorance of various (matters) which is attended upon by fear and delusion, and which is the cause of the delusion of all beings, which moves towards joy and pleasure, which has desire and wrath as its appurtenances, which is made up of (the entities) beginning with the Mahat and ending with the gross elements, which is unchecked, the imperishable source (of all), the speed of which is like that of the mind, and which is (never) fatigued. This wheel of life, which is associated with the pairs of opposites, and which is devoid of consciousness, all the world, together with the immortals should cast away, abridge, and check. That man among all creatures, who always accurately understands the movement and stoppage of the wheel of life, is never deluded. (That) sage, released from all impressions, transcending all pairs of opposites, and released from all sins, attains the highest goal. The householder, and the Brahmachârin, the forester, and also the beggar, all these four orders are stated to have the order of householder for their basis. Whatever system of rules is prescribed in this world, to follow it is good; this has been celebrated from ancient times. He who has been first refined by ceremonies, and who has duly observed vows, being (born) in a caste of (high) qualifications, and who understands the Vedas, should return (from his preceptor's house). Always devoted to his own wife, behaving like good men, with his senses restrained, and full of faith, one should perform the five sacrifices in this world. The sage who eats what remains after (offerings) to deities and guests, who is devoted to Vedic rites, who duly performs sacrifices and gifts according to his means, who is not thoughtlessly active with the hand or foot, who is not thoughtlessly active with the eye, and who is not thoughtlessly active with his speech or any of his limbs, to such a one the (word) good applies. One should always have the sacred thread and a clean cloth, and be of pure vows, and self-restrained, and should always associate with good men, making gifts, and with one's external organs restrained; one should restrain one's lust and hunger, should be kind, should behave like the good, and keep a bamboo stick and a water-pot filled with water. One should learn and teach, should likewise perform sacrifices and officiate at others' sacrifices, and should give and receive gifts, – (thus) one should adopt the sixfold mode of life. Know that three (of these) duties are the means of livelihood for Brâhmanas, the two teaching and officiating at sacrifices, and also receiving untainted gifts. And as to the other remaining three duties, gift, study, and sacrifice, they are pious duties. With regard to those three duties, the sage who understands piety, who is self-restrained, kind, possessed of forgiveness, and equable to all creatures, should avoid heedlessness. The Brâhmana householder, who is of rigid vows, who is thus devoted, discharging all these duties as much as is in his power, conquers heaven.

CHAPTER XXXI

Brahman said:

Thus duly studying to the best of his power, in the way above stated, and likewise living as a Brahmachârin, one who is devoted to his own duty and learned, who is a sage with all his senses restrained, who applies himself to what is agreeable and beneficial to the preceptor, who is pure, and constant in veracity and piety, should, with the permission of the preceptor, take food without decrying it, should eat (the leavings) of sacrificial offerings, and alms, and should stand, sit, and take exercise (duly), should sacrifice twice to the fire after becoming clean and with a concentrated (mind), and should always bear a staff of the Bilva or Palâsa (wood). The clothing of the twice-born (man) should be of linen, or of cotton, or also a deerskin, or a cloth entirely (dyed with) reddish color. There should also be a girdle of muñga; he should have matted hair, and likewise always (carry) water (with him), and have his sacred

thread, be engaged in sacred study, and free from avarice, and of rigid observances. (Such) a Brahmachârin, always making offerings likewise of pure water to satisfy the deities, being restrained in mind, is esteemed. One who is thus devoted, who is concentrated in mind, and continent, conquers heaven, and reaching the highest seat, does not return to birth. Refined by means of all ceremonies, and likewise living as a Brahmachârin, a sage who has renounced (all) should go out of towns and dwell in forests. Wearing a skin or the bark of a tree, he should bathe (every) morning and evening, and always living within the forest, should not enter a town again. He should honor guests, and should also give them shelter at (the proper) time, living on fruits and leaves, and roots and Syâmâka grain. He should without sloth feed on water, air, and all forest-products down to grass as they come, in order, in accordance with the (regulations at his) initiation. He should honor a guest who comes, by (giving him) water accompanied with roots, fruits, and leaves. And he should always without sloth give alms out of whatever he has for food. He should also eat always after the deities and guests (are satisfied) and with his speech restrained, having a mind free from envy, eating little, and depending on the deities. Restraining the external senses, kind, full of forgiveness, preserving his hair and moustache, performing sacrifices, addicted to sacred study, and devoted to veracity and piety, pure in body, always dexterous, always in forests, and concentrated in mind, – a forester whose senses are subdued and who is thus devoted conquers the worlds. A householder, or a Brahmachârin, or again a forester, who wishes to apply himself to final emancipation should adopt the best (line of) conduct. Offering safety to all beings, the sage should become free from all action, and be agreeable to all beings, kind, and restrained in all his senses. He should make a fire and feed on the alms (obtained) without asking and without trouble, and which have come spontaneously, in a place free from smoke and where people have already eaten. One who understands final emancipation should seek to obtain alms after the cleaning of the vessels (used for cooking), and should not rejoice if he obtains, and should not be dejected if he does not obtain (alms). Nor should he beg for too much alms, seeking merely to sustain life. Eating only a little, he should go about for alms with a concentrated mind, looking out for the (proper) time. He should not wish for earnings in common with another, nor should he eat when honored; for an ascetic should be averse from all earnings (accompanied) with honor. When eating, he should not taste any articles of food which have been eaten by others, or which are pungent, astringent, or bitter, and likewise no sweet juices. He should eat just enough for his livelihood – for the support of life. One who understands final emancipation should seek for a livelihood without obstructing (other) creatures; and when he goes about for alms, he should not go following after another. He should not parade (his) piety, he should move about in a secluded place, free from passion. He should resort for shelter to an empty house, or a forest, or the foot of a tree, or a river likewise, or the cavern of a mountain. In summer, (he should pass) but a single night in a town; and in the rains, he may dwell in one place. He should move about the world like a worm, his path being pointed out by the sun, and he should walk with circumspection over the earth out of compassion to all beings. He should not make any accumulations; and should eschew dwelling with friends. And the man who understands final emancipation should verily do all acts which he has to do, always with clean water. A man should always bathe in clean water. And with his senses restrained, he should devote himself to these eight observances – harmlessness, life as a Brahmachârin, veracity, and also straightforwardness, freedom from anger, freedom from (the habit of) carping, restraint of the external organs, and habitual freedom from (the habit of) backbiting. He should always practice a sinless (mode of) conduct, not deceptive and not crooked; and free from attachment should always make one who comes (as a guest) take a morsel of food. He should eat just enough for livelihood – for the support of life. And he should eat (only) what has been obtained with piety, and should not

follow his own (mere) desire. He should not accept anything at all other than food and clothing. And he should accept as much as he eats and no more. He should not receive from others, nor should he ever give to others.

But owing to the helplessness of people, a wise man should always share (with others). He should not appropriate another's riches, and should not take (anything) unasked. Nor, verily, after enjoying any object should one become afterwards attached to it. One who has anything to do should take earth, water, pebbles likewise, and leaves, flowers, and fruits which are not secured (by anybody), as they come. One should not live by the occupation of an artisan, nor should one wish for gold. One should not hate, should not teach, and should be void of (all) belongings. One should eat what is consecrated by faith, and should avoid (all) controversies, should act without a purpose, should be free from attachment, and without fixed appointments with people. One should not perform, or cause to be performed, any action involving expectation of fruit, or involving any destruction of life, or the assemblage of people. Rejecting all things, and being equable to all beings, moving and unmoving, one should become an ascetic with small belongings. One should not perturb any other (person), nor should one be perturbed by any other (person). He who is trusted by all beings is said to be the foremost among those who understand final emancipation. One should not think of what is not come, nor reflect on that which is past; one should disregard the present, being concentrated (in mind) and indifferent to time. He should not defile anything by the eye, or the mind, or by speech, nor should he do anything wrong openly or in secret. One who draws in the senses from all sides as a tortoise (draws in) his limbs, and in whom the senses, mind, and understanding are absorbed, who is free from desires, who understands all truth, who is free from the pairs of opposites, and from the ceremony of svâhâ, and who is free from salutations, and who is free from (the thought that this or that is) mine, who is free from egoism, who is free from anxiety for new acquisitions or protection of old acquisitions, and self-controlled, who is free from expectations, who is free from attachments to any entity, and who is dependent on none, who is attached to the self, and who understands the truth, is emancipated, there is no doubt of that. Those who perceive the self, which is without hands, foot, or back, without a head, without a stomach, which is free from the operations of the qualities, absolute, untainted, and stable, devoid of smell, devoid of taste or touch, devoid of color, and also devoid of sound, which is to be understood, which is unattached, and which is also devoid of flesh, which is free from anxiety, imperishable, divine, and though dwelling in a house, always dwelling in all entities, they never die. There the understanding reaches not, nor the senses, nor the deities, nor Vedas, sacrifices, nor worlds, nor penance, nor valor; the attainment to it of those who are possessed of knowledge is stated to be without comprehension of symbols. Therefore the learned man who knows (the) property of being void of symbols, being devoted to pious conduct, and resorting to concealed piety should adopt the mode of life (necessary) for experience. Though undeluded, he should act in the manner of the deluded, not finding fault with piety. He should perform piety, behaving so that others would always disrespect him, and should not find fault with the ways of the good. That sage is said to be the best who has adopted this (line of) conduct. The senses, and the objects of the senses, and the five great elements, and mind, understanding, egoism, the unperceived, and the Purusha likewise, by an accurate determination about the truth, after understanding all these, one attains heaven, being released from all bonds. One who knows the truth, understanding these same (entities) at the time of the termination (of his life), should meditate, exclusively pondering on one point; and then, depending on none, he gets emancipation. Freed from all attachments, like the atmosphere dwelling in space, with his accumulations exhausted, and free from distress, he attains to the highest seat.

CHAPTER XXXII

Brahman said:

The ancients who perceived the established (truth) call renunciation penance; and the Brâhmanas dwelling in the seat of the Brahman understand knowledge to be concerned with the Brahman. The highest Brahman is very far off, and (the attainment of it) depends on Vedic knowledge; it is free from the pairs of opposites, devoid of qualities, everlasting, of unthinkable qualities, and supreme. The men of talent, who are pure, and whose minds are refined, transcending passion, and being untainted, perceive that supreme (principle) by means of knowledge and penance. Those who are constantly devoted to renunciation, and understand the Brahman and wish for the supreme, go to the happy path by penance. Penance is said to be a light; (correct) conduct is the means to piety; knowledge verily should be understood to be the highest, and renunciation the best penance. He who understands determinately the self which is unperturbed, which abides in all entities, and which is the essential element in knowledge, he is laid down (as being able) to move everywhere. The learned man who perceives, association and dissociation, and likewise unity and diversity, is released from misery. He who desires nothing, and despises nothing, becomes eligible, even dwelling in this world, for assimilation with the Brahman. He who knows the truth about the qualities of Pradhâna, and understands the Pradhâna of all entities, who is free from (the thought that this or that is) mine, and free from egoism, is emancipated, there is no doubt of that. One who is free from the pairs of opposites, free from the (ceremonies of) salutation, free from (the ceremony of) svadhâ, attains to that everlasting (principle) which is free from the pairs of opposites, and devoid of qualities, by tranquility only. Abandoning all action, whether agreeable or disagreeable, developed from the qualities, and abandoning both truth and falsehood, a creature is emancipated, there is no doubt of that. The great tree of Brahman is eternal; a tree which is produced from the unperceived as the seed, which consists of the understanding as its trunk, whose collection of boughs is the great egoism, the sprouts within which are the senses, the great branches of which are the great elements, and the side branches the objects of sense, which is always possessed of leaves, always possessed of flowers, in which agreeable and disagreeable fruits are always produced, and which is fed upon by all creatures. Cutting and piercing this (tree) with the sword of knowledge of the truth, and abandoning the bonds in the shape of attachment, which cause birth, death, and old age, a wise man who is free from (the thought that this or that is) mine, and who is devoid of egoism, is emancipated, there is no doubt of that. There are these two birds, (which are) unchanging, and which should also be known to be unintelligent. But as to that other who is above them, he is called intelligent. (When) the inner self, devoid of knowledge of nature, and (as it were) non-intelligent, understands that which is beyond nature, then understanding the Kshetra, and with an understanding comprehending all, and transcending the qualities he is released from all sins.

CHAPTER XXXIII

Brahman said:

Some (think of) the Brahman as a tree; some (think of) the Brahman as a great forest; and some (think of) the Brahman as unperceived; and some as transcendent and without misery; and they think all this to be produced from and absorbed into the unperceived. He who even for (the space of) a (single) exhalation, at the time of the termination (of life) becomes equable, attaining to the self, becomes fit for immortality. Restraining the self in the self, even for (the space of) a wink, he repairs to the inexhaustible acquisition of those who have knowledge, through the tranquility of the self. And restraining the life-winds again and again

by control of the life-winds, of ten or twelve (modes), (he repairs to) that which is beyond the twenty-four. Thus having first a tranquil self, he obtains whatever he desires. When the quality of goodness predominates in the unperceived, that fits one for immortality. The men of knowledge extol nothing else beyond goodness. By inference we understand the (attainment to the) being to depend on goodness. It is not possible otherwise to attain to that being, O best of the twice-born! Forgiveness, courage, harmlessness, equability, truth, straightforwardness, knowledge, abandonment, and also renunciation are laid down as (constituting) conduct of the quality of goodness. By this very inference the wise verily believe in the Being and nature as one, there is no doubt of that. Some learned men, who are devoted to knowledge, assert the unity of the Kshetrajña and nature. But that is not correct. That they are always distinct (from one another) is also (said) without (due) consideration. Distinction and also association should be accurately understood. Unity and diversity are likewise laid down. Such is the doctrine of the learned. Between the gnat and the udumbara there is observed unity and diversity also. As a fish is in water distinct (from it), such is their relation; (such is) the relation of the drops of water with the leaf of the lotus.

The preceptor said:

Then those Brâhmanas, who were the best of sages, having again felt doubts, interrogated the grandsire of the people who spoke to them thus.

CHAPTER XXXIV

The sages said:

Which (form of) piety is deemed to be the most worthy of being performed? We observe the various modes of piety to be as it were contradictory. Some say (it remains) after the body (is destroyed); some say that is not so. Some (say) everything is doubtful; and others that there is no doubt. Some say the permanent (principle) is impermanent, and others, too, that it exists, and (others) that it exists not. Some (say it is) of one form or twofold, and others (that it is) mixed. Some Brâhmanas, too, who know the Brahman and perceive the truth, believe it to be one; others distinct; and others again (that it is) manifold. Some say both time and space (exist), and others that that is not so. Some have matted hair and skins; and some (are) clean-shaven and without covering. Some people are for bathing; some for the omission of bathing. Some are for taking food; others are intent on fasting. Some people extol action, and others tranquility. Some extol final emancipation; some various kinds of enjoyments; some wish for riches, and others indigence. Some (say) means should be resorted to; others that that is not so. Some are devoted to harmlessness, and some given up to destruction; some are for merit and glory; and others say that is not so. Some are devoted to goodness; some are in the midst of doubts; some are for pleasure, and some for pain. Some people (say) meditation, other Brâhmanas (say) sacrifice, and others, gifts; but others extol penance, and other persons sacred study; some knowledge, and renunciation; and those who ponder on the element, nature. Some extol everything, and others nothing.

And, O best of the gods! piety being thus confused and abounding in contradictions, we are deluded, and come to no determination. People are acting, (saying) this is good, this is good. And he who is attached to a certain (form of) piety, always esteems that. Here (therefore) our understanding breaks down, and our mind is distracted. We wish, O best (of beings)! to be informed of what is good. Be pleased now to proceed to state what is (so) mysterious, and what is the cause of the connection between the Kshetrajña and nature. Thus addressed by those Brâhmanas, the venerable, holy, and talented creator of worlds told them accurately (what they asked).

CHAPTER XXXV

Brahman said:

Well then, I will declare to you what you ask of me, O best (of men)! Learn what a preceptor told a pupil who went to him. Hearing it all, deliberate on it properly. Non-destruction of all creatures, that is deemed to be the greatest duty. This is the highest seat, free from vexation and holy in character. The ancients who perceived the established (truth) call knowledge the highest happiness. Therefore by pure knowledge one is released from all sins. And those who are constantly engaged in destruction, and who are infidels in their conduct, and who entertain avarice and delusion, go verily to hell. Those who without sloth perform actions with expectations, rejoice in this world, being born again and again. But those wise and talented men, who perform actions with faith, free from any connection with expectations, perceive correctly. Now I will proceed to, state how the association and dissociation of Kshetrajñā and nature (take place). Learn that, O best (of men)! The relation here is said to be that between the object and subject. The subject is always the being, and nature is stated to be the object. It has been explained in the above mode, as (having the relation) of the gnat and the udumbara. Nature which is non-intelligent knows nothing, though it is the object of enjoyment. Who enjoys and what is enjoyed is learnt from the Sâstras. Nature is said always to abound in the pairs of opposites, and to be constituted of the qualities; the Kshetrajñā is free from the pairs of opposites, devoid of parts, and in essence free from the qualities. He abides in everything alike, and is connected with (all) knowledge; and he always enjoys nature as a lotus-leaf (enjoys) water. Even brought into contact with all qualities, a learned man remains untainted. There is no doubt that the being is unattached just like the unsteady drop of water placed upon a lotus-leaf. It is established that nature is the property of the being. And the relation of the two is like that of matter and the maker. As one goes into (a) dark (place) taking a light (with him), so those who wish for the supreme go with the light of nature. While there is oil and wick, the light shines; but the flame is extinguished when the oil and wick are exhausted. Thus nature is perceived; the being is laid down (as being) unperceived. Understand this, O Brâhmanas! Well now, I will tell you something more. One who has a bad understanding does not acquire knowledge even with a thousand (admonitions). And one who is possessed of knowledge enhances (his) happiness even with a fourth share. Thus should one understand the accomplishment of piety by (apt) means. For the talented man who knows (these) means, attains supreme happiness. As a man traveling along some way without provisions for the journey, travels with great discomfort, and may even be destroyed on the way, so should one understand, that by action the fruit is or is not produced. For a man to see within (his) self what is agreeable and what is disagreeable to him is good. And as one who is devoid of a perception of the truth rashly travels on foot by a long way unseen before, while (another) goes by the same way in a carriage drawn by horses, and going swiftly, such is the progress of the men of understanding. Having climbed up a mountain one should not look at the surface of the earth. One sees a man traveling in a chariot, and void of intelligence, afflicted by reason of the chariot. As far as there is a carriage-path, he goes in the carriage; where the carriage-path stops, a learned man goes on abandoning the carriage. So travels the talented man, who understands the procedure respecting (knowledge of the) truth and devotion, and who knows about the qualities, comprehending the gradations one above the other. As one who without a boat dives into the ocean with his arms only, through delusion, undoubtedly wishes for destruction; while a wise man likewise knowing distinctions and having a boat with good oars, goes in the water without fatigue, and soon crosses the reservoir, and having crossed (it) goes to the other shore, throwing aside the boat, and devoid of (the thought that this or that is) mine. This has been already explained by the parallel of the

carriage and pedestrian. One who has come by delusion through affection, adheres to that like a fisherman to his boat, being overcome by (the thought that this or that is) mine. It is not possible to move on land after embarking in a boat. And likewise one cannot move in water after entering a carriage. Thus there are various actions in regard to different objects. And as action is performed in this world, so does it result to them. That which sages by their understanding meditate upon, which is void of any smell whatever, void of taste, and void of color, touch, or sound, that is called the Pradhâna. Now that Pradhâna is unperceived; a development of the unperceived is the Mahat; and a development of the Pradhâna (when it is) become Mahat is egoism. From egoism is produced the development, namely, the great elements; and of the elements respectively, objects of sense are verily stated to be the development. The unperceived is of the nature of seed, and also productive in its essence. And we have heard that the great self is of the nature of seed and a product. Egoism is of the nature of seed and a product also again and again. And the five great elements are verily of the nature of seed and products. The objects of the five elements are of the nature of seed, but they do not yield products. Learn about their properties. Now space has one quality, air is said to have two qualities; it is said that light has three qualities; and water, too, is of four qualities; and earth, abounding with movables and immovables, the divine source of all entities, full of examples of agreeable and disagreeable (things), should be understood to be of five qualities. Sound, touch, color likewise, taste, and smell as the fifth – these, O best of the twice-born! should be understood to be the five qualities of earth. Smell always belongs to the earth; and smell is stated to be (of) numerous descriptions. I will state at length the numerous qualities of smell. Smell is agreeable or disagreeable, sweet, sour, and bitter likewise, diffusive and compact also, soft, and rough, and clear also, – thus should smell, which belongs to the earth, be understood to be of ten descriptions. Sound, touch, and color likewise, and taste, are stated to be the qualities of water. I will now give (some) information about taste. Taste is stated to be of numerous descriptions. Sweet, sour, bitter, sharp, astringent, and saltish likewise – thus are the forms of taste, which is a development of water, said to be of six descriptions. Sound, touch, and likewise color; thus is light said to have three qualities. The quality of light is color, and color is stated to be of numerous descriptions. White, black, red likewise, green, yellow, and grey likewise, short long, narrow, broad, square, and circular – thus is the color of light said to be of twelve forms. It should be understood by aged Brâhmanas, who speak the truth, and are conversant with piety. Sound and touch also should be understood; air is said to have (these) two qualities. And touch is the quality of air, and touch is stated to be of numerous descriptions. Rough, cold and hot likewise, tender and clear also, hard, glutinous, smooth, slippery, hurtful, and soft – thus the quality of air is properly said by Brâhmanas who have reached perfection, who are conversant with piety and perceive the truth, to be of twelve descriptions. Now space has one quality, and that is stated to be sound only. I will speak at length of the numerous qualities of sound. Shadga, Rishabha, together with Gândhâra, Madhyama, and likewise Pañkama, and beyond these should be understood to be Nishâda and Dhaivata likewise; agreeable and disagreeable sound also, compact, and of (many) ingredients. Thus sound, which is produced in space, should be understood to be of ten descriptions. Space is the highest element, egoism is above that; above egoism is understanding, and above that understanding is the self; above that is the unperceived, and above the unperceived is the being. One who knows which is superior and inferior among entities, and who knows the proper procedure in all actions, and who identifies himself with every being, repairs to the imperishable self.

CHAPTER XXXVI

Brahman said:

Since the mind is ruler of these five elements, in (the matter of) absorbing or bringing (them) forth, the mind itself is the individual self. The mind always presides over the great elements. The understanding proclaims its power, and it is called the Kshetrajña. The mind yokes the senses as a charioteer (yokes) good horses. The senses, the mind, and the understanding are always joined to the Kshetrajña. That individual self, mounting the chariot to which big horses are yoked, and in which the understanding is the drag, drives about on all sides the great chariot which is pervaded by the Brahman, has the group of the senses yoked (to it), has the mind for a charioteer, and the understanding for a drag. That learned and talented person verily, who always understands thus the chariot pervaded by the Brahman, comes not by delusion in the midst of all entities. This forest of the Brahman begins with the unperceived, and ends with the gross objects; and includes movables and immovables, receives light from the radiance of the sun and moon, is adorned with planets and nakshatras, and is decked on all sides with nets of rivers and mountains, and always beautified likewise by various (descriptions of) waters; it is (the means of) subsistence for all entities, and it is the goal of all living creatures. In this the Kshetrajña always moves about. Whatever entities (there are) in this world, movable or immovable, they are the very first to be dissolved; and next the developments produced from the elements; and (after) these developments, all the elements. Such is the upward gradation among entities. Gods, men, Gandharvas, Pisâkas, Asuras, Râkshasas, all have been created by nature, not by actions, nor by a cause. These Brâhmanas, the creators of the world, are born here again and again. And whatever is produced from them is dissolved in due time in those very five great elements, like billows in the ocean. The great elements are in every way (beyond) the elements that make up the world. And he who is released, even from those five elements, goes to the highest goal. The Lord Prajâpati created all this by the mind only. And in the same manner the sages attained the godhead by means of penance. And in like manner, those who have achieved perfection, who have acquired concentration by a course of penance, and who likewise feed on fruits and roots, perceive the triple world here by penance. Medicines, and herbs, and the various sciences are all acquired by means of penance alone. For all acquisition has penance for its root. Whatever is difficult to obtain, difficult to learn, difficult to vanquish, and difficult to pass through; all that can be accomplished by penance, for penance is difficult to overcome. One who drinks spirituous liquors, one who kills a Brâhmana, one who steals, one who destroys an embryo, one who violates the bed of his preceptor, is released from, that sin only by penance well performed. (Those) men, Pitris, gods, (sacrificial) animals, beasts and birds, and all other creatures movable or immovable, (who are) constantly devoted to penance, always reach perfection by penance. And in like manner the noble(-minded) gods went to heaven. Those who without sloth perform actions with expectations, and being full of egoism, they go near Prajâpati. Those high-souled ones who are devoid of (the thought that this or that is) mine, and devoid of egoism, by means of a pure concentration (of mind) on contemplation, obtain the great and highest world. Those who best understand the self, attaining concentration (of mind) on contemplation, and having their minds always tranquil, enter into the unperceived accumulation of happiness. Those who are free from (all thought that this or that is) mine, and who are free from egoism, attaining concentration (of mind) on contemplation, enter the highest world of the great, which is the unperceived. Born from that same unperceived (principle), again acquiring knowledge, and getting rid of the (qualities of) passion and darkness, and resorting to the pure (quality of) goodness, a man gets rid of all sins, and abandons everything as fruitless. He should be understood to be the Kshetrajña. He who understands him understands the Vedas. Withdrawing from the mind the objects of mental operations, a sage should sit down self-restrained. (He) necessarily (becomes) that on which his mind (is fixed). This is the eternal mystery. That which begins with the unperceived

and ends with the gross objects is stated to be of the nature of ignorance. But (you should) learn that whose nature is devoid of qualities. Two syllables are death; three syllables the eternal Brahman. Mine is death, and not mine is the eternal. Some men of dull understandings extol action. But as to the high-souled ancients they do not extol action. By action a creature is born with a body and made up of the sixteen. Knowledge brings forth the being, and that is acceptable and constitutes immortality. Therefore those who are far-sighted have no attachment to actions. This being is stated to be full of knowledge, not full of action. The self-restrained man who thus understands the immortal, changeless, incomprehensible, and ever indestructible and unattached (principle), he dies not. He who thus understands the self to which there is nothing prior, which is uncreated, changeless, unmoving, which is incomprehensible (even) to those who feed on nectar, he certainly becomes immortal and not to be restrained, in consequence of these means.

Expelling all impressions, and restraining the self in the Self, he understands that holy Brahman, than which nothing greater exists. And when the understanding is clear, he attains tranquility. And the nature of tranquility is as when one sees a dream. This is the goal of those emancipated ones who are intent on knowledge. And they see all the movements which are produced by development. This is the goal of those who are indifferent (to the world). This is the eternal piety. This is what is acquired by men of knowledge. This is the uncensored (mode of) conduct. This goal can be reached by one who is alike to all beings, who is without attachment, who is without expectations, and who looks alike on everything. I have now declared everything to you, O best of Brâhmana, sages! Act thus forthwith; then you will acquire perfection.

The preceptor said:

Thus instructed by the preceptor Brahman, those high-souled sages acted accordingly, and then attained to the worlds. Do you, too, O noble person, of pure self! duly act according to the words of Brahman which I have stated. Then will you attain perfection.

Vâsudeva, said:

That pupil thus instructed in the highest piety by the preceptor, did everything (accordingly), O son of Kuntî! and then attained final emancipation. And the pupil, having done all he should have done, attained to that seat, O supporter of the family of the Kauravas! going to which one grieves not.

Arjuna said:

Who, indeed, was that Brâhmana, O Krishna! and who the pupil, O Janârdana! If this verily, is fit to be heard by me, O Lord! then tell it me.

Vâsudeva said:

I am the preceptor, O you of mighty arms! And know the mind to be my pupil. And, O Dhanañjaya! I have related this mystery to you out of love for you. If you have love for me, O supporter of the family of the Kauravas! then having heard this (instruction) relating to the self, always duly act (according to it). Then when this piety is duly practiced, you will attain the absolute final emancipation, getting rid of all sins. It was this same thing I stated to you before when the time for battle had come, O you of mighty arms! Therefore fix your mind on this. And now, O chief of the descendants of Bharata! it is long since I saw the lord my father. I wish to see him, with your consent, O Phâlguna!

Vaisampâyana said:

When Krishna spoke these words, Dhanañjaya replied (saying), 'O Krishna! let us verily go today to the city of Gagasa. Be pleased, O you who understand piety! to see there king Yudhishtira, who is of a devout heart, and after taking leave of him to go to your own city.'

Om Tat Sat