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CHRISTIANITY & WORLD RELIGIONS

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to Hindu-Christian  
Theology

Mahavakyana Bhasyam



R. PANIKKAR

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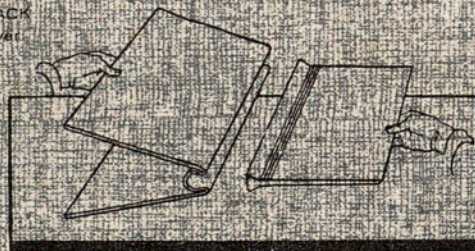
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What thing I truly am I know not clearly;  
 mysterious fettered in my mind I wander  
 When the first-born of holy Law approached me,  
 then of this speech I first obtain a portion.

(Ich verstehe nicht , was dem vergleichbar ist,  
 was ich bin. Ich wandele, heimlich mit dem  
 Denken ausgerüstet. Sobald der Erstgeborene  
 des Weltordnung über mich gekommen ist, da er-  
 lange ich Anteil an dieses Rede.)

(R.V. I,164,37. Transl:

GRIFFITH and GELDNER)(1)

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(1) "He is both their father and their son; he is both  
 the oldest and the youngest of them; the sole god that  
 is entered into thought, born the first, is yet within  
 the womb". ("Both their father or also their son; both  
 the chief or also the meanest (kanisthā) of them; the one  
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 he within the womb") (A.V. X,8,28)(Translation F. EDGER-  
 TON, The Beginning of Indian Philosophy, London (Allen  
 & Unwin) 1965, p.101, and W.D. WHITNEY, Atharva Veda Sa-  
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## Introduction

purpose  
 aim to write  
 Our study is not a comparative

study; we do not want to compare two traditions or two philosophies, but to investigate a one problem. It could not even be a comparative study, because dealing with such an ultimate a problem there is not basis outside and independent, where we would aristocratically stand; nobody can claim to have an objective meter and a virginal criterium.

Our intention it is even much less to ~~write~~ produce a writing on apologetics, neither for Hinduism nor for Christianity. We personally would feel a sense of betrayal to to both the traditions, in which we live and are rooted.

Our aim is to write a commentary on a few sacred and capital texts, which though originally formulated in the bosom of the Indian tradition have a bearing also for those living outside that tradition. It is a commentary of our own and stands in on its own merits alone. Yet, because it is the result of a long and deep personal experience, and a person is never an isolated individual, it claims to be also an expression of orthodox Christianity, besides being one of authentic Hinduism, <sup>as well</sup> we believe.



From 11

Here lies perhaps the originality and interest of our personal adventure: without falling into exclusiveness and avoiding syncretism, to be the expression if a witness to a truth, which lies so profound in the human spirit, that can be found common to an authentic christian faith as well as to a genuine hindu allegiame. If this venture would succeed in clearing a path, narrow and steep as it may still be, the consequences would be enormous, for it would provide, at least a philosophical and theological clue for a true encounter between Hinduism and Christianity.



This leads us to the explanation of the sub-title of our study. In recent years it has become almost a slogan to say and to repeat that Hinduism and Christianity till now they have hardly really meet, that Christianity needs in India a hindu-christian theology and that Hinduism requires a christian reshape in order to overcome its present crisis, that a mutual fecundation is needed, that religions cannot live any longer in isolation, and so on. But so far, except a few and valuable exceptions it has all been either wishful thinking or merely programmatic resolutions. Without elaborating here any theory regarding the encounter or establishin a priori the principles of such a meeting, we would like to contribute directly and positively to the problem by commenting and interpreting the core of the Upanisadic thought, soul of the Indian religions, in the light of the human religious consciousness of our times. Putting it the other way round the second sub-title expresses the same idea. If what we find to be the deepest teachings of the Upanisad tallies with the core of the message of the christian gospel, we are entitled to call our essay the hidden message of the Gospel, where the manifold meaning of the word upanisad is implied, but where no esoteric sense is required. The correct rendering of the concept of the upanisad is not that of ~~the~~ a secret doctrine, but that of the christian concept of mystery.

In how far are we finding a "fuller sense" (sensus plenior) in hindu holy utterances or how much we succeed in giving to them an interpretation which christians (or eventually also hindus) may agree it is ~~not-for-us-to-say~~ up to the reader to judge.



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(1) The misunderstanding and the good will to overcome it is not from yesterday. Cf. an ancient and revealing text of both attitudes: "Est autem etiam in Indis schola philosophantium inter Brachmanos ... Hi Deum lucem esse dicunt non qualem quis cernit nec qualis sol est et ignis, sed in ~~maxis~~ ipsis est Deus Logos, (Brahman) non articulatus sed cognitioni, per Quem abscondita naturae mysteria cernuntur a sapientibus. Hanc autem Lucem, quam vocant Logon, cognoscere, ipsos solos Brachmanes dicunt quia soli vanagloriam abiciunt ~~quae~~ quae est tunica animae postrema... Hunc autem Logon, quem Deum vocant, corporeum esse, circumamictum corpore extra seipsum, tamquam cum quis pellem ovilem gestet; exuto autem corpore quo amictitur, manifeste apparere dicunt" (HIPPOLYTUS, Refutationis omnium haeres., Lib. I, cap., 24; edit. DUNCKER-SCHNEIDWIN, Göttingen, 1859, p. 44; H. DIELS, Doxographi graeci, Berlin, 1879, p. 573/ ~~нрмд~~ .



(from 12)

The choice of the Upanisad as the central point of Indian and hindu tradition is almost obvious. It is known that indian tradition has since ~~we~~ ever considered them as the quintessence of hinduism and that also western indology has seen in them the highest peak of indidna speculation (1). We have in fact in them the harmonious and rather unique blending of mythical with metaphysical thinking, of the freshness and spontaneity of an original and originating speculation and at the same time a highly developed and refined intellectual ~~thinking~~ awareness. Myths and Logos in a still unsevered harmony!

(1) ~~Es ist zu erwarten~~ The West has been ~~judging~~ the Upanisad, either as highly developed and sophisticated philosophy (epistemological specially), or as a stil primitive form of speculation, or, thirdly, as a peculiar type of mysticism. Cf. B.HEIMANN, Studien zur Eigenart indischen Denkens, Tuebingen (J.C.B.Mohr), 1930, p. 120 sq.



Mahāvākya means literally a great saying and the Indian tradition has considered that the whole of the upanīśadic message could be somehow condensed and expressed in four such sayings. This corresponds to a feature of the human mind to simplify and to sum up more and more and has a long history in Indian thought. The whole of the Brahma-sūtra, to cite as only a major example is nothing else than such a condensed wisdom in aforistic form. We do not enter now into historical or even doctrinal considerations regarding how far these four x sentences represent the real gist of the Upanīśad, but take tradition as it stands and remark in passing that those very sentences allow a diversity of interpretations so as to leave room for ~~all~~ the most different currents of thought. For reasons, which we shall explain we are bold enough to ~~introduce~~ <sup>a dd</sup> a fifth ~~as~~ <sup>we</sup> mahāvākya to the venerable list and to put it in the first place. If we would have been too concerned with appearances, we could have equally put our first utterance as a kind of introductory saying to the four classical ones, but this seems to us just an inauthentic device to serve the letter end to forget the spirit. — 13, //

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 Needless to ~~say~~ <sup>insist</sup>, after what we have been saying that we interpret the five mahāvākyaṇi according to what we consider is their truth. We are not writing an historical commentary but a philosophical one in which we commit ourselves. If tra-  
 ditionalists <sup>hindu</sup> orthodoxy would say to us that we are departing from the trodden track, we would answer ~~only~~ that ~~we~~ far from departing from tradition, we are continuing it. If christain theology would tell us that we are going astray, we would reply that Christ did not ~~we~~ come to destroy but to fulfil and that we do nothing else than to lead to their fulness the upa-



From 13

According to tradition the four "great sayings" correspond to the Four Vedas(1). But equally tradition has often spoken of a Fifth Veda and in this sense the five mahāvākyani have still a traditional justification (2).

-----13)

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- (1) According to our order from 2 to 5 they represent The Rg Veda, Atharva Veda, Yajur Veda and Sâma Veda respectively.
- (2) The pañcama Veda is formed, as it is generally reported, by the Purânas and the Itihâsas, and in fact the leading idea of them is our first mahāvākya.



nisadic intuition. Obviously we are open to dialogue, to discussion and to correction, but we wish also to state our aim as clearly and unmistakable as possible.

Our attitude is not polemic but constructive and it is for this reason that we do not care much <sup>in</sup> ~~is~~ detecting errors and combating pantheisms, monisms and what not, but that we go our way finding in those sacred utterances a support for a more balanced and deep insight into the mystery of reality.

The order by which we put the mahāvākya is pointing towards a certain theoretical dynamism in the deepening of the main and single intuition underlying all the utterances. If we were asked to sum up this internal movement of the one and unique experience we would say something <sup>R</sup> as follows.

The first and leading intuition, which shall command over the rest and which shall offer the frame, as it were, where the subsequent refinements come in, is the uniqueness and unicity of reality. Anything short of the One cannot be the ultimate truth, any kind of dualism or pluralism means a provisional stage and cannot be the last and lasting foundation of all. The unity, or rather the One is the ultimate.

But man is a thinking being and his power of thinking represents in one way or another a certain dualism, a certain split into ~~subject and~~ subject and object, a certain tension within ~~between~~ the very identity, controlled, as it were, by the principle of non-contradiction. Thus, the only way out of the impasse is to identify consciousness with that Absolute, with brahman. We arrive this way at our second mahāvākya.

Only an extatic consciousness can claim that identification, but at a long run, man discovers that the basis of his consciousness is something very definite: the âtman. There is

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something in him, which permits that experience of identifying his consciousness with brahman. Man discovers that in spite of all he has to do with his own consci<sup>o</sup>nes<sup>s</sup> and he can get rid of that limitation by discovering that the ultimate basis of his own consci<sup>o</sup>nes<sup>s</sup> is not something w<sup>h</sup>ich belongs only to him, but which is the substance par excellence, the subject of any activity be his or other's. It is not, or not only or mainly - according to schools - his consciousness which is brahman, the absolute, but the âtman. In this stage the consciousness appears rather as the instrument<sup>t</sup> by which the discovery is made; the ultimate identity is that between âtman and brahman. We have here the third mahâvâkya.

The process of reflection once started cannot find so easily an end. If the second stage represents the extatic virgin attitude of pure consciousness, the third one symbolizes the sure thinking foundation of man's being; the âtman. It represents the split between object and subject, the discovery that our thinking proceeds by analysis and synthesis, by splitting and uniting. But the âtman is here viewed as a substance, as a thing, as the world stuff or whatever it may be; in any case, the âtman is that permanent ground of every being, man has no special place in this view. In the fourth stage the substantialistic and rather static view is transformed by the staggering discovery of the I, the person, the peculiarity of the human being. The reflection goes further and discovers that there is not merely an âtman underlying every being and sustaining everything, but that there is



a peculiarity irreducible to anything else, that the nature of the âtman is consciousness itself and that consciousness is not only mere awareness, but a conscious subject as it were: the I emerges, man discovers that âtman as well as consciousness are two concepts pointing out the intimate nature of what he ultimately is, i.e. his I. The discovery of the I is perhaps the most fascinating subject of Indian philosophy. This I cannot be the psychological ego, it has nothing to do with the selfishness of the ahamkara, with the pettiness of the individual thinking or private awareness. The real I can only be one and this I is precisely brahman. This is the bold intuition of the forth mahâvâkya.

And finally comes the climax of Indian wisdom and perhaps of human insight also. The identity has been reached, it has been grounded on the solid rock of the prajña, âtman and aham; the One is without a second, there no pair, no rival to match or to shadow it. And yet it must be somehow place for the multiplicity without degradating it to be mere illusion, utter ignorance, sheer non-sense. It has to be found place for man and for the world without impinging on the uniqueness and absoluteness of brahman. Here our interpretation differs from the current ones and yet we hope to justify it. The fifth mahâvâkya says, precisely because I am brahman, i.e., because brahman is the I, that there is a thou, the thou of brahman obviously, but his thou: that are thou, what you are is a thou, the thou of brahman. From the danger of a monolithic monism of the first mahâvâkya we come to the fascinating tension of the pure advaita attitude of the fifth, which respecting the absolutness and uniqueness of brahman finds room for you.



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(1) " The fundamental idea which runs through the early Upanisads is that underlying the exterior world of change there is an unchangeable reality which is identical with that which underlies the essence in man.(Brh.IV. 4.5, 22.)" S.N. Dasgupta, A History of Indian Philosophy, Cambridge (University Press)1951 Vol.I, p.42.

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From 13

(2) ~~C.P.~~ The old saying of the pandits, that there is more joy in succeeding to suppress a syllable from text (without changing the meaning, of course) than in having a first-born boy.



I could still put the whole movement of thought in a simplified form and say that one could sum it up ~~by~~ stating the following dynamic equations:  
 This ~~(idam)~~, reality, the universe, all, being or non-being, in a word idam is One (first mahavakya).

The One is consciousness, for consciousness ~~is~~ allows ~~XXXXXXXXXXXXXXXXXXXX~~ the most perfect unity without endangering the relative multiplicity. To say that the One is consciousness ~~is~~ amounts to saying consciousness is brahman (second mahavakya).

This impersonal and all-pervading brahman needs a subject which can only be ~~is~~ the atman: brahman is atman (third mahavakya).

Now this atman can only be the I; there is no other subject possible. The impersonal brahman can only be real if we overcome the objectifying tendency of our mind and are able to profer: I am brahman (fourth mahavakya).

Finally this I-consciousness which is brahman cannot stifle the real personality, which implies even in the highest level the personal relationship: brahman utters, as it were, what you are is a thou, that art thou (fifth mahavakya).

(repensarlo)



+ + +

In order to proceed in an intelligible way we shall deal with each of the māhāvākyāni separately and divide again each chapter in three sections. The first deals with the main text along with other sacred writings, which give the context of the utterance and which are to be kept in mind in order to understand what follows. The second offers a brief analysis of the māhāvākya and the third is our personal commentary.

This is only a methodological device - and also a prudent way of justifying ourselves - because we hold, along with the Indian tradition - as well as any religious tradition - that the sacred text, as such, has only one single thing to convey and thus ultimately only one single message(1). We do not set "doctrine", not only because tradition itself would contradict us, as there have been so many interpretations of the sacred books in all religions and in all ages, but also because we hold that the main purpose of the sacred scriptures is not to teach a doctrine, but to convey a message of salvation: religion is fundamentally orthopaxis and not only subsequently orthodoxy.

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(1) Cf. the locus classicus of Indian philosophy: tat tu samanvayāt, "this but as the result of the harmony (of scripture)", Brahman-sūtra, I, 1, 4. Cf. the innumerable commentaries ancient and modern on this last sūtra of the catuṣsūtrī.



Even putting aside any "beliefs" in the inspiration of the Upanisad, we can easily agree that there is an underlying intuition which bubbles, as it were, in different forms and manners in order to express itself. It is this which ~~just~~ seem to us to justify our attempt, that otherwise would look somehow <sup>r</sup>pretentious. And it is this fact also which allows us ~~to~~ not to overlook the numerous treatises on the subject, either systematic commentic the Upanisad or scattered here and there, written by the great masters of Indian wisdom, but to consider the Upanisad as a living ~~message~~ and not only as a subject-matter of purely scholarly work.



om 18)

Development  
~~Evolution~~ and growth

There has been a certain estrangement between the purely 'orthodox' idea that the Upanisad had a single message to convey \* and the 'discovery' of modern indology, of the West first, but soon re-inforced by Indian 'scientific' scholarship, that in fact the doctrines of the Upanisad are at variance with one another(1).

The discussion in itself is not relevant to our purpose, but one presupposition seems to be important in order to understand this two different approaches: the ~~diff~~ underlying idea of development ~~xxxxxxx~~ which in either case is another one.

I could call it involution in the first case and evolution in the second, but in order not to do violence to etymology on the one hand and to the common use of the words on the other I shall call this two different approaches, development and growth, both/~~as~~ <sup>representing</sup> a divergent conception of what we usually tend to call evolution.

The underlying paradigm of the concept of evolution is the spacial scheme of a linear or more complicated, but always spacial form of progress: the one, two, three, ...., be they degrees, opinions, ideas, beings, or whatever are considered along a spacial line, so that it would amount to sheer contradiction to suppose that they can co-exist: if you are two you are not three, if you stand for the concept two, you cannot defend the notion three: the movement is done along a line. If the concept of atman is prāna for instance it cannot be that of inana (20. Either or. Always the same basic difference of the primacy of the



principle of non-contradiction over against that of identity (3). Once you follow one opinion you abandon the other. It is in this sense that there are undoubtedly several doctrines and conceptions in the Upanisad. To deny this fact would amount to sheer blindness, and if modern scholarship defends this idea it amounts to declaring that the traditionalist point of view is utter non-sense, for obviously there are different ideas of the most fundamental concept in the Upanisad.

The basic presupposition of ~~the concept~~ of evolution according to the traditional ~~conception~~ approach is, on the contrary, not the spacial paradigm of development but the temporal pattern of growth. Here the succession one, two, three, ... are not ~~only not~~ mutually exclusive, but almost mutually inclusive so that you cannot reach the three without having passed through the two, or at least without in one way or another containing it. I could not be a man of fifty if I ~~would~~ would have not been before a man of thirty and my fifty years in a special way contain those past thirty. Even more the thirty, with all that they imply are present and effective in my fifty years so that what I am now is not only something which has had as a previous step my thirties, but which has it still now, though not in the same way in which ~~they~~ those factors were operative in my thirties. The several concepts of atman, for instance are indeed different and we can find scores of key concepts in the Upanisad telling us that the atman is this and that, but the real message <sup>aupanisadic</sup> is not that of



pin pointing one particular notion of atman over against a score of false concepts, but that of making us aware of the involute nature of the atman, which according to different degrees of awareness appear as one thing or another. Moreover, the true conception of atman is not the last one, so to say in the 'evolution' of the 'history' of the concept, but an intuition which embraces and encompasses all the given concepts and even transcends them.

The two different interpretations of the problem is thus reduced to the two different presuppositions with which we approach it. There is nevertheless still room for divergencies for whereas the one 'school' will say that the several conceptions are coherent and allow to be inscribed or synthetised or encompassed, the other 'school' will defend that the several opinions are simply incompatible with one another. One could still go on arguing about the principle of incompatibility, i. e. whether we consider the principle of contradiction as the unique criterium, or whether this very principle is qualified once we accept that there is no question of holding two contradictory ideas 'at the same time', but precisely along the temporal evolution. But we shall stop here.



1)- One alone without a secondekam evâdvitīyama)- Texts

1)- In the beginning, my dear, this ~~(universe)~~ was sat <sup>only</sup> ~~alone~~,  
only alone,  
one without a second. Some (people) say: In the beginning this  
<sup>alone</sup>  
 was asat alone, one only, without a second; from that asat  
sat was born. (Chândogya Upanisad, VI, 2, 1) (1).

sad eva, saumya, idam agra âsīd ekam evâdvitīyam  
 tadd haika âhuh, asad evedam agra âsīd ekam evâdvitīyam,  
 tasmâd asatah saj jâyata. (2).

2)- "But how, indeed, my dear, could it be so?, said he .  
 How could sat be born from the ~~non~~ asat? On the contrary,  
 my dear, in the beginning this was sat only, one alone,  
without a second." (Chând. Up., VI, 2, 2) (3)

(3) Cf. P. DEUSSEN's translation: "Aber wie könnte es wohl,  
 o Teuerer, also sein? Wie könnte aus dem Nichtseienden das  
 Seiende geboren werden? Seiend also vielmehr, o Teuerer, war  
 dieses am Anfang, eines nur und ohne zweites." Sechzig Upani-  
shad's des Veda, Darmstadt (Wiss. Buchgesellschaft), 1963, p.160

(1) F. EDGERTON's translation runs: "The existent only, my  
 dear, was this universe in the beginning, one alone, without  
 a second. Now some say: The non-existent only was this universe  
 in the beginning, one alone, without a second; from that  
 non-existent the existent was born." The Beginnings of Indian  
Philosophy, London (Allen & Unwin), 1965, p. 171.

(2) A word by word translation would be like this:



kutas tu khalu, smy saumya, evaṁ syāt, iti hovāca,  
 katham, asataḥ sa jāyeta, sat tv eva, saumya,  
 idam agra āsīt ekam evādvitīyam. (1).

(1) A word by word translation would be:

so saumya, my dear ; kutaḥ , whence, how ; tu but,  
khalu indeed, evaṁ so , syāt, <sup>iti</sup> could it be; katham  
 how, asataḥ from Non-being, sat being, jāyeta could  
 rise, iti uvāca ha he said. saumya, dear, idam this,  
agra in the beginning, ekam one, eva only, advitīyam  
 without a second, sat Being , tv tu in truth, eva alone  
āsīt there was.

(from 21)

(2) sat Being, eva alone, saumya my dear,  
idam this , agra in the beginning, āsīt was, ekam  
 one, eva only, advitīyam without second; tat about  
 that, aike ha some, āhuḥ say, asat Non-being,  
evā eva alone, idam this , agra in the beginning,  
āsīt was, ekam one, eva only, advitīyam without a  
 second; tasmād asataḥ from that non-Being, sat Being,  
jāyata (= ajāyata ) arose, was born.



4 3a) It thought, may I be many, may I grow forth. It sent forth fire. That fire thought, may I be many, may I grow forth. It sent forth water. Therefore, whenever a person grieves or perspires, water is produced from the fire (heat). (Sakna Chānd. Up! VI,2,3) (1)

tad aiksata, bahu syām prajāyeyeti, tat  
t tejo'asrjajataḥ tat teja aiksata, bahu syām  
prajāyeyeti, tad apo'srjata, tasmā yatra  
kva ca śocati svedate vā puruṣaḥ, tejasa eva  
tad adhy āpo jāyante.(2)

(1) Translation by S. RADHAKRISHNAN, The Principal Upanishads, London, (Allen & Unwin), 1953

(2) Tat That (Being), ais aiksata aiksata will thought, bahu many, syām may I become, prajāyeyeti iti iti may I grow forth; tat it, tejah fire, heat, ... apah water, asrjata created, tasmāt therefore, yatra kva ca whenever or wherever, puruṣaḥ a man, śocati grieves, svedate perspires, vā or, tat then, tejasaḥ eva it is from fire that, āpah water, adhi jāyante is produced.



5) That water thought, may I be many, may I grow forth.

tâ āpa aiksanta, bahvyah syāma, prajāyemahiti.

(Chānd. Up., VI, 2,4) (Transliteration (1))

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 (1) Translation by S. RABHAKRISHNAN, l.c.



6) He desired. ॐ Let me become many, let me be born.  
He performed austerity. (Taitt. Up., II,6,1) (Trans-  
lation by S! Radhakrishnan op.cit.)

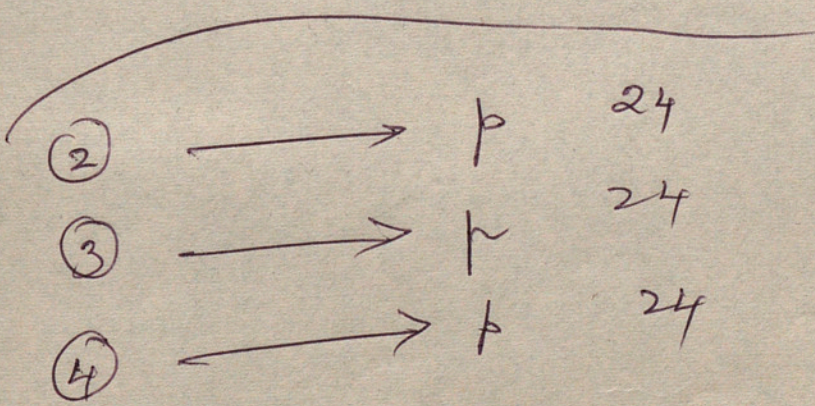
so'kāmāyata, bahu syām prajāyeyeti , sa tapo'  
tapyata.



67)- "In the beginning, truly, this (universe) was brahma, the infinite One, limitless to the east, limitless to the south, limitless to the west, limitless to the north, and above and below, limitless in every direction. Certainly, for him, east and the other directions exist not, nor across, nor below, nor is above. That paramâtman is incomprehensible, unlimited, unborn, not to be reasoned about, unthinkable, he, the âtman of space. In the dissolution of the world, he alone remains awake.....

For thus it has been said: He who is in the fire, and he who is here in the heart and he who is there in the sun: he is one. To the oneness of the One goes he who knows it." (Maitri Upanisad, VI, 17).

~~brahma~~ ~~brahma~~ ha vā idam agra āsīt, ēko'nantaḥ, praḡ ananto...  
 ity evam hy āha; yaśca iṣṭo'gnau yaś cāyam hṛdaye yaś  
 cāsāv āditye sa eṣa ekā ity ekasya haikatvam eti ya  
 evam veda.





from 23)  
notes

(2) Cf. P. DEUSSEN 's a translation :

" Das Brahman, ~~für~~ für fürwahr, war diese Welt zu Anfang,  
der Eine, Unendliche; unendlich nach Osten.... Denn so heisst  
es : "Der da im Kreuz Feuer weilt, und der da im Herzen weilt  
und der in der Sonne weilt, die sind nur er, der Eine allein."  
Der gelangt zur Einheit mit dem Einen, wer solches weiss.

(3) According to DEUSSEN, h.l.s., cf. Chând. Up., III, 13, 7

(4) Cf. Chând. Up., III, 13,7 ; III, 17, 7; Bṛh. Up. IV,3,7.



4)- "As fire, though one, having ~~entered~~ entered the world, (3) becomes corresponding in form to every form; so the one inner âtman of all beings is corresponding in form to every form, and yet is outside(1)

agnir yathaiko bhuvanam praviṣṭo rūpaṁ rūpam  
prati-rūpo babhūva,  
ekas tathā sarva-bhūtāntar-âtmā rūpaṁ rūpam prati-rūpo  
bahis ca. (2)

(KATHA UP., V, 9)

-----5)-----

(3) ~~Ātmāntar-âtmā~~ This expression is literally taken from a famous passage of Rg Veda ~~where~~ VI, 47, 18 locus classicus for the concept of mâyâ: "Indra went multiform through the power of his mâyâ: he became the conterform of every form", or as GELDNER translates: "Jeglicher Gestalt hat er sich angepasst; diese(wahre) Gestalt von ihm ist (in allen) wieder zu erkennen."

(1) J.N. RAWSON, The Katha Upaniṣad, Oxford (University Press), p. 177, 1934, translates: "As fire, though ~~he~~, having entered the world, adapts itself in form to every form, so the Inner soul of every being, enwrapped in every form is yet outside."

(2) The operative words are:



The one, controller (of all), the inner self of all things,  
 who makes his one form manifold, The wise perceive him  
~~at dwelling in the~~ standing in the soul, for them is  
 eternal bliss, not for ~~others~~ others. (1) (Katha Up., II, 2, 12)

V, 12

eko vaśi sarvabhūtāntarātmā ,  
 ekam rūpam (bijam) bahudhā yah karoti,  
 tam ātmastham ye'nupaśyanti dhirās teṣām  
 sukhaṁ śāsvataṁ netaresām. (2)

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 (1) N. Macnicol, Hindu Scriptures, London (Dent & Sons  
 (Last reprin. 1948), p. 204, translates:

"There is one ruler the Self, within all things, who  
 makes the one form manifold. The wise who perceive him  
 within their Self, to them belongs eternal happiness,  
 not to others.

(2) Word by word would be  
 it



6) " In the beginning (all) this was Ātman, verily,  
one only. Nothing else whatsoever winked. He thought  
"let me now create the worlds" " (1) (Ait. up., I, 1. 1)

Ātmā vā idam eka evāgra āsīt, nānyat kiñ cana  
miśat. sa aikṣata lokān nu sṛjā iti . (2)

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(1) R.E. HUME, The Thirteen Principal Upanishads, Madras  
(Oxford University Press), (5. ed.) 1962, p. 294, tran-  
slated : " In the beginning, Ātman (Self, Soul), ve-  
rily, one only, was here - no other winking this thing  
whatever. He bethought himself: 'let me now create  
worlds'.

(2) Word by word translation will be



10 8) They call him Indra, Mitra, Varuna, Agni, and he is heavenly nobly-winged Garutmán. To what is one sages give many a title: they call it Agni, Yama, Má-tarisvan<sup>(4)</sup> (Rg V. I, 164, 46) (1). (transl. Griffith (3))

EkamxSadxbahudháxvadantix

Ekam sad viprá bahudhá vadanti

Indrani mitram ~~varuna~~ varunamagnimákuratho  
 diriyeh. Sa sonparno garutmán.  
 Ekam sad viprá bahudhá vadanti  
 Agnir yaman mātariśvānamāhuh.

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 (1) K.F. GELDNER, Der Rig-Veda, Cambridge, Massach.  
 (Harvard University Press), 1951, p.236, translates:  
 "Was nur das Ein ist, benennen die Redekundigen  
 vielfach."

(3) in h.l.

(4) → in 28.1



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 (4) Wilson translates it like this:

"They have styled (him, the Sun) , Indra, Mitra, Varuna ,  
 Agni, and he is the celestial well-winged Garutman,  
 for learned priests call one by many names as they  
 speak of Agni, Yama , Matarisvan.

And Agrawala translates: " The sages speak of the One  
 by many names: they call it..." (V.S. AGRAWALA, I. Vi-  
 sion in Long Darkness, the Thousand-syllabled Speech.  
 Varanasi (Bhargava Bhushan Press), 1963, p.180. ).



28

Indram mitram varuṇam aghniṁ āhuratho divyaḥ sa supergo garutmān.  
Ekam sad viprā bahudhā vadanti āgnim yamam mātariṣvānam āhuḥ

m 29

achikityān-chikityāsa-chid-atra kavīn prchāmi vidmāne na vidvā  
vi yastastambha sadimā rajāsyajasya rūpe kimapi svidēkam. (1)

(1) word by word is : achikityān, unknowing, chikityāsa those  
who know, kavīn the Sages, prchāmi I ask, vidmāne as one all-igno-  
rant, vidvān knowledge, yas who, tastambha established, sadimā  
these six, rajāsyā regions, ajasya unborn, rūpe in the form,  
kimapi mysterious, ekam one.



V1 ॐ) I ask, unknowing, those who know, the sages,  
 as one all ignorant for sake of know<sup>w</sup>ledge,  
 what was that One who in the Unborn's image hath  
 established and fixed firm these worlds' six regions. (3)  
 (R.V., I, 164, 6) (transl. Griffith (1) ) (2)

→ 29.1

→ 6 Parts of  
Mandamajani ?

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 (1) R.T.H. GRIFFITH, The Hymns of the Rgveda,  
 Varanasi (Chowkhamba) (4. ed.) 1963, p.220

(2) GELDNER, op.cit. p. h.l., translates:

"Als Unkundiger befrage ich darüber die kundigen  
 Seher um es zu wissen, (selbst) nicht wissend. Was  
 ist denn ferner das Eine in Gestalt des Ungeborenen,  
 der diese sechs Welträume auseinander gestemmt hat?"

→ 29.1

(3) → 29.1



29) Achikilvān<sup>1</sup>, chikīṭṣa<sup>2</sup>, chidātra<sup>3</sup> kavīn<sup>4</sup> pṛchāmi<sup>5</sup>  
 vidvāne<sup>6</sup> na vidvān<sup>7</sup>  
 yastāstambha<sup>8</sup> sadima<sup>9</sup> rajāsyajanya<sup>10</sup> rūpe<sup>11</sup>  
 kimapi<sup>12</sup> soidakam<sup>13</sup>

रजांसि + उक्त्व

29, n.2)

AGRAWALA, op. cit. p. 34, ~~xxxxxxxx~~ translates:

"I ask, unknowing, those ~~wh~~<sup>4</sup> who know, the Sages,<sup>1</sup>  
 as one all-ignorant for the sake of knowledge:<sup>2</sup>  
 Who is that Mysterious One, in the form of the Un-<sup>3</sup>  
 born, who has established these Six Regions.<sup>6</sup>"  
 Who is that Mysterious One, in the form of the Un-<sup>12</sup>  
 born, who has established these Six Regions.<sup>13</sup> 7 8 9 10 11

(3) The six regions (ṣaḍ rajāṁsi) are the six worlds  
 (~~xxxxxxxxxxxx~~ uchyante, ime vai lokā rajāṁsi, Sat.Br.  
 VI, 3, 1, 18) :

- 1) Bhūh , 2) Bhuvah , 3) Svah , 4) Mahah , 5) Janah
- 6) Tapah , 7) Satyam . ( apud AGRAWALA, op.cit. p. 35).



12 2) All living things they part and keep asunder;  
 though bearing up the Mighty Gods they reel not.  
 One All (1) is Lord of what is fixed and moving  
 that walks, that flies, this multiform creation.

(R.V. III, 54, 8) (1)

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 Visvedete janimā sam vivikto  
 5 6 7 8  
 mahā devān bibhṛate na vyathate  
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(1) GRIFFITH's translation. The translation of  
 GELDNER , op.cit. h.l., is:

"Diese beiden fassen alle Geschöpfe in sich; sie  
 tragen die großen Götter un kommen doch nicht ins  
 Wanken. Das Eine beherrscht alles was sich regt  
 und was fest ist, was geht und was fliegt, <sup>das Verschiedenarti</sup> das ver-  
 schieden Geborene."

(2) Visvam Ekam ( of A.C. BOSE , op.cit p. 29)



<sup>13</sup> <sup>3</sup> <sup>1</sup> <sup>2</sup> <sup>4</sup> <sup>5</sup>  
10) This is , ye Wise, & your great and glorious title,  
that all ye Deities abide in Indra. (R.V. III, 54, 17)

(Griffiths translation)

<sup>2</sup> Mahat <sup>1</sup> cād <sup>3</sup> vah <sup>4</sup> kavayaśchāsm <sup>5</sup> māna  
<sup>6</sup> yādha <sup>7</sup> devā bhavatha <sup>17</sup> visva Indra.

-----  
(1) GELDNER 's translation : "Das ist ein großes, schönes  
Wort von euch, ihr Seher, daß ihr Götter alle in (bei)  
Indra seid."



viśvedete janimā sam vivikto maho devān bibhratī na vyathete (1)  
 ejaṭ dhruvam patyate viśvamekaṃ charat patatri viṣuṇaṃ vijātam

-----  
 (1) Word by word is: viśva all , edete they, janimā all living things, sam vivikto keep asunder , maho mighty , devān gods, bibhratī bearing up, na vyathete reel not. viśvamekaṃ all One, patyate Lord, ejat moving, dhruvam fixed , charat walk, patatri flies, viṣuṇaṃ multiform, vijātam creation.

-----  
 mahat tad vaḥ kavayaśchāru nāma yadha devā bhavatha viśva  
 Indre. (1)

-----  
 (1) Word by word: tad this, vaḥ your, mahat great, kavayaś wise, chāru glorious, nāma title, yadha that , devā deities, bhavatha abide , viśva all, Indre in Indra.



14

12) One is Agni kindled in many a spot; One is Sūrya shining over all; One is Ushas illumining all this. That which is One has become this All. (R.V. VIII, 58,2 - Valakhilya X,2) (translation of A.C. Bose (1))

ए॒क ए॒वाग्नि॑र् बहु॒धा सा॒मि॒द्धा  
 ए॒कः सूर्यो॑ वि॒श्वम् अ॒नु प्र॒भृ॒ताह॑ ;  
 ए॒का॒वो॒सः॑ स॒र्वम् इ॒दम् वि॑ भ॒त्ये॒कम्  
 वा॒ इ॒दम् वि॑ ब॒भू॒व स॒र्वम्.

(1) A.C. BOSE, The Call of the Vedas, Bombay ( Bharatiya Vidya Bhavan), 1954, p. 127. Geldner (h.l.) translates like this: " Nur ein Feuer ist es, das vielfach entzündet wird, ~~es~~ nur eine Sonne durchdringt das All; nur eine Morgenröte durchscheint diese ganze Welt. Fürwahr ~~das~~ Eine hat sich zu dieser ganzen Welt entfaltet."



15 1 2 3 4  
 16) Mighty in mind and power is Visvakarman, Maker, Disposer,  
 and most lofty Presence. Their offerings joy in rich juice  
 where they value One, only One, beyond the Seven R̥ṣis .

(GRIFFITH's translation) (R.V. X, 82, 2) (1)

Viśvakarmā<sup>3</sup> Vimanā<sup>4</sup> ādvi<sup>5</sup>ṭāya<sup>6</sup>  
 dhālē<sup>7</sup> vidhātā<sup>8</sup> parā<sup>9</sup>mōtā<sup>10</sup> smindeti<sup>11</sup>  
 tesā<sup>12</sup>nn<sup>13</sup> stāmi<sup>14</sup> samīṣā<sup>15</sup> madanti<sup>16</sup>  
 yatra<sup>17</sup> saplāvā<sup>18</sup> īn<sup>19</sup> para<sup>20</sup> ekamē<sup>21</sup>hub<sup>22</sup>

-----

(1) Viśvakārman ist von besonderem Verstand und auch von besonderer Kraft; er ist der Schöpfer und der ~~Ordn~~ Ordner und die höchste Erscheinung. Ihre Wünsche erfreuen sich dort des Genusses, wo, wie man sagt, jenseits der sieben R̥ṣi's das Eine ist. (GELDNER's translation)



is the Maker

15,1) Father who made us, he whom as Disposer, knows  
 all races and all things existing, even he alone  
 the Deities, name-giver, him other beings seek for infor-  
 mations.

Rg Veda X, 82, 3 (GRIFFITH) (1)  
 yo nah pitā janitā yo vidhātā dhēmāni veda  
 yo devānaṃ nāmadhā eka eva taṃ saṃpraśnaṃ bhūva-  
 nā yantyaṇyā.

(1) "Der unser Vater, der Erzeuger ist, der der Ordner,  
 der alle Arten und Geschöpfe kennt, der der alleinige Namen-  
 geber der Götter ist, zu ihm kommen die anderen Geschöpfe,  
 um ihm ihn zu fragen." (GELDNER).



33

-----  
 Viśvakarmā vimanā ādvihāyā dhātā vidhātā paramota saṁdr̥k  
 tesām-istāmi samisā madanti yatrāḥ saptaṛṣiṇ para ekamāhuḥ (

-----  
 (1) word bu word: vimanā mighty , ādvihāyā power, dhātā maker  
vidhātā disposer, paramota most lofty, saṁdr̥k presence,  
tesām they, istāmi offerings, samisā rich juice , madanti  
 joy, yatrā where, saptaṛṣiṇ the seven rishis, para beyond  
ekam one, ahuh say .

33,1

-----  
 yo naḥ pitā janitā yo iḥ vidhātā dhāmāni veda bhuvanāni :  
 viśvā yo devānam nāmadhā eka eva tam sampsraṣṇam bhuvanā  
 yantyanā. (1)

-----  
 (1) word by word : yo who, naḥ us, pitā father, janitā maker  
 ya vidhātā disposer, veda knows, bhuvanāni existing, dhāmāni  
 things, viśva all, eka eva even alone, devānam the Deities,  
nāmadhā namegiver, sampsraṣṇam information, yantya seek.



17) The waters, they received that germ primeval wherein  
 the Gods were gathered all together . It rested set upon  
 the Unborn's navel, that One wherein abide all things existing

( R.V.X,82,6) (GRIFFITH's translation)(1)

<sup>3</sup>Tamid <sup>2</sup>zarbhain <sup>4</sup>prathain <sup>6</sup>dadhra <sup>5</sup>āpo  
<sup>5</sup>yatra <sup>8</sup>devāḥ <sup>8</sup>samgacchanta <sup>11</sup>viśva  
<sup>9</sup>vijasya <sup>10</sup>nōbtrevadhy <sup>11</sup>śam <sup>12</sup>arpitam  
<sup>13</sup>gasmin <sup>14</sup>viśvāni <sup>15</sup>bhuvanāni <sup>15</sup>caśtuh

-----  
 (1) The GELDNER translation should be: "Diesen empfing das  
 Wasser als ersten Keim , in dem alle Götter sich vereinigten.  
 In des Ungeborenen Nabel steckt das Eine , auf dem alle  
 Geschöpfe beruhen."



18) The beautiful winged, though he is one, the  
 wise poets shape, with songs in many figures.  
 And while they grasp the hymns at sacrifices, they  
 measure out twelve chalices of Soma.

(R.V., X, 114, 5) (ix Translation by

A.C. Bose (1) ) (2)

suparna viprâhkavayo vacobhir  
 ekañ santam̄ bahuḥā kalpayanti ;  
 chandāmsi ca dadhato adhvarasu  
 grahān (v)somasya mimate dvâdaśa (3)

-----  
 Seher

(1) Die redekundigen Seher teilen den Vogel, der  
 nur einer ist, mit Worten in viele. Indem sie bei  
 den Opfern die Metren herstellen, bemessen sie die  
 Somaschoppen auf zwölf. (GELDNER)!

(2) A.C. BOSE, op. cit. p. 128



om 34

tamid k garbhañ prathamā dadhra āpo yatra devāḥ sambacchanta  
 vivā ajasya nābhādhy ekam arpitañ yasmin viśvā bhuvanāni  
 tasthuh. (1)

-----

(1) word by word: tamid that, kh garbhañ germ, prathamā  
 primeval, dadhra received, āpo water, yatra wherein,  
devāḥ the gods, sambacchanta gathered together, viśva all, ajasya the  
 unborn, nābhā navel, avadhy upon, ekam one, arpitañ rested,  
yasmin wherein, viśvañ all, bhuvanāni things existing,  
tasthuh abide.

om 35

-----

(3) word by word: suparna beautiful winged, viprah wise,  
kavya poets, vacobhir with songs, ekam one, santañ he is,  
bahudhā in many figures, kalpayanti shape, chandāmsi hymns,  
ca and, dadhato grasp, madhvarasu at sacrifices,  
 ect .

(N.B./) line 3 read dadhato instead of cadhato . 1.4:

grahāntsomasya but grahān somasya (t belongs to sandi) )



19) He who in his greatness surveyed the waters as they have power and begot the sacrifice; who alone is god above all gods (devensv adhi deva ekah) .  
Whom shall we worship as the god of our sacrifice ?

(R.V., X, 121, 8)(1) †

*ajā'sa depo mahimā parye pes'yad dātī an  
 jāneyantīryajñam dadhānā  
 yo devesvadhī deva etio āsīt. . . .*

-----

(1) Der in seiner ~~etw~~ Größe sogar die Gewässer überschau-  
 te, die den Daksa empfangen und das Opfer erzeugten, wel-  
 cher der alleinige x Gott über den Göttern war. Wer  
 ist der Gott, dem wir mit Opfer dienen sollen ? (HEENX  
 (GELDNER).



20) Ther was not the non-existent (not-being, a-sat) nor the existent (being , sat) ~~then~~ then. (Nothing non-existing, nor existing). Neither the air nor the heaven which is ~~hax~~ beyond was there. What did it contain? where? In whose protection? Was there (the primordial) water, un-fathomable, profound?

(R.V., X, 129, 1) (1)

nâsad âsin , no sad âsit tadâniâ; nâsid rajo no  
 viomâ paro yat. Kim âxarâ âvaivah? kuha? kasya  
 âarmann? Ambheh kim âsit, gahnanâ gahanâ gabhîrah?

-----

(1) Weder Nichtsein noch Sein war damals; nicht war der Luftraum noch der Himmel darüber. Was strich hin und her? Wo? In wessen Obhut? Was war das unergründliche tiefe Wasser? (GELDNER) .



rom 37)

-----  
(2) " Then there was neither Aught nor Naught, no  
air nor sky beyond. What covered all ? Where rested  
all ? & In watering watery gulf profound ? "

( The translation is by MUIR, Original Sanskrit Texts,  
Vol. V



21) There was <sup>not</sup> ~~it~~ ~~was~~ death, nor immortality then. ~~There~~ was no appearance of day and night. That (tad-ekam) one (alone) <sup>2</sup> breathed <sup>3</sup> breathless (windlessly), by its own power (svadhayā). Other than that there was not anything beyond . (R.V., X, 129,2) (1)

na mṛityur āsīd, amṛtaṁ na tarhi. Na rātriā ahna āsit  
 praketaḥ. <sup>1</sup> ~~knāx~~ <sup>2</sup> ānīd <sup>3</sup> avātaṁ svadhayā tad ekaṁ .  
 tasmād dhānyan na paraḥ <sup>4</sup> kiṁ canāsa .

-----

(1) Weder Tod noch Unsterblichkeit war damals; nicht gab es ~~it~~ ein Anzeichen von Tag und Nacht . Es atmete nach seinem Eigengesetz ohne ~~Windzug~~ Windzug ~~was~~ dieses Eine. Irgend ~~was~~ ein Anderes als dieses war weiter nicht vorhanden. (GELDNER)!



22) Darkness was in the beginning hidden by darkness. Indistinguishable, all this was water. The primordial being (the primeval potency, the first essence, ā-bhu) <sup>(4)</sup> was covered with the void, that One <sup>(3)</sup> arose (was born) through the power of heat (creative energy, asceticism, effort, concentration, tapas). (R.V., X, 129, 3) (1)

tama āsit tamasā gūlham agre; apraketam salilam  
sarvam ā idam. Tachyenābhu apihitam yad āsit,  
tapasas tan mahinājāyataikam.

-----  
(1) Im Anfang war Finsternis in Finsternis versteckt; all dieses war unkenntliche Flut. Das Lebenskräftige, das von der Leere eingeschlossen war, das Ein<sup>e</sup> wurde durch die Macht seines heißen Dranges geboren. (GELDNER).



23) Into him is entered (ni-gam) this power;  
he himself is one, single (ekavṛt), one only!

These gods in him become single.

Both fame and glory and water (?ambhas) and  
cloud-mass and Brahman-splendour and food and  
food-eating.

He who knows this single god -

Not second, not third, also not fourth is he  
called.

Not fifth, not sixth, also not seventh is he  
called.

Not eighth, not ninth, also not tenth is he  
called.

He looks abroad for everything, both what breathes  
and what does not.

Into him is entered this power; he himself is one  
single, one only.

All gods in him become single.

(A.V., XIII, 4, 12-21) (Translation by  
W.D. WHITNEY).



24) What stirs, flies, and what stands <sup>immobile(3)</sup> still, what  
 we may be breathing, not ~~breathing~~ <sup>h</sup>breathing, and blin-  
 king, ~~that,~~ ~~yet~~ having all forms, sustains the earth;  
 that, combining, becomes One alone.

(A.V. X, 8, 11)(1) (F. EDGERTON's translation(2))

-----  
 (3) Cf. Kātha Up., I, 2, 21; Íśa Up. 4& 5

(1) " Ce qui se meut et vole et se tient immobile, ce qui respire, ne respire pas et cligne, ce qui, ayant toutes formes, soutient la terre, c'est, ramassé en un seul (bloc), l'Un". (L. RENOU, Hymnes spéculatifs du Véda, Paris (Gallimard), 4 ed. 1956, p. 167)

(2) The Beginnings of ~~Indi~~ Indian Philosophy, op. cit. p. 99



25) The One (neuter) is finer than a hair<sup>(2)</sup>; yes, the One is ~~not even seen~~ not visible; ~~xxxxxxxxxxxx~~ nevertheless, ~~xxxxxxxxxxxx~~ more than this (universe) is this deity, dear to me.

(A.V., X, 8, 25) (1)

(1) Renou's translation :

L'Un est plus menu qu'un cheveu, l'Un n'est pas même visible, - et (pourtant) cette divinité qui m'est chère est plus spacieuse que cet (univers). (L. RENOUE, Hymnes spéculatifs du Vêda, Abbeville, (Gallimard), 4me ed. 1956, p.170 )

(2) Cf. Katha Up. I, 2, 20 ; Chând.Up. , III, 14, 3 ; Svet. Up. III, 20.



from 39)

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(3) Two interpretations are possible: the One, being born by tapas, is originated, i.e. secondary; or, the One as the expression of the pramaeval sativass emptiness.

(4) L. RENOU, op.cit., h.l., distinguishes between " 'vide' ( abhu ) ou au contraire 'potentiel' ( abha )". (p. 254).



26) Desire (longing, ~~wk~~ wish , love, kāma) in the beginning came upon that, that was the seed of mind (spirit, intellect, manas). Sages seeking in their hearts with ~~wisdom~~ wisdom found out the bond (relationship bandhu) of the existent (being) in the non-existent (non-being) . (1)

(R.V.,X, 129, 4)

kāmas tad agre ~~svastatāshihx~~ sam avartatādhi,  
 manaso retah prathamam yad āsit.  
 sato bandhum asati nir avida avindan hr̥di pratisyā  
 kavayo manisā.

① → Leo. 1



40 note

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(1) Desire (creative, or perhaps sacrificial , impulse) arose then in the ~~beginning~~ beginning , which was the first seed of thought. The (causal) connection ~~of~~ (bandhu) of the existent the sages found in the non-existent, searching with devotion in ~~their~~ their hearts. (F. EDGERTON , op.cit. , p. 73.).



ankyam.

note (3) p. 7

27) But He had no joy . Therefore He who is alone has no joy. He desired a second.

(Br. Up. I, 4, 3)

Sa va naiva reme ; tasmād ekākī na ramate; sa dvitīyam mīkṣat aicchat .

-----  
Cf. translation of Swami MĀDHAVĀNANDA, The Brhā-  
ṣāraṅyaka Upaniṣad , Almora (Advaita Ashrama), 3 ed.  
1950 , p. 100 . " He was not at all happy. Therefore  
people (still) are not happy when alone. He desired  
a mate".



→ u. (2) p. 6

28) In the beginning verily Prajāpati stood alone. He had no joy being alone. Then meditating on himself & he created numerous offspring. He saw them to be like stone without understanding, without life, standing like a post . He had no joy. Then he reflected upon himself let me enter within in order to animate them. He made himself like wind and tried to enter within . Being One he could not do so (sa eko nāsakat) So he ~~divided~~ divided himself fivefold...

(Maitr. Up. II, 6)



29) Truly Rudra is ~~ajax~~ one, there is no place for a second, who rules all these <sup>(in)</sup> worlds with his urling powers. He stands opposite creatures. He, the protector, after creating all worlds, withdraws them at the end of time.

(Svet. Up. III, 2) (translation of

S. RADHAKRISHNAN) (1)

hi  
eko ~~na~~ rudro na dvitvya<sup>ya</sup> tasthanur ya imân ~~ii~~ lokân ~~isâ-~~  
ta ~~isâ~~nbhîh . pratyân janân tisthati sañcukocânta-kâle  
sâmsrîya  
~~sâmsrîya~~ visvâ bhuvanâni gopâh. (2)

(1) in h.l. . Cf. K. SIVARAMAN, The philosophy of Saiva Siddhânta ~~isâ~~ ~~na~~ ~~ta~~, Thesis for Ph.D. in Philosophy in the Banaras Hindu University, Benares, 1962, pro man. p. 227.

(2) word by word: yah who, imân these, lokân ~~worlds~~ worlds, isânbhîh by His own powers, isâte protect, rudrah rudra, ekah one, hi indeed, dvitvya as a second being, na tasthanur did not stand, he janân o man, pratyân inside every being, tisthati he stands. visvâ all, bhuvanâni worlds, sâmsrîya projecting, gopâh protector, antakâle at the end of time, , sañcukoca He withdrew unto Himself.



30) Why is Rudra known as the One Rudra (eko rudra) ?

.... for the reason <sup>that</sup> ~~the~~ Rudra is one alone, all things apart from him having never stood at any time whatever as his peer or as his second for the reason that they stood merged in him.

( Atharvasira Up. 5 ) ( 2 )

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 (1) g. k. Sivarama prs men. p. 220

(2) → 44.1



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(2) "Aber warum heisst er der Eine ? - Er der , alle Lebenskräfte (prāṇāh) verschlingend; indem er Kṣie verschlingt, als ewiger sie zusa., erfasst und wieder auseinanderbreitet, also dass zu ihren Meister die einen eilen und zu ihrem Meister wieder einigo, und nach Süden, Westen , Norden und Osten wieder andere (als die um den Kūṁṁ prāṇa's entsprechenden Naturkräfte) hineilen, er ist ihrer aller Sammelplatz hier, und zusammenfassend einer geworden, streicht er hin (als der "ebenshauch) der Geschöpfe, - darum heisst er der Eine." (P. DEUSSEN)

who gives for this passage the number 4).







32) T Rudra, the One  $\bar{m}$ , indeed, to whom no second stands (besides him).

(Yaj. V. 1, 8, 6) (1)

eko hi rudro na dvi $\bar{t}$ yāya ta $\bar{s}$ the (2)

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(1) Cf. Svet. III, 2 . Cf. K. SIVARAMAN, op. cit. p.227, n. 2

(2) cf. the original form na dvi $\bar{t}$ yam



33) Unmoving , the One is swifter than the mind.  
 The senses do not reach It so it is ever ahead of  
 them. Though itself standing still it outstrips those  
 who run. In it the allpervading air supports the acti-  
 vities of beings.

( Iśa Up.,4 )

anejad ekaṁ manaso javīyo nainad devā āpnu-  
 van pūrvamarsat tad dhāvato'nyān-atyeti tiṣṭha  
 tasminn apo mātariśvā dadhāti.



34) Yājñavalkya replied to him : ३ " At the beginning  
 all this , my dear, was being alone. That is brahman,  
 the ever free, indeterminate, of the nature of truth  
 knowledge and bliss, ever full, ancient (or eternal)  
one without a second.

Pañigala Up. 2 ( S. RADHAKRISHNAN ). (1)

sa kovāca yājñavalkya : sad eva saunyedam  
 agra āsīt , ten nitya-muktaḥ, avikriyam, satyajñā-  
 nānandam, paripūrnam , sanātanam, ekam evādvitīyam  
brahma.

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(1) Cf. K. SIVARAMAN, op.cit. p. 233, n. 2 , and P. DEUS-  
 SEN, op. cit. p. 849 sq.



⑥ k. 6

35) He was afraid. Therefore one who is alone is afraid. This one then thought to himself, 'since there is nothing ~~x~~ ~~an~~ else than myself, of what am I afraid? & Assuredly it is from a second that ~~fa~~ fear arises. (1)

Brh. Up. I, 4, 2.

so/ bibhet, tasmād ekākī bibheti, sa hāyam īksām ca-  
 kre kre, yan mad anyan nāsti, kasmān nu bibhemīti,  
 tata evasya bhayam vīyāya/ ~~kkaxxtix~~ kasmād hy abhesyat,  
 dvitīyād vai bhayaṁ bhavati.

(1) Da fürchtete er sich; darum fürchtete sich einer, wenn er allein ist. Da bedachte er: 'wovor sollte ich mich fürchten da nichts andres ausser mir da ist?' Dadurch entwich seine Furcht; Denn wovor einem Zweiten ist ja die Furcht. (P. DEUSSEN).

denn wovor hatte er sich fürchten sollen



36) Without moving, the One supports six burdhens.(1).  
 From the highest truth proceed the Cows.(2) Near stand  
 three mighty Ones who travel~~s~~ swiftly: two are concea-  
 led from sight, one is apparent. (3)

R.V., III, 38~~ix~~ 56, 2. (4)

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(1) According to Śāyana the One is the Year, the six,  
 the seasons. Or, according to Geldner, the ~~at~~ three ~~at~~  
 heavens and earths ( cf. R.V., VII, 87, 5) or the six  
 worlds (cf.)R. V., VI, 47, 3) . Cf. also R.V., I, 164,  
 6 & 10.

(2) The One is Viśparūpa (cf. R.V., III, 38, 4) and the Cows  
 are the rays of sun ( see GRIFFITH h.l.) .

(3) <sup>According to</sup> Śāyana the heaven, the firmament, the earth; ac-  
 cording to Geldner, who quotes R.V., VII, 87, 5, the  
 three Ones ~~are~~ the three Earths.

(4) " Sechs Lasten trägt der Eine ohne zu gehen. Zu höch-  
 sten Ordnung sind die Kühe gekommen. Drei <sup>stehen</sup> ~~sind~~ <sup>und</sup>  
 ...Zwei sind verborgen, eine ist sichtbar". (GELDER) .



37) Even as he mounted up they all adorned him: self-luminous he travels clothed in splendour. That is the Bull's, the Asura's mighty figure: he, caniform, has reached the eternal waters. (1)

R.V., III, 38, 4 (( GRIFFITH)

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(L) " Alle umringten ihn, als er (den Wagen) bestieg. Seine Herrlichkeiten anlegend wandelt der Selbstleuchtende. Dies ist der grosse Name des Bullen Asura: <sup>als</sup> ~~der~~ Vāsparāpa (Allgestaltig) hat er unsterbliche (Namen) angenommen." (GELDERER).



(2)  
 38) He becomes (transparent) like water, one, the seer, without ~~any~~ duality. This is the world of Brahmā, Your Majesty. Thus Yājñavalkya instruct (Janaka) : " This is ~~the~~ his highest goal; this is his highest treasure; this is his highest world; this is his ~~greatest~~ greatest bliss. On a particle of ~~that~~ this very bliss other creatures live". (1)

Brh. IV, 3, 32 (S. RADHAKRISHNAN)

salila eko ~~drastā~~ ~~na~~ drastādvaito bhavati, esa brahma-lokaḥ, samrād iti. Hainam anusāsāsa yājñavalkyaḥ; eśāsya paramā gatiḥ, eśāsya paramā sampat, eśo'sya paramo lokaḥ, eśo'sy parama ānandaḥ; etasyaivānandasyāñyāni bhūtāni mātṛām upajivanti.

-----  
 (1) " Wie Wasser (rein, vgl. Kath. Up. IV, 15) stet er als Schauen der allein und ohne Zweitemp, er, o Grossfürst, dessen Welt das Brahman ist ', so belehrte ihn Yājñavalkya, ' dieses ist sein ~~höchstes~~ <sup>dieses ist sein</sup> Ziel, ~~das~~ <sup>das</sup> höchste Glück, dieses ist seine höchste Wlt, dieses ist seine höchste Wonne. durch ein kleines Teilchen nur dieser Wonne haben ihr Leben die andern Kreaturen. " (P. DEUSSEN)

(2) → p. 52, 1



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from 52

(2) Cf. Kath. Up. IV, 15 ( according to P. DEUSSEN h.l.)

" Just as pure water into ~~is~~ pure poured forth, becomes the very same, so Gautama, becomes the soul of the sage who ~~is~~ really knows." (J.N. RAWSON).



39) The one god, hidden in all beings, all-pervading, the inner âtma of all beings (sarva-bhûtântar-âtma), the ordainer of all deeds (karma), , the who/ dwells in all beings, the witness, the knower ,the only one, devoided of qualities .

Śvet.Up., VI, 11

eko devas sarva-bhûteṣu gûḍhas sarva-vyâpi sarva-bhûtântar-ât  
mâ karmâdhyaksas sarva-bhûtâdhivâsas sâksi cetâ kevalo nirgunas c



40) From Him all proceed ( is born, jâtam ) , all rests (exists, substists, pratiṣṭhitam ) , and to Him all return. & I am that Brahman without a second. (1)

Kaiv. Up., 19

mayy eva sakalam ja jâtam, mayi sarvam pratiṣṭhitam ,  
mayi sarvam layam yâti, tad brahmâdvayam asmy aham.

---

(1) Cf. text IV ,11, p. 211.



41) Verily, in the beginning this (world) was brahman, one only. That, being one, did not flourish. He created further an excellent form, the ksatra power, ...

B.U., I, 4, 11

(cf. text 28 -and put it after that?)

brahma vā idam agra āsīt, ekam eva; tad ekam  
san na vyabhavat. ...

(Radhakrishnan)

In the beginning this (universe) was Brahman, ~~him~~  
~~якъниехъниахънхххихъ~~

- One only. Being One only, he had not the power to develop. By a supreme effort ~~ати~~ (ati) he brought forth a form of the Good (śrevo-rūpa), (namely), princely ~~кх~~ power (ksatra), -...

(R.C. Zaehner)



*Analysis*

b) - Commentary

Restraining ourselves from any lateral comments, important as they may be, we shall try to deal with the central conception expressed in the first mahāvākya, dividing our <sup>analysis</sup> ~~commentary~~ according to the the three words of the sūtra.

1) Ekam

The ~~fundamental meaning of the word~~ ekam word means simply one, but it connotes very often the sense of solitary, alone, single, happening only once and the like.

The main problem consists in finding out who is the subject of the whole sentence. The mahāvākya refers a double opinion: sat, i.e. being or existence is the One and the opposite intellectual tendency defending that asat, i.e. non-being or non-existence is the real One. Yet this is only to mention the two diverging opinions, because the real subject of the sentence grammatically as well as objectively is neither sat nor asat, but idam, this(4).

Constantly in the vedic literature (1) and in the upanishadic (2) we find this cryptic idam (3) as referring to that which is at the end of our referring, of our pointing out, of our showing finger or of our mental intentionality. ~~This means~~

To have mistaken this idam for a concept, an idea or an essence has been the cause of many a misunderstanding of Indian wisdom. The idam does not correspond to any essentialistic thinking, i.e., is not "that" which we think or think of, or ~~imagine~~ imagine; it is not the re-presentation of the "thing" but the thing itself. To put it in an Indian



First of all we have to situate the text in its solemn and beautiful context. Better than any commentary the text itself provides us with all what we need to understand the intimate and profound atmosphere of Uddālaka Aruni, Yājñavalkya's teacher instructing to his own son Svetaketu, the same that is going to receive afterwards the highest message of the Upanisad, the fifth mahāvākya.

" Om! There was Svetaketu, son of Uddālaka Aruni. His father said to him : Svetaketo, take up the brahman student's life. Surely none of our family has remained a brahmin only by name: At the age of twelve he began his studies, and at the age of twentyfour he returned home, conceited and proud, thinking himself learned. His father said to him: Svetaketu, my dear, ~~you are~~ you are so conceited and proud, thinking yourself so learned, did you ask for that instruction, by which the unheard becomes heard, the unperceivable becomes perceived, the unknowable becomes known? "What is that teaching, Sir, ? " "Just as, my dear by knowing a lump of clay you know all things made of ~~clay~~ clay; they differ from one another as it were in language and name, having no reality but their clay.

As, my dear, by one gold ornament everything made of gold would be understood : the appellation is a verbal handle, a modification : the real truth is simply simply gold. Just as, my dear, by one ~~pair~~ pair of nails



all that is made of iron becomes known , the modifications  
 being only a name arising from speech while the truth is  
 that it is just iron ; thus , my dear, is that ~~it~~ teaching?  
 "Surely those reverend ~~ex~~ teachers did not know this, for if  
 they had known this, how would they not have ~~it~~told me it to  
 me ? But do you teach me, father ! " " . At this point  
 is introduced our first mahāvākya (1). 2/44/

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 (1) see text n. 1, 1, p. 21



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 (4) idam = this is the nominative singular neuter of the demonstrative pronoun, idam (which is also the root). (m. ayam, f. iyam, n. idam.)

(1) Cf. for examples in ~~xxxxxxxxxxxxxxxxxxxx~~ N. BLOOMFIELD, A Vedic Concordance, Varanasi (Motilal Banarsidass) 1964 (1 issue, 1906).

(2) Cf. examples in JACOB, Upaniṣad Concordance,

(3) For Instance in R.V. I, 22, 17 "idam viṣṇur cakrame" "though all this strode Viṣṇu"; id. X, 124, 6 "idam svar idam id āsa vānam" "This is the light of heaven, here all is lovely", etc.  
~~Brh. Up., VI, 4, 5 "idam aham tad reta ādada" "I <sup>reela</sup> ~~xxxxxx~~ ~~xxxxxx~~ this very semen..." etc..~~

And Chand up, VI, 2, 1/2 (Text I, 1/2 p 21/2),  
Maitry. up., VI, 17 (Text I, 6, p. 23), Chand up,  
 VIII, 12, 4 (Text II, 6, p. 98); Kena up,  
 I, 6 (Text II, 13, p. 107); Mund. up,  
 II, 2, 12 (Text III, 11, p. 130); Bṛh up, II, 5, 2  
 (Text IV, 12, p. 136); Chand up, VI, 8 (Text  
 V, I, p. 251); etc.



classical way, the idam is that which lies really at the end of our finger when we point with it towards the moon. We do not touch the moon, nor do we reach it with our mind, nor see it as it really is. Everybody has a different vision, a slightly different concept with many different connotations and yet we all refer to the moon when we point to it with our finger.

We could call this attitude existential thinking, i.e., that type of "thinking" which is constantly aware ~~that~~ that in spite of our thinking power we are always referring to something beyond (to say a word, which has to be thought also in an existentialistic way) and that no matter how deep and perfect our knowledge may be it shall never exhaust the idam to which we are referring.

This attitude explains not only the main character of hinduism as a mere and naked existence, which everyone immediately "recovers" and clothes with his own ideas and conceptions, so that this permits the variegated essentialistic, i. e. doctrinal interpretations of hinduism, <sup>(1)</sup> but it explains also that the most divergent essentialistic answers be all existentialistically true. When I point out to the moon, a dog will "understand" me and bark, a child will laugh or cry, a "primitive" will be filled with awe, a peasant with reverence, a poet with love, a city dweller with indifference, a young man with envy, ~~etc~~ an astronomer with scientific curiosity, an astronaut with ambition, etc. If I say "moon" and I understand my "scientific" ~~or ~~scientific~~~~ <sup>for instance</sup> conception of it, not all that I may say about it will be true and I shall reject the statement that the moon is a goddess. On the contrary,

66

66



if I say idam just pointing towards the moon without implying or presupposing a special conception of it, the sentence of the divinity of the moon and that of its <sup>magnetic</sup> ~~gravitational~~ field may be intelligible and true for those who by the "that" understand just that to which I am pointing out with my finger.

Coming back now to our subject ~~analyzing~~ we find that the mahāvākya is just saying that idam is one without a second. We can approach ~~to~~ the problem from a double angle, from a logical and from a metaphysical point of view.

From a logical perspective we have to deal here with a judgement of existence: "that is one". The that is not a concept nor an idea but something which we point out beyond any conception, or before (if we prefer). The "that" will be filled immediately with a particular, my particular conception of it, but does not mean that idea of mine, but that which that idea of mine is "meaning" or pointing out. For some the that will be the universe as it appears to the senses, to others as it is understood by the mind, to others in its foundation beyond all appearances, and so on. In any case however the idam does not refer to a concept but to a "thing", to say it again with words, which can be mistaken as representing particular concepts.

From a metaphysical perspective the idam is pointing towards that ultimate that which is at the end of any concept, ~~sign, judgement, sensation and the like.~~ That, i.e., that

(from 43) ~~what~~ Cf. R. PANIKKAR, Mâyâ e Apocalisse, Roma (Abete), 1966, <sup>idea</sup> pp. 4-7 where this ~~topic~~ is more elaborated.



which I "mean", but not my meaning, nor my meaning of it, that, i.e. the snake which I ~~mistakexfx~~ think I see in front of me, or the rope, which I discover that the would-be snake is, or that which truly appears to me as a snake, or that which clothes itself in the form of "being" which takes the "name" and the "form" of a rope resembling a snake, that, which "is" or even "is-not" there, that which we all ultimately mean, or want, or intend, that, which some may say to be the universe and others God, or sat or even asat, that, which the people and even the sages call it by many names, that which <sup>r</sup> appears or perhaps even is manifold, that, says the mahāvākya, is One and so one that has no second.

The text does not mention explicitly God and though shows a particular preference for the calling the idam sat, nevertheless in the opposite hypothesis the asat would also have to be called One.

Within the spirit of the upanishadic tradition we think that the argument could even be reversed, i.e. that if somebody would object that the idam is not one, the upanishadic seers would answer that ~~it~~ the opponent says so precisely because he has mistaken the idam with his particular idea of it, because he particularizes it; i.e., because he does ~~not~~ not take the real idam, an idam that could be applied to everything and everywhere, for otherwise it is not idam, a that that everybody can utter, but only my particular and limited that, that which lies at the end of a particular sensation, conception, intuition or whatever it may be of mine, but which cannot be shared by anybody else.. If I cut myself from the very starting point from the communication with others ~~that that~~ then at least I must keep silence in order to be consequent and sincere; and in that case the



idam of the muni is certainly also one - and unique.

(follows in 65)

~~(from 65)~~

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 From 65) (2) Cf, the expression sarvam idam in many of the quoted texts,  
 vgr., Nrs. 14; 22; etc.  
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(from 65) (1) For the classical example of the snake and the rope,  
 which seems nevertheless to be of buddhist origin cf.  
 GAUDAPADA, kārikā Māndūkya kārikā, II, 17-18, where it seems  
 it appears for the first time in Hindu literature.

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 (from 63) In other words, we call this attitude existential, because  
 what has "in mind" (so to speak) is not an essence, but the  
 naked existence, with independence of the idea or concept we  
 may have of it. Undoubtedly, the existence if it has to be  
 thinkable it has to be always clothed in one or another con-  
 cept, but yet it is ~~not~~ neither identified ~~not~~ with nor mis-  
 taken for the idea.

(follows in 63)

it aims at  
 or is aware  
 of



(1) Indian Scholasticism and especially Advaita Vedānta has gone so far as distinguishing fifteen different identities:

- 1) Identity without qualification (nirupacaritaikya) as between mir bimba and pratibimba.
- 2) Identity ~~through~~ through negation (badhitaikya) as between sthanu and purusa .
- 3) 3) Identity through transformation (parinamaikya ) as between gold and its ornaments.
- 4) Inseparable identity as between guna and guni (samavayakikya) , as between ~~x~~ nila utpala .
- 5) Identity~~s~~ through combination of ~~mutually~~'complementary characteristic (anyonyadharmaikya ) as between fire and iron.
- 6) Identity through conjunction (samyogaikya) as between stream and sea.
- 7) Identity through ~~an~~ beginningless conjunction (anadisamyogaikya) as between oil and sesamum.
- 8) Identity through contemplation of oneness (tadatmyaikya) as between mantrika and garuda.
- 9) Identity ~~through~~ through dissolution (layaikya) as between water and red-hot iron.
- 10) ~~Identity through non-manifestation~~(anabhivyaktayaikya- Identity through 'possession' (āvesaikya) as between a "possession sed' ~~spirit~~ and the ~~spirit~~ spirit possessing.
- 11) Identity through non-manifestation (anabhivyaktayaikya)



from 67

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as between friction-stick and fire.

12) Identity through eclipse of śakti (abhibavaikya) as between a lamp-light and sun-light.

13) Identity through common experience of bliss (ānandaikya) as between the beloved and the paramour .

14) Identity through mutual teṅge (snehaikya) as between two companions.

15) Identity through resemblance (sādrśyaikya) as between "go" and "gavaya".

Mukti-Niścaya-Perurai, pp. 77-78. apud

K: SIVARAMAN, op. cit., p. 680 sq. n. 2 ; cf. also Siva-jñāna-Māpāḍiam , pp. 472x 471-2



From 66

The famous sentence idam sarvam asi (1) which is generally interpreted in the either pantheistic or panenhenistic sense (2), i.e. as referring to the identity of my atman with the whole universe (3) acquires an altogether different meaning: you are this, you are all this, for the same reason that Aristotle(4) and European Scholasticism (5) affirm that the soul is in a way everything. The idam of which man is capable to point out has already entered in a relation with him, which causes with it a communication and a communion. But whereas the Greek and Mediaeval identification is epistemological (The soul is everything in so far as it can know everything ). The upanisadic identity is of an existential nature: The world and you, both are in the same existential situation, both are involved in the same process and share in the same adventure: a communion in destiny and in being. Even the Gods share with men and all proceed from one same origin, says one Upanisad (6).

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(1) Kaus. Up. I.6

(2) Cf. R.C. ZAEHNER, Mysticism, Sacred and Profane.

op. cit. p.28.

(3) Cf. Text I, 8, p. 26 and Text I, 38, p. 52

(4)

(5)

(6) cf. Mund, up. II, 17



" The One is not a Being but the Source of Being which is its first offspring. The One is perfect, that is it has nothing, seeks nothing, needs nothing, but, as we may say, it overflows and this overflowing is creative; the engendred entity looks towards the One and becomes the Intellectual Principle; resting within itself, this offspring of the One is Being"

PLOTINUS, Enneads V, 2, 1.

*Fidelius Omon Skin*

*Black*



ii) a

The unity is qualified by something else, unless we are prepared to admit that the formula ekam utters a mere tautology. But the qualification begins by being a simple negation (of duality).

We have here not only a specific feature of the indian mind, but also a characteristic of the human person: the negative approach as the most adequate one to ultimate issues. The whole realm of the so called negative theology finds here its place.

Two presuppositions are beneath the justification of na any kind of apophatism: first, that our means of attaining something, be it knowledge, will or whatever it may be, are always limited, finite, and thus incongruous to match the demands of what surpasses our powers. To acknowledge the negative method amounts to saying that we have not the capacity of going straight and facing the question with the means at our disposal.

The second presupposition of a negative philosophy is not only that the subject is not fit to approach the transcendent, because of its limitation and finiteness, but that the object itself cannot be in any form apprehended and that even if the means of the subject were perfect, it could never equate an "object", which is not and cannot be such.

The ekam becomes now qualified, first of all, by a mere negation of something. The prefix a comes from na and has undoubtedly the meaning of a negation, though the highly developed indian scholasticism has found in that particle as



many meanings as six (1). Only in order to give an idea of how the text is admitted by the most different philosophical schools it will be interesting to quote three of the most important interpretations.

The monistic interpretation will obviously say that the a means pure negation in a privative sense (abhâva) (2) in order to justify the ekâtma-vâda: absolute oneness and total non-two-ness (advitvâbhâva). This would be the kevalâdvaita, the pure monism (3).

The viśistâdvaita interpretation will also admit

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 (2) Cf. vgr. ŚAṆKARA, On Gând. Up., VI, 2,1 and also RÂMANUĀ, 2 h.1.

(3) If the nirviśeṣa brahman, the brahman without qualities and attributes should be identified with the purely monistic judgement of identity (akhandâarthaka-vâkya) and if Śaṅkara is to be considered as a monist is an open problem of the commentators, but our role is not to comment on them but on the text.

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(1) Cf. the six ~~senses~~ meanings given by the Śabda-Kalpadruma:

<sup>da</sup>  
 tatsâdrśyam

abhâvas

tadanyatvam

tadalpatâ

aprâśantan

nirodhas

nanarthâṣṣatprakîrṣitâh

(apud K. SIVARAMAN, op. cit., p. 228)



sadrśā = similar

rom p. 72,  
n. 1

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tadasādrśyam = tad + asādrśyam = dissimilar to that.

abhāvaś = a + bhu + ghañ = not to be = lack of

tadanyatvam = tad + anyatvam = other-ness than that.

tadalpatā = tad + alpa + tā = short-age of that.

aprāsanta == ?

nirodhaś = ni + rudh (to obstruct) + dhañ = obstruction.

nanarthāṣṣatprakīrttitāḥ = nan + arthāś + ṣat + prakīrttitāḥ =

the six meanings enumerated for na .



the absolute oneness of the ekam, but with a qualified unity (saviśeṣa brahman) which makes room for the world and for man within the viśiṣṭāntarbhāva eva aikyam.

The negation a may also mean anya, i.e., otherness, other than. Advaita would then mean ananyatvam, or, in other words, the exclusion of duality. Like a-bramaṇah, means a nonbrahmin in the sense other than a brahmin, a-dvaita points towards the exclusion of anything against oneness. This would be the position of śaiva-siddhānta, for instance.

The dualistic doctrines will paradoxically accept also the upaniṣadic statement, but a is interpreted as opposite (virodha). Like a-dharma means the opposite of dharma so a-dvaita means the opposite of unity two. The One is the opposite to the two and three and so on. The ekam is alone and unique in its class; it has no second at his side to match him, but underneath him, as creatures there are precisely the multitude of beings(1)

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 (1) Cf. a summary of these positions in SIVARAMA, op. cit.,  
 p. 228 sq.



c)-/ Commentary

No dualism can be true, no dualism can ever satisfy the human mind, never stopping short of the unity, nor the human heart, being never satisfied with less than the total union.

These two propositions could easily be proved: the very condition of intelligibility is the reduction to the one and the only longing of the love is to transcend any kind of separation and distinction.

But there is even more: not only our intellect and our will cannot rest but in the unity; our whole being too cannot be really being, cannot effectively be, until it has not reached unity with any other possible being, the very plurality of beings implies a certain negation of the character of being. If there are beings, my being shall never be able to be, i.e. to be being, to be the being. And what makes the distinction between the beings? Again another being? And so it would be a process in infinitum.

We have to face here a delicate question, which not only western Christianity, but also in general western man takes as an almost indisputable dogma: the so-called ~~sense~~ preservation of our personality, once we have reached the definitive and final stage of our pilgrimage. One sometimes feels as if a kind of a paranoic fever to lose oneself and a terrific fear dread to merge into the Absolute. It has been said several times, that this is one of the stumbling blocks between Christianity and Hinduism. If we are going to lose our personality, then there is no "fun" would the sincere say, there is no "reason" will the reasonable people affirm, there is no place for



neither christian ethics nor dogma will more than one theologian stress. If we are going to merge, to disappear, to annihilate ourselves, then the whole christian doctrine collapses and the entire western civilisation fall to pieces.

This is the reason, why every kind of absolutism has always been seen with secular and religious suspicion in the West and that there where the conclusion seem to be unavoidable like in Thomism, for instance, superhuman efforts are made to qualify and to edulcorate, not to say to blur the last consequences of the system. The famous discussions "de auxiliis" between the followers of Bañez and those of Molina could <sup>provide</sup> give here an ample illustration. Pantheism and monism have always been the "scarecrow" of the western mind - and we may add, not without a justified cause.

If man is bound to disappear, much more his efforts and his constructions on earth shall be ephemera and thus it seems that all incentive is taken out of his life, for himself as well as for the reshaping, or let us say, rather, for the redemption or <sup>re</sup>redemption of the world. It would be too easy for us to destroy now all these fears pointing out to the selfish presuppositions of such an attitude and praising the selfless moral exigency of hindu morality as preached in the Gîtâ, for instance (1). It could be equally retorted that such a desinterested attitude is also not foreign to christianity.

.....  
(1) → 8511



prefer to concentrate ourselves in the metaphysical bearing of the argument rather than in other side-issues, important as they are.

The weakness of that kind of thinking is that it considers only one part of the whole issue, namely the so-called loss of our personality and forgets to analyse, first of all, what is this our personality and secondly seems to forget that the second part of the statement speaks not of ~~annihilation~~ but of divinisation, becoming the absolute, merging into Being, really becoming Being.

If personality, to begin with, is something that can be lost, this proves that is not an ultimate value and that the fear of losing it will never abandon the being with such a fragile worth. Liberation, however we may understand or interpret it, ~~is~~ means breaking of all the ties of bondage, casting away all the imperfections of our present condition and getting the fulness of our being. Either one has to say, that there is no way of getting rid of our ontological limitations and imperfections, i.e., that there is not final and definitive liberation, moksa, union with God and the like, ~~or that~~ and this amounts to saying that dualism is the ultimate structure of reality, or that in the ultimate stage of man he has lost all his contingency and cast away the burden of his creatureliness, having merged with God in a total communion and union.



Without entering now into a criticism or an elaboration of the concept of personality, it will suffice for our purpose to direct our attention into the second part of the ~~satz~~ statement, namely God. The fear <sup>for</sup> ~~of~~ nihilism ~~is~~ ~~not~~ could be easily understood and justified, but the human being in our hypothesis does not enter into sheer nothingness but merges with the absolute, becomes God himself. We are not discussing at the moment if this is possible or not, but only the intelligibility and even plausibility of the idea of a total losing oneself into the Godhead. It is not that I cease to be; on the contrary, we could rather say, that at that very moment I really begin to be, it is not a losing of my being, but a gaining of being, discarding the mine, which distorted the divine refulgence of (my) being, of that part of being - of that participation, if we prefer - entrusted to me. It would represent a very meagre idea of God, to think ~~that~~ that we are going to lose something by becoming He.

Ekam advitiam, One without a second, there is only one reality, one being, one oneness, one God, one ultimate, one thing needful. There is no second to match or to establish any kind of concutrence with the One. The Oneness of the absolute is also absolute and does not admit compromises. Taking the typical, classical and frightening example of the drops of water merging into the ocean, we would offer the following commentary:

Yes, the created beings, the human persons in a more especial way, are all drops of water, participations of the only One, beings of the Being, his creatures, his fabrications, or whatever metaphor - ~~there~~ only a metaphor



can do (where there is no point of reference). They are all water, but they are all separated, multiplied, & scattered in the multiplicity, dispersed and with fixed limits, limitations, wrapped in finiteness as it were. This finitude is the superficial tension which<sup>R</sup> maintains one drop separated from the other and gives consistency to their own a particular individuality. Now, if personality is what makes me distinct from others in-stead of being that which makes me, if personality is my superficial tension in-stead of the water that I am, that personality once I merge into the ocean, indeed disappears. But if personality is my real image of God, if it is the water that I am, "my" water does not disappear at all when I enter into the ocean of the Godhead; on the contrary, "my" water is all the water, I am the all, I really am, but this is my true "I", which I mistook for a part of it, when not yet fulfilled in "heaven". The water in the ocean, in reality, it has only lost what it could be lost, but its "form", but has nothing of his real "substance" has disappeared. It will be instructive to remember that since Plato the West is ready to consider the "form" (the "morphé") as the essence of a thing, and thus when it is question of changing of "form" it fears the change of "essence", which would have no meaning at all, for a total change is no more a change (nothing has been "changed" in a full ~~transformation~~ trans-formation, are we again compelled by the language to say). Even taking the classical definition of christian scholasticism regarding the person, nothing of the "substance" is lost when it enters into its very "hypostasis".



The salt has been solved in the water, according to the classical example; but one has to remember -following also the text (1) - that the salt has not disappeared and even that the salt is recovered by evaporation of the water. The "form", that independent, that loose morphe, that was fleeting around as salt has melted into the water, which is now all of it salty, but the real salt is still there. It is still more even. The essence of the salt is to make things salty, tasty, to salt them and thus the salt is more salt, more what it has to be being dissolved in the water, making the water salty, than keeping just together as a mere clump (?) of salt. The salt belongs to the water, as it were, to the sea at least. The isolated salt is not the natural salt. The reality is not the decomposition of the universe in its elements, like the essence of water is not the three independent molecules, or the essence of a molecule is not its atoms with another spin another form and disposition, but precisely the unity of the atoms in a particular form and the union of the two molecules of hydrogen and one of oxygen make the molecule or the water. So likewise the whole universe if it has to be real is the real thing, the real being and not its parts. Salt is only an artificial segregation, an individualization. Reality is neither a sum of its parts nor the parts would be real if they would cease to be parts (2).

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 (1) Cf. Chând. Up., VI, 13 (text Nr.

(2) Cf. the famous introduction to so many sacred texts:

pûrnam idam,....



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 (1) .... ( text Nr. V, 17, p. 268

(2) ..... pūrṇam adah . pūrṇam idam. pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. ( īśa Up.  
 \*nvocation, cf. Brh. Up. v, 1, 1; Atar.V. x, 8, 29.

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 \* (1) B. Gītā. III etc.



One without a second, represents this total vision of the universe in its unity and reality, this whole-insight sharing into the universal consciousness that one way or another produces it. Truth is precisely unity. We say the truth or we are in the truth when we share with others, when we say or do what there is, when we enter into communion. Untruth is always individualistic, private, a separation of the whole, excommunication.

To have mistaken personality for individuality is perhaps one of the greatest errors of a certain conception of man and of reality. Personality is communion; individuality is isolation. Man himself is a part of the whole. What is to be feared about if the part goes to be reunited with the whole? Evidently his being a part will cease, but not what he (or it) really is. The part of the whole<sup>e</sup>, is, in so far as it is the whole, and not in so far as it is part. To be a part is only a privation, a limitation. If my being is that what makes it mine, we are going to lose th<sup>at</sup> miness, for there is no place for exclusive possessions in the definite state of man; but if my being is in so far as it is being, the being acquires its fulness and whole being only when it is not more separatedly, but when it is being in and with the Being.

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( ) Brahman has been rendered by Benediction and the word of God (GELDNER), Sacred spells (OLDENBERG), prayer-force (GRIFFITH) Spirit (W.M.TEAPE), . Cf. the 6 fundamental meanings given by ~~th~~ BÜTHLINGK & ROTH in the Dictionary of St. Petersburg: devotion, holy speech, word of God, holy wisdom, holy life and the absolute.



\* \* \*

One without a second

is thus our first mahavakya.

It is the first principle of Indian wisdom. It puts us on the right perspective to understand all the rest. It is the first great tautology.

Every first principle precisely because it claims to be first cannot have any reason or prove behind, it has to be ultimate, it has to be in one way or another self-explanatory or evident. In other words, it has to be a tautology, but a 'sui generis' tautology, like the bifocal sight sees the same as the one-eyed vision and yet sees it in relief, with a second dimension of depth. The first principles have to be qualified tautologies; statements saying the same and yet with a certain qualification which makes them precisely principles and basis for further thinking.

The ekam advitivan is one of such principles. It posits the primacy of the One, but it makes equally room for the many, allowing all the tensions of the sublunar world, but dissolving the dualistic polarity of the pairs good-evil, Being-beings, truth-untruth and the like as if they were on the same level. The ultimate structure of idan, of reality is One without a second; it is one but such a one, which is precisely the negation of the duality, it is the one which can only be reached negating all dualism and in the dynamism of such a negation. It cannot be frozen into a concept, it cannot be pinpoint into a static being .



Now it begins the most fascinating hunting towards the advitīyam, towards that absence of companion of the one. We dare say that in the four classical mahāvākyaṇi we have the whole history of Indian wisdom in the search towards Truth and at the same time one of the most striking examples of the progressive evolution of mankind towards a deeper degree of consciousness, though the prize for it has been - or was bound to be? - rather heavy. It is in this sense, that tradition is instinctively right in considering these mahāvākyaṇi as the real ones. The first is only the leading principle which situates the other four.

We discover a double process: On the one hand, the one desires to become many, longs for an offspring, wishes participation, simply loves and thus has somehow to come out of himself and give himself. And here we must stop. He cannot give himself to somebody else, nor can he give something of himself ās if he were already many. He can only give himself, giving himself um, as it were. It is here that the whole doctrine of the sacrifice acquires its setting and its powerful meaning. Only through the sacrifice of himself can the One expand himself, become many, produce off-spring, create(1). This process has four acts of a divine drama, each of which is represented by one of the mahāvākya

On the other hand, there is again the inverse up-thriving force of the many to become One. The temptation to declare the whole drama just a play, līlā, is only too obvious. Did the many really exist if after all they are and are justified only in as much and in so far as they become

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 (1) Cf. R.PANIKKAR, Kultmysterium ... op. cit., p. sq.



one? What is the nature of that advitīyam, which accompanies the ekam without diminishing his Oneness? This is our whole question.

-----  
( ) Prajñā ātman has been translated: Intelligent Self (KEITH), Self consisting in knowledge (JACOBI), consciousness (HILLEBRANDT), conscious Self (DEUSSEN) etc.



be put  
nowhere  
around here)

Another hint to Sankara's authentic advaita position over against a monistic kevalādvaita is the discrepancy between his interpretation of the subject of avidyā and that of his followers(1).

The dilemma is known and simple: if avidya is real then monism disappears as there is a second entity. If it is unreal, then there is no avidya. The traditional answer of the Sankara school is to develop the middle concept of ~~XXXX~~ anirvacanīya, as an indeterminable of which neither reality or truth nor unreality or untruth can be affirmed(2).

It seems proved that Sankara did not follow this third way and that he simply avoided the question (3). The main reason seems to me to be not that of a buddhistic or mystical silence, for he discusses the question several times and gives his answer (4), but that he did not see any inconsistency in maintaining the relative reality of avidya/, not as object of knowledge (ignorance cannot be known (5)), nor as subject either (an ignorant knower would not be knower(6)). The subject-object scheme is simply not valid in the ultimate level.

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(1) Cf. the two papers <sup>by</sup> P. HACKER/ and D.H.H. INGALS in the "Zeitschrift der deutschen morgenlaendischen Gesellschaft", 100(1950), 246-286 and in the "Philosophy East and West" ,3 (1953), 69-72, respectively, stating and proving this fact.



(2) (5) Cf. K.U., II, 2-3 and C.U., VII, 24, 1 (texts II, 21, 22 & 23 ) that Sankara knew well.

(5) Cf. "But if avidyā is the known, or, for the matter of that, if anything else is, then the known is simply the known. Similarly, the knower is simply the knower: he cannot become the known. Such being the case, the self (kṣetrajña), which is the knower, is never affected by such entities as avidyā and sorrow." SANKARA, Gītābhāṣya, XIII, 2 (apud INGALS, loc. cit.)

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How to pass now from the ekam to the non-duality? How to make room for the advitiam? The question amounts to asking what do we possess or what do we have, which allows for movement, distinctions, life without endangering the One, without a split? Where do we find such a possibility? Who can desire to be many without falling into multiplicity? Who or what can be the one holding in its womb, as it were, a non-multiplying variety?

The answer of the second mahavakya is clear: consciousness. Consciousness and only it is that 'thing' which is able to take into account a multiplicity and yet remain one; the simple experience of ~~human~~ human consciousness proves that man has such a power in himself as to be or become in a way the manifold without going out of himself, without losing its own identity and oneness. The first phenomenological approach at describing consciousness could well be that of saying that is such a power of embracing the manifold without losing identity and unity: the many thoughts re-inforce even in a way the unity of the consciousness 'thinking' them.

I could put equally the same question in a slightly different way: can we discover reality without tainting it? can we become aware of reality without by this very fact modifying and even distorting it? Can we simply say anything ~~and~~ without by this saying distorting the unsaid? Can the logos emerge from its source without modifying it?



## II)- Consciousness is brahman

### prajñānaṁ brahma

#### a) Texts and analysis

##### 1) Who is this (ayam)?

We worship him as the ātman

Which one/<sup>1</sup> of both the universal and the individual  
ātman=/is this ātman ?

He by whom one sees , he by whom one hears, he by whom  
one smells others, or by whom one utters speech , or  
by whom one discriminates the sweets and the unsweet.

That which is heart and mind (manas), that which  
is reflection(sañjñāna) , perception (ājñāna), discrimi-  
nation (viññāna), intelligence (prajñāna) , reason  
(medhas) , insight (dr̥ṣṭi) , endurance ( dhṛti ),  
thought (matī), thoughtfulness (manīsā), ~~patience~~  
& urge ( jūti ), memory (smṛti), representation (sañ-  
kalpa ) , determination (kratu), life (asu), desire (kāma  
(kāma), will (vaśa). All these indeed are names of  
consciousness (prajñāna) .

He is Brahmā, he is Indra, he is Prajāpati , he is  
all these gods ...

All these is guided by consciousness (prajñā), by  
consciousness it is supported , the world is led by  
consciousness; Consciousness is its ground. ~~And~~  
Consciousness is Brahmā(prajñānaṁ Brahma).



(<sup>A</sup>it. Up. V, 1-3 (III, 1-3))

ko'yam ātmeti vāyam upāsmāhe, katarah sa ātmā<sup>ḥ</sup> ātmā  
yena vā मम पश्यति...

sarvāṁ tat prajñā<sup>ḥ</sup>-netram prajñāne pratiṣṭhitam,  
prajñā-netro lokah prajñā pratiṣṭhā, prajñānaṁ  
brahma.

om 91)

(1) Cf. Maitr. Up. VI, 31



2) Om, He y who realises brahman attained the  
~~Supr~~ Highest . For this he has x been declared, :  
 he who knows brahman as ~~th~~ truth (reality, satya)  
 as knowledge (jñāna) , as the Infinite (ananta)(1),  
 hidden in the secret place , in the highest heaven,  
 he obtains all desires , along with brahman the  
 intelligent.

Taitt. up. II, 1.

-----  
 (1) "Als ~~Y~~ Realität , als Erkenntnis, als Wonne "Transla  
 h.l.  
 te DEUSSEN, reading Ānanda for ananta in order to keep  
 the parallelism with the traditional description of  
 brahman as sat-cit-ānanda .



✱

from 93

the sanskrit text.

om, ~~brahmanā~~ brahma-vid āpnoti param, tad eṣābhyuktā,  
 satyaṁ jñānam anantam brahma, yo veda nihiraṁ guhāyām  
 parame ~~vyoman~~ <sup>(2)</sup> vyoman so'śnute sarvān kāmān saha  
 brahmanā vipāścītā, iti. ॐ (1)

-----  
 (1) Word by word would be like this:

Brahma-vid he who realizes brahman, āpnoti attains ,  
param the Highest, tat eṣā for this, abhyuktā has  
 been declared; satyaṁ truth, reality, jñānam knowledge,  
anantam infinite, yaḥ he who, veda, knows, guhāyām  
 cave, secret ~~place~~ place, parame vyoman s highest  
 heaven, sah he, vipāścītā the wise, saha together,  
Brahman..., sarvan all, kāmān kāmān desires, samaśnute  
 completely fulfil, iti thus.



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(from 93,1) (2) Parame vyoman appears mentioned often in the Rg Veda as the supreme abode of brahman, परमव्योमः I, 143, 2; I, 164, 41; I, 164, 41; etc. Cf. V.S. AGRAWALA, Vision in Long Darkness, op. cit., p. 141-143.

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( ) Cf. the graphic sanskrit expression anusyūtatva, alongsideness, connected ininterruptedly, seamless. It comes from the prefix anu (after, along, lengthwise, subordinate to, with) and the verbal form अनुस्यूता syūta from the root siy (to sew, sew on, युज् join, unite). Cf. in Greek κασσιό ( = ), Lat. suere, etc. sutor, The world, or man not a separated or even stiched or parched thing अन; it is anusyūtatva with brahman.



(from 93)

probar  
 tas tres citas)

(2) The hidden place, the cave is a recurrent symbol in the Upanisad and even before. The R.V., I, 130, 3; II, 11,5 and X, 71,1 uses it, though in a slightly different sense (cloud caves, etc.). Cf. Kath. U., I, 1, 14; I, 2, 2 12. These places mean to suggest the heart as the secret hidden place accordong to the traditional text of T.B., I, 2, 1, 3. Interestingly enoufg ~~Saṅkara~~ Saṅkara's commentary on the Kath. interprets the intellect (buddha) as the cave and not the heart. Cf. the texts referent to the antaryamin

(necesita de un estudio especial: B.U., III,7,1; III, 7; IV, 4, 22; S.U., VI, 12; Mand. U., 6; Kath. U., II, 2, 9; II, 3, 17; II, 1, 1; II, 2, 12; etc.)



from 91 ) (2) Prajñāna has been differently translated:

Intelligendé Intelligence (S.RADHAKRISHNAN), R.E. HUME), Bewusstsein (P.DEUSSEN), Self-consciousness ( R.D. RANADE) , Consciousness (R.C. ZAEHNER).

Prajñā Prajñā means wisdom, intelligence, knowledge, discrimination, judgement and comes from the prefixe pra and the root jñā. The verb prajñā means to know, to understand and the verb jñā means equally to know , to have knowledge. Cf. the Greek gnosis



3) Brahman is knowledge, bliss, the final goal of the  
 giver of offerings as well as of him who stands <sup>firm</sup> and  
 knows (brahman).

Brhad. Up. III, 9, 28 (2) .<sup>2</sup>

viśānam ānandam brahma, rātir dātuh pax parāyanam,  
 tiṣṭhamānasya tadvidah.







5) As a mass of salt<sup>2)</sup> is without inside, without outside, is altogether a mass of taste, even so, verily, is this Self without inside, without outside, altogether a mass of intelligence only. Having arisen out of these elements he vanished again in them. When he has departed there is no more consciousness. Thus verily, say I, said Yājñavalkya.

( Brh. Up., IV, 5, 13 ) (Radhak)

sa yathā saindhava-ghanah anantaro'bāhyah , kṛtsno  
 rasaghana eva, evaṁ vā are'yam ātmā, anantaro'bāhyah  
 kṛtsnah prajñāna-ghana eva; etebhyo bhūtebhyah samut-  
 thāya , tāny evānūvivaśyati na pretya saṁjñāsti, iti  
 are bravāmi, iti hovāca



This text is also to be considered when  
dealing with the III mahavakya . Cf. text III, 39



6) Now , when the eye is directed the~~k~~ toward space, that is the seeing person ; the eye is (the instrument) for seeing. Now , he who knows "let me smell this" that is the Ātman ; the nose is (the instrument) for smelling. Now, he who knows "let me utter this" that is the Ātman ; the voice is (the instrument) for utterance. Now, he who knows "let me hear this" that is the Ātman ; the ear is (the instrument) for hearing.

( Chând. Up. VIII, 12, 4) (Transla=

tion's HUME)

atha yatraitad ākâśam anu viśannam cakṣuḥ , sa  
 sa cākṣuṣaḥ puruṣaḥ s darśanāya cakṣuḥ; atha yo  
 veda; idam jighrāṇi jighrāṇīti, sa ātmā gandhāya  
 ghrāṇam, athe yo veda; idam abhivyāharāṇīti sa ātmā, abhi-  
 vyāhārāya vāk , athe yo veda; idam śṛṇavāṇīti,  
 sa ātmā, śṛaṇāyā, śrotam .



7) For where there is duality as it were, there one smells another, there one sees another, there one hears another, there one speaks to another, there one thinks of another, there one understands another. Where is verily, everything has become the Self, then by what and whom should one smell, then by what and whom should one see, then by what and whom should one hear, then by what and to whom should one speak, then by what and on whom should one think, then by what and whom should one understand? By what should one know that by which all this is known? By what, dear, should one know the knower? (1)

Bṛh. Up. II, 4, 14. (RADHAKRISHNAN).

Yatra hi dvaitam iva bhavati, tad itara itaram  
 jighrati, tad itara itaram paśyati, tad itara  
 itaram abhivadati, tad itara itaram manute, tad itara  
 itaram vijānāti . yatra tv aśya sarvam śtmaivābhāt, tat  
 kena kaṁ jighret, tat kena kaṁ paśyet, tat kena kaṁ  
 ābruyāt, tat kena ś kaṁ abhivadet, tat kena ś kaṁ  
 manvita, tat kena kaṁ vijānīyāt? yenedam sarvaṁ  
 vijānāti, taṁ kena vijānīyāt, vijānātāram are kena  
 vijānīyād iti.

(1) See references apud text III, 5



8) Yājñavalkya, What light does a person here have ?  
 He has the light of the sun, o king, he said, for with  
 the sun, indeed, as his light one sits, moves around,  
 does his work; and returns....

But when the sun has set, Yājñavalkya, what light  
 does a person here have ? The moon indeed is his light...  
 sun

But when the ~~moon~~ has set and the moon has set, what  
 light does a person here have ? Fire indeed is his light...

But when the sun has set .. and the moon has set and  
 the fire has gone out, what light does a person here have ?  
 Speech indeed is his light, he said, for with speech indeed  
 as his light one sits, moves around , does his work and  
 returns. Therefore , verily, o king, where one does not  
 discern even his own hands, when a voice is raised, then  
 one goes straight towards it. ...

But when the sun has set, ..., and the moon has set ,  
 and the fire has gone out and the speech is hushed, what  
 light does a person here have ? The soul (ātman) indeed  
 is his light, said he, for with the soul indeed, as his  
 light one sits, moves around, does his work, and returns.

4th. Up. IV, 3, 2-6 ( R.E. HUME )



yājñavalkya, kiñ-jyotir ayam purusa iti. śditya-<sup>ṣ</sup>j-jyotiḥ,  
samrāt, iti hovāca, śdityenaivāyaṁ jyotiśāste, palyayate, |  
karma kurute, vipalyetīti . Evam evaitat, yājñavalkya .

astam ita śditye, yājñavalkya, kiñ-jyotir evāyam  
purusa iti. candramā<sup>ṣ</sup> evāsyā jyotir bhavati...

astam ita śditye,...., candramasy astam ite, kiñ-jyotir  
evāyam purusa iti. agnir evāsyā jyotir bhavati ...

astam ita śditye,..., candramasi astam ite, ś bānte  
agnau, kiñ-jyotir evāyam purusa iti. vāg evāsyā jyotir  
bhavati, vācāivāyaṁ jyotiśāste, palyayate, karma kurute,  
vipalyeti, tasamā<sup>ṣ</sup> vai , samrāt, api yatra pānir <sup>ṅ</sup> na  
vinirjñāyate, atha yatra vāg uccarati, upaiva tatra  
nyetīti. ...

astam ita śditye,...., candramasy<sup>ṅ</sup> astam ite, bānte agnau,  
bāntāyaṁ vāci, kiñ-jyotir evāyam purusa iti. ātmaivāsyā  
jyotir bhavati, ātmanaivāyaṁ jyotir jyotiśāste, palyayate,  
karma kurute, vipalyeti iti.



We have here a typical example of the upanisadic and vedic reduction. Cf. S.B. ~~X~~ XI, 3, 1 as background (cf. my Kultmysterium op. cit., p. 62). The fact that everything is is 'substituible' implies a whole "Weltanschung".

(desarrollarlo y explicarlo)



9) Mind assuredly, is greater than speech. For as the closed fist holds two śmalaka or two kola or two akṣa fruits so does mind hold speech and name. For when one ~~thought~~ through mind ḥ has in mind to learn the sacred hymns, then he learns them. If ~~he~~ he has mind to perform sacred works, then he performs them. ~~When~~ When he has in ~~his~~ mind to desire for sons and cattle, then he desires them. When he ḥ has in mind to desire this world and yonder, then he desires them. Mind is, indeed, the self, mind is, indeed, the world, mind is indeed brahman. Meditate on the mind.

Chând. Up., VII, 3, 1 (RADHAKRISHNAN)

mano vā va vāco bhūyah, yathā vai dve vāmalaḥke dve vā  
 kole dvau vākṣau mustir anubhavati, evaṁ vācaṁ ca nā-  
 ma ca mano'nubhavati, sa yadā manasā vṛṇāyāḥ manasyati,  
 mantrān adhiyati, athāchite, karmāni kurvīyati, aṥa k  
 kurute, putrāṁś ca paśūṁś ceccheyati, aṥecchate,  
 imaṁ ca lokam, amuṁ ceccheyati, aṥecchate; mano hy  
 ma śtāṁ, mano hi lokah, mano hi brahma; mana upāśveti



This text should be understood in the light of an older text, which I quote in full due to its importance:

"8.- Now a dispute once took place between Mind (Spirit -manas-) and Speech (Logos -vāc-) as to which was the better of the two. Both Mind and Speech said, 'I am excellent!'.

9.- Mind said, 'Surely I am better than thou, for thou dost not speak anything that is not understood by me; and since thou art only an imitator of what is done by me and a follower in my wake, I am surely better than thou!

10.- Speech said, 'Surely I am better than thou for what thou knowest I make known, I communicate'

11.- They went to appeal to Prajāpati for this decision. He Prajāpati, decided in favour of Mind, saying (to Speech), 'Mind is indeed better than thou, for thou art an imitator of its deeds and a follower in its wake; and inferior, surely, is he who imitates his better's deeds and follows in his wake.

12.- Then Speech (vāk, fem) being thus gaine said, was dismayed and miscarried. She, Speech, then said to Prajāpati, 'May I never be thy oblation-bearer, I whom thou hast gainsaid!' Hence whatever at the sacrifice is performed for Prajāpati, that is performed in a low voice; for speech would not act as oblation-bearer for Prajāpati."

S.B. - I, 4, 5 8 - 12



The destiny of the Western and of the Indian cultures could be easily symbolized by this passage Wherea the Greek ~~mind~~ culture and the Hebrew as well gave the priority to the Word, to the expression, to the image, to the incarnated and manifested, to the concrete and the like, Indian culture stressed the spirit, the mind, the interiority, the unmanifested, the invisible (1)....



10) He who meditates on understanding as brahman, he verily, attains the worlds of understanding, of knowledge. As far as understanding goes, so far he is independent, he who meditates meditates on understanding as brahman....

Chând. Up/., VII, § 7, 2. § (KARMA)

(S. RADHAKRISHNAN)

sa yo vijñānam brahmety upāste, vijñānavato vai sa  
lokāṁ-jñānavato-bhisidhyati, yāvad vijñānavato-  
sya gataṁ, tatrāsya yathā kāma-cāro bhavati, yo  
vijñānam brahmety upāste; ~~asti, bhavati, vijñāna-~~  
~~naḥ bhāgye-iti, vi-~~



11) That which is the ear of the ear, the mind of the  
 main mind, the speech indeed of the speech the breath of  
 the breath, the eye of the eye, past these escaping,  
 the wise departing from this world become immortal. (1)

Kena Up., I, 2

śrotasya śrotam manaso mano yad vāco ha vācam  
 sa u prāṇasya prāṇa śkṛṇś cakṣusaś cakṣur atinucya  
 dhīrāṅ , prety āmāi lokāt amṛtā bhavanti.

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(1) Cf. the variations in Iśa Up. 10 & 13.



"2.- Ear of the ear, mind of the mind,  
voice of the voice, He too is the breath of breath,  
Eye of the eye: transcending [all], the wise,  
Departing from this world, become immortal."

Kena Up. I, 2

(R.C.ZAEHNER, trans.)



12) There where the eye goes not, speech goes not, nor~~g~~ the mind ; we know not , we understand not how one can teach this.(1)

Other indeed is it than the known; and also it is above the unknown.<sup>(2)</sup> Thus have we heard from the ancients who have explained it to us.

That which is not expressed through speech but that by speech is expressed; that, verily, know thou, is brahman , not ~~is~~ what (people) here adore.

That which is not thought by the mind but which , they say, the mind is ~~is~~ thought (thinks) ; that , verily, ...

That which is not seen by the eye but by which the eyes are seen (see) ; ~~is~~ that...

That which is not ~~is~~ heard by the ear but by which the ears are heard (hear) ...

That which is not breathed by life, but by which life breathes; that verily know thou is brahman and not what (people) here adore.

Kena Up., I, 3-9

(1) cf. Katha Up., VI, 12 (or II, 3, 12); Mund. Up., III, 1, 8.

(2) Cf. Tao to King. 56



tatra  
 na ~~stakka~~ caksur gacchati na vāg gacchati ne manah  
 na vidmo na vijānmo yathaitad anuśisyāt.

anyad eva tad viditād atho aviditād adhi  
 iti śūkruma pūrvesām ye nas tad vyācacsaksire  
 yad in vācā nabhyuditam yena vāg abhyudyate  
 tad eva brahma tvam viddhi vedam yad idam upāsate.

yan manasā na smute yenshur mano matam  
 tad eva brahma tvam ...

yac caksusā na paśyati yena caksūḥsi paśyati ...  
 Yac ochrotrena na śrunoti yena śrotam idam śrutam...  
 yat prānena prāṇiti yena prāṇah pranīyate  
 tad eva brahma tvam viddhi nedam yad idam upāsate.



"3. There no eye can penetrate,  
No voice, no mind can penetrate:  
We do not know, we do not understand  
How one should teach it.

Other It is, for sure, than what is known,  
Beyond [the scope of] the unknown too.  
So have we heard from men of old  
Who instructed us therein.

4. That which cannot be expressed by speech,  
By which speech [itself] is uttered,  
That is Brahman -know thou [this]-  
Not that which is honoured here as such."

Kena Up. I, 3-4

(R.C.ZAEHNER, trans.)



13) I am season , I am connected x with the seasons. From space as the source I am produced as the seed for a wife, as the ~~light~~ light of the year, as the self of every single being. ~~XXXXXXXXXXXXXXXXXXXX~~ You are the self of every single being. What you are that I am I. He says to him , "who am I ?" He should say "the Real". What is that called the Real ? Whatever is different from the gods (sense organs) and the vital breaths that is sat , but the gods and the vital breaths are ~~the~~ tyam . Therefore this is expressed by the word satyam , all this whatever there is. All this ~~you~~ you are.<sup>(1)</sup> Thus he speaks to him then. ~~XXXXXXXXXXXXXXXXXXXX~~<sup>(2)</sup>

Kaus.Up., I, 6 (S. RADHAKRISHNAN)

rtur asmy ārtavo'smy ākāśād yoneḥ sambhūto bhāryāyai  
retah, saṁvatsaraśya tejo, bhūtasya bhūtasyātmā,  
bhūtasya bhūtasya tvam ātmāsi, x yas tvam asi so'ham  
asmi, tam āha ko'ham asmīti, satyam iti, brūyāt, kiṁ  
tad yat satyam iti, yad anyad devebhyas ca prānebhyas  
ca tad sat ... tad etayā xā vācābhyvyahriyate saxat  
satyam iti, etāvad idaṁ sarvam idaṁ sarvam asīty  
evaivaṁ tad āha, tad x etac chlokenābhyuktam .

(1) "It is as extensive as this ~~world~~ world - all. You are this world-all!" (R.E.HUME). "Dieses befasst die ganze Welt; und die ganze Welt bist du" (P.DEUSSEN).

(2) Cf. A. ~~SILESIIUS~~ SILESIIUS , Cherubänischer Wandersmann, I, 191: " Wer selbst nicht ist, der ist noch zu geringe,



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from 107, n. 2) Dass er dich sehen soll , mein Gott, und alle Dinge"  
(He who is not himself all, is still too small to see Thee,  
my God, and all things". apud R. C. ZAEHNER, Mysticism, op.  
cit. p. 133.



14) Now , how all x beings (sarvāni bhūtāni) become one ~~WIKKEMIS~~(ekam bhavanti) with this consciousness (prajñā) ; this we are going to ~~expkmm~~ explain .

Kaus. Up. III, 4 (1)

atha yathāsyai prajñāyai sarvāni bhūtāny ekam bhavanti , ~~xxx~~ tad vyākhyāsyāmah .

-----  
(1) Nun wollen wir auseinandersetzen , wie ~~sk~~ auch alle ~~WIKKEM~~ Wesen mit dieser prajñā (dem Bewusstsein) eine Einheit bilden. (DEUSSEN).



"5.- The voice is one organ (āṅga) taken out of it: name is the objective element (bhūtamātrā) corresponding to it in the outside world (parastāt prativihitā).

.....

The mind is one organ taken out of it: thoughts and desires are the objective element corresponding to it in the outside world."

<sup>منه</sup>  
K.U. III,5



25)

6.- When one has united voice with consciousness (prāṇa), one comes to possess all names through the voice.

When one has united the nose with consciousness, one comes to possess all scents through the nose.

...

When one has united the mind with consciousness, one comes to possess [all] thoughts."

<sup>old</sup>  
K.U. III, 6



26)

"7.- For without consciousness the voice could not make any ~~XXXXX~~ name whatever known. 'My mind was elsewhere', one says; 'I had no consciousness of that name.'

Without consciousness the breath could not make any scent whatever known. 'My mind was elsewhere', one says; 'I had no consciousness of that scent'.

...

For without consciousness no thought whatever could be formulated, nothing cognizable (praiñātavva) could be cognized (praiñā)."

<sup>an</sup>  
K.U., III, 7



27)

"It is not the voice that one should want to understand;  
one should know the speaker.

It is not the scent that one should want to understand;  
one should know the smeller.

...

It is not the mind that one should want to understand;  
one should know the thinker.

These ten objective elements (bhūtamātrā) [have meaning only] in the context of consciousness, and these ten elements of consciousness [have meaning only] in the context of objective reality (adhibhūta). For if there were no objective elements, there would be no elements of consciousness; and if there were no elements of consciousness, there would be no objective elements.

K.U. III, 8



28)

"For no form at all could be realized from either alone. But this is not diversity. Rather, just as the felly of a chariot-wheel is fixed on to the spokes, and the spokes on to the hub, so too are these objective elements fixed on to the elements of consciousness, and the elements of consciousness on to the breath of life. And this breath of life is nothing else than the Self which consists of consciousness, -bliss, unageing and immortal.

[This Self] neither increases by good works nor diminishes by evil ones. For it is He who makes Him whom He would rise up from these world perform good works, and it is He again who makes him whom He would drag down perform evil works. He is the guardian of the worlds, sovereign of the worlds, universal Lord. Let a man know: 'He is my (me) Self.' Let a man know: 'He is my Self'."

<sup>an</sup>  
K.U. III, 9



15) तत्रैतन्नि He who is all-knowing and all-wise,  
whose austerity consists of knowledge,<sup>(1)</sup> from him are  
born this Brahmā, name-shape and food. (2)

Mund. Up., I, 1, 9 (S. RADHAKRISHNAN).

yah sarvajñāḥ sarva-vid yasya jñānamayah tapah;  
tasmād etad brahma ṁ nāma-rūpan annam ca jāyate.

---

(1) ज्ञानमयः तपः SWAMI GANGHIRANANDA, Eight  
Upanishads, <sup>Calcutta</sup> (Advaita Ashram), 1958, p. 94, trans-  
lates: "From Him, who is omniscient in general and all-know-  
ing in detail and whose austerity is constituted by  
knowledge.."

(2) Cf. RAMANUJA RĀMĀNUJA, Vedānta-sūtra Bhāṣya, I, 1, 1  
op. cit. p. 81. Cf. Chānd. Up., VI, 3, 2.



(from 110  
note (1))

"From Him who, omniscient, knows all,  
Whose ascetic fervour consists in wisdom,  
This Brahman comes to birth,-  
Name, form and food."

R.C. ZAHENER's transl.







17) Then ~~in this~~ this life-breath ~~alone~~ he ~~has~~ becomes one. Then speech together with all names goes to it. The eye together ~~with~~ with ~~the~~ all forms goes to it. The ear ~~together~~ together with all sounds goes to it; the mind (manas) together with all thoughts goes to it. And when he awakes, then, as from a ~~blazing~~ blazing fire sparks proceed in all directions, even so from ~~this~~ this self the vital breaths proceed to their respective stations; from vital breaths, the sense powers; from the sense powers the worlds. This very is life-spirit, even the self of intelligence (rajah prajñātmā) has entered ~~this~~ this bodily self to the very hairs and nails. Just as a razor might be hidden in a razor-case, or fire in a fire-receptacle, even so this ~~is~~ self of intelligence has entered this ~~part~~ bodily up to the very hairs ~~and~~ and nails.

Kaṇṇ. Up. . IV. 20.

evam eva<sup>ī</sup>ṣa <sup>ī</sup>rajah prajñātmadā<sup>ī</sup> śarīra<sup>ī</sup>ṁ śtaṇṇa<sup>ī</sup>ṁ anupreviṣṭa<sup>ī</sup>



18) Verily , when there ( in ~~the~~ the state of deep ~~an~~ sleep) he does not know, he is, verily, knowing though he does not know for there is no cessation of the knowing of a knower, because ) of the imperishability ( of the know~~er~~er). There is not, however, second , nothing ~~else~~ else separate from him ~~in~~ which he could know. (1)

Bṛh. Up. , IV, 3, 30 (S. RADHAKRISHNAN).

yad \* vai tan na vijānāti, vijānan vai tan na vijānāti, na hi vijñātur vijñāter viparilopo vidyate, avināśitvāt; na tu tad ~~dvitīyam~~ dvitīyam asti, tato 'nyad vibhaktam yad vijānīyāt

-----

(1) "id~~e~~ Wenn er dann nicht erkennt, so ist er doch erkennend, obschon er nicht erkennt; denn für den Erkennenden~~n~~n ist keine Unterbrechung des Erkennens, weil er unvergänglich ist; aber es ist kein Zweites ausser ihm, kein andres, von ihm verschiedenes, das er erkennen <sup>könnte</sup> ~~könnte~~. " (P. DEUSSEN).



(from 113,  
note (1))

"Though he does not understand, yet it is by understanding that he does not understand; for there is no disjunction between understander and understanding since (both) are  $\nabla$  indestructible. But there is no second thing other than himself and separate that he might understand it."

R.C. ZAEHNER's Transl.



19) You cannot see the seer of seeing, you cannot hear the hearer of hearing, you cannot think the thinker of thinking, you cannot understand the understander of understanding. He is ~~the~~ your self which is in all things. Everything else is of ~~it~~ evil. (1)

Bṛh. Up., III, 4, 2. (S. RADHAKRISHNAN).

na dr̥ster dr̥stāram paśyehy, na śruter śrotāram śṛṇuyeh, na mater mantāram manvīthāh, na vijñāter vijñātāram vijñānyāh, esa ta ātmā sarvāntarah, ato'nyed ārtan. ~~śukarīkx~~ (3)

(1) "Nicht ~~sch~~ sehen kannst du den Seher des Sehens, nicht hören kannst du den Hörer des HÖ Hörens, nicht verstehen kannst du den Verstehender des Verstehens, nicht erkennen kannst du den Erkennen des Erkennens. Er ist deine Seele, die allem innerlich ist! .- Was von ihm verschieden, das ist leidvoll". (P. DEUSSEN).

(2) cf. Text in II, 7, p. 99, with reference in Text in III, 5, p. 124.

(3) cf. R. PANIKKAR, Māyā e Apocoline, Rome, (ABETE), 1965, p. 255, n. 5, where, it is given a full interpretation.



20) But when all of this † has become just the âtman, then by what means should it see whom ? by what means should it smell whom ? by what means should it taste whom? By what means should it address whom? (1) by what and whom ~~should one~~ heat, by what and of whom should one think, by what and whom should one x touch, by what and whom should one k know ? (2) By what means could one know that † by which All This ~~knows~~ knows ? ? That âtma is neti nety ( not this, not this). He x is incomprehensible for he cannot be comprehended. He is indestructible for He cannot be destroyed. He is unattached for He does not attach himself. He is unfettered, He does not suffer, He is not injured.(3) Indeed, by what would one know the knower ?(4) . Thus you have the instruction given to you, O Maitreyî. Such, verily, is life eternal'. Having ~~said~~ said ~~he~~ this, Yâjñavalkya went away (into the forest). (5)

Bṛh. Up., IV, 5, 15

... yenedam sarvam vijânâti, tam kena vijâniyât/. sa eṣa neti nety âtmâ; agrhyah, na hi grhyate, xî asîryah na hi sîryate; asangah, na hi sajyate, esito, na vyathate, na risyati/. vijânâtâram are kena vijâniyât, ity uktânusâsanâsi, maitreyi; etâvad are khalv amṛtatvam, iti hoktvâ, yâjñavalkyo vijahâra.



"15.'For where here is any semblance of duality, there does one see another, there does one smell another, there was one taste another, there was one speak to another, there was one hear another, there was one think of another, /there was one touch another, there was one understand another. But when all has become one's very Self, then with what should one see whom? With what should one smell whom? With what should one taste whom? With what should one speak to whom? With what should one hear whom? With what should one think of whom? With what should one touch whom? With what should one understand whom? With what should one understand Him by whom one understands this whole universe?

'This Self -[what can one say of it but,] "No,no!" It is impalpable, for it cannot be grasped; indestructible, for it cannot be destroyed; free from attachment, for it is not attached [to anything], not bound. It does not quaver, nor can it be hurt.

'~~Whith~~what indeed should one understand the Understander?

'Maitreyī, [now] you have been told the [full] teaching. Of such is immortality.'

So saying, Yājñavalkya took his leave"

B.U. IV,5,15.  
R.C.ZAEHNER (trans.)



from 115  
notes

- 
- (1) F. EDGERTON's translation.
- (2) S. RADHAKRISHNAN's translation.
- (3) Cf. the same words in III, 9, 26; IV, 2, 4; IV, 4, 22 and only the neti neti in II, 3, 6.
- (4) cf. the same in II, 4, 14, and also III, 4, 2. *(Text II 7. p. 97)* *(Text II 19 p. 114 with variants)*
- (5) " Wo ~~z~~ hingegen ~~er~~ einen alles ~~w~~ zum eigenen ~~satzes~~ Selbst~~e~~ geworden ist, wie sollte er da irgendwen sehen, wie sollte er da ~~ingax~~ irgendwen riechen, wie sollte er da irgendwen schmeck~~en~~, wie sollte er da irgendwen anreden, wie sollte er da ~~ir~~ <sup>ir</sup>gendwen hören, wie sollte er da ~~x~~ irgendwen ~~verstehen~~ verstehen, wie sollte er da irgendwen ~~z~~ betasten, wie sollte er da irgendwen erkennen<sup>?</sup> Durch/ welchen er dieses alles erkennt, wie sollte er den erke~~n~~nen? - Er, der Atman , ist nicht so und ist ~~was~~ nicht so; er ist ungreifbar, denn er wird nicht gegriffen, unzerstörbar, denn er wird nicht zerstört, unhaftbar, denn es haftet nichts an ihm, er ist nicht gebunden, er wankt nicht, er leidet ~~kein~~ keinen Schaden." (P. DEUSSEN). " Wie sollte einer doch den Erkennen<sup>?</sup> erkennen? "



21) I do not think I know It well, nor do I think I do not know It. He among us who knows the meaning of "Neither do I not know, nor do I know" - knows brahman (1)

Kena, II, 2

(trans. Nikhilananda)

(1) I do not think, "I know It well,"

I do not know, "I do not know";

He of us who knows It, knows It,

He does not know, "I know It not."

R.C. Zaehner's trans.

who/ x puts these words in the mouth of the teacher, whereas Nākhilananda puts them as being said by the disciple

Radhakrishnan remarks that both translations are admissible.

nāham manye suvedeti no na vedeti veda ca  
yo nas x tad veda tad veda no na vedeti veda ca.



22) Who thinks not on It, by him It's thought:  
 Who thinks upon It, does not know,-  
 Ununderstood by those who understand,  
 By those who understand not understood.(1)

Kena, II, 3

R.C. Zaehner's trans.

(1) He by whom Brahman is not known, knows It; he by whom It is known, knows It not. It is not known by those who know It; It is known by those who do not know It.

Nikhilananda's trans.

yasyāmatam tasya matam matam yasya na veda saḥ  
 avijñātam vijñānatām vijñātam avijñānatām.



23) Where one sees nothing else, hears nothing else, understands nothing else, that is the infinite. But where one sees something else, hears something else, that is the small (the finite). Verily, the infinite is the same as the immortal, the finite is the same as the mortal. 'Venerable Sir, on what is the infinite established?' 'On its own greatness or not even on greatness.'

C.U., VII, 24, 1

(Radhakrisnan)



I am not going to discuss on brahman, not only for obvious reasons of time and space, but also because in all the mahavakyani brahman appears always as predicate and not as subject. Brahman is the predicate in the infinite, since it cannot be a predicate in any objectifiable form. But what is important for our understanding is that it is not and cannot be either the subject of any of the great Utterances. Brahman is not the substance, the support of anything. The mahavakyani are not statements about brahman. It is neither brahman the subject nor the object of the upanishadic affirmations.

(develop here Harvard, 69  
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(develop here Harvard, 69  
p. 16/17)



III)- This ātman is brahman.

ayam ātmā brahma

a) Texts

1) All this is , verily, brahman. This ātman is brahman.  
This same self has four quarters.

( Mānd. Up. 2 ) (RADHAKRISHNAN's translation)

sarvaṁ hy etad brahma, ayam ātmā brahma, so'yam ātmā  
catus-pāt. (1)

-----  
(1) word by word will be: sarvaṁ all, hi verily, etat  
this , .. , ayam this, .... , sah that, ayam this, .... ,  
catus-pāt is with four quarters.



2) Containing all works, containing all desires, containing all odours, containing all tastes, encompassing this whole world, without speech, without concern, and this is the âtman of mine within the heart; this is brahman. Into him, I shall enter, on departing hence. Verily, he who believes this, will have no more doubts. Thus used to say Sândilya, yea Sândilya. (2)

(Chand. Up. III, 14, 4) (RADHAKRISHNAN'S translation)

sarva-karmâ sarva--kâmah sarva-gandhah, sarva-rasah, sarvam idam abhyâtto'vâky anâdarah, esa ma âtmântar hrdaye etad brahma, etam itah pretyâbhisambhavitâsmîti, yasya syât addhâ na vicikitsâstîti ha smâha sândilyah, sândilyah. (4)

(1) The more important words are: esah he, ma my, âtmâ self, antar hrdaye residing in the heart, etad he, brahman

(2) Cf. P. DEUSSEN, L. L. of. cit. p. 109, who thinks that here is the oldest place where this identity is proclaimed.



"Verstand (Manas) ist sein Stoff, Leben (Prāna) sein Leib, Licht seine Gestalt, sein Ratschluss ist Wahrheit (= Ātmaneigenschaften), sein Selbst der unendliche Aether (ākāśa) (= Brahmaneigenschaften) ... Dieses Brahman ist meine Seele (Ātman) im inneren Herzen"

B. HEIMANN, STudien ..., op. cit., p. 79

(comprobar si es CU. III,14

2 (6) 3 (6) 4.



3) As a spider moves along the ~~thread~~<sup>(3)</sup>, as small sparks come forth from the fire,<sup>(4)</sup> even so from this âtman come forth all vital energies (prâna) all worlds, all gods, all beings its secret name is the truth of the truth (the real of the real) (1),, vital energies are the truth (the real);<sup>(5)</sup> he is their truth (their real).

(Brh. Up. II,1, 20 ) (2)

sa yathoṇṇābhīś tantunocaret, yathāgneḥ ksudrā vi-  
sphuliṅgā vyuccaranti, evam evāsmād âtmanāḥ sarve prâṇāḥ ,  
sarve lokāḥ , sarve devāḥ, sarāni bhūtāni vyuccaranti :  
tasyopaniṣat , satyasya satyam iti prâṇā vā vai satyam,  
tesām esa satyam .

-----  
(1) Cf. Maitri Up. VI,32 , where practically the same words were used.

(3) Cf. Mund. Up. I,1,7; śvetas. Up. VI,10  
Up.

(4) Mund. II,1, 1 ; Maitri Up. VI, 36;VI,31

Cf.

(5) Brh. II,3, 6



4) Let him ~~not~~ meditate upon the "true brahman" ...

Let him meditate on the Self, which is made up of intelligence  
(1), and endowed with a body of spirit, with a form of light,

...

purusha in the heart; even as a smokeless light, it is  
~~greater~~ greater than the sky, greater than the ether, greater  
than the earth, greater than all existing things; - that  
self of the spirit (breath) is ~~my~~ my self; on passing away  
from hence I shall obtain that self; verily, who soever has  
this trust, for him there is no uncertainty. Thus spake  
sāṅdilya, and so it is.

(Sato.Br. X,6,3,1/2) (Translation J. EGDELING)

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(1) Cf. Ait.Up. V,3



5) He who dwells in the semen, is other than the semen, whom the semen does not know ; whose body the semen is, who controls the semen from within , that is your self, the inner controller, the immortal.

He is never seen but is the seer, he is never heard but is the hearer. He is never perceived, but is the perceiver. He is never thought by but is the thinker, There is no other seer but he, there is no other hearer but he, there is no other perceiver but he , there is no other perceiver but he, there is no other thinker but (1) he. He is your self , the inner controller, is the immortal. Everything else is full of evil. After that Uddālaka Kaśhapa kept silent.

\* (Bṛh. Up. III, 28 7, 23)

(9 Translation of S. RADHAKRISHNAN)

yo retasā sukṣmā tisthan retaso'ntarah , yam reto na  
veda, yasya retah śarīram , yo reto'natare yanayati ,  
esa ta ātmāntaryāmy amrtah: adresty ārestā , abrutah  
śrota ....esa ta ātmāntaryāmy amrtah: ato'nyed ārtam..

---

(1) Cf. Bṛh. Up. II, 4, 14; III, 4, 2; III, 8, 11.



6) This is the ~~xxxyy~~ truth. As from a blazing fire, <sup>(1)</sup>  
 sparks ~~ks~~ of ~~lifaxix~~ like form issue forth by the  
 thousands, even so, o beloved, many kinds of being  
 issue forth from the immutable and they return thither  
 too. <sup>(2)</sup>

Mund. Up. II, 1, 1 (RADHAKRISHNAN'S trans-  
 lation)

tad etat satyam: yathā sudiptāt pāvakaḥ viśphu-  
 liṅgāḥ sahasraśah prabhavante sarūpāḥ tathā-  
 kṣarāḥ vividhāḥ, saumya, bhūvāḥ prajāyante tatra  
 caivāpi yanti.

---

(1) Sparks from fire as analogy of creation cf. Īsh.  
Up. II, 1, 20; Maitri Up. VI, 26; 31 .

(2) Cf. for the creation and reabsorption of the world  
Svet. Up. III, 2; IV, 1 ; Maitri Up., VI, 15; Gītā .  
 VIII, 18/19 . Cf. also Mbh., V, 44, 30 (C.; 1713);  
Manusmṛti , I, 52, 57; Kumārasambhava II, 8.



(1)  
 7) Divine and formless is the person. He is without  
 and within, <sup>(2)</sup> unborn, without breath and without mind,  
 pure and higher than the highest immutable .

(Mund. Up., II, 1, 2) (RADHAKRISHNAN'S  
 translation).

puruṣah  
 divyo hy amūrtah / sa bāhyābhyantaro hy aśah  
 aprāṇo hy amānāḥ kūrṇāḥ śūnro akṣarāḥ  
 parataḥ, parah.

---

(1) Cf. Brh. Up., II, 3, 5

(2) Cf. Iśa Up. 5; Gītā, XIII, 15.



8) From him are born life, mind, all the sense-organs  
 ether, air, light, water and earth, the supporter of all. (1)Sik

Mund. Up., II, 1, 3. ( RADHAKRISHNAN ).

etaśnāḥ jāyate prāṇo manah sarvendriyāni ca,  
 khaḥ vāyur jyotir āpaḥ pṛthivī vitvasya dhārinī.

---

(1) Cf. Praśna Up., VI, 4



9) He Fire is his head; his eyes, the moon and sun; the regions of space, his ears; his voice, the revealed Vedas; wind his breath (prāna); his heart the whole world, out of his feet the earth. Truly he is the Inner Soul (ātman) of all. (1)

Mund. Up. II, 1, 4. (HUME's translation).

agnir mārḥā, cakṣuḥ candra-sūryau, diśah śrotre,  
vāg vivṛtā ca vedāḥ; vayuh prāno hṛdayaṁ viśvam  
asya padbhyāṁ pṛthivī hy esa sarva-bhūtāntarātmā.

---

(1) for āntarātmā cf. Katha Up., V, 9-13. etc.



10) The person himself is all this, work, austerity,  
 and <sup>B</sup>rahmā beyond death. He who knows that, set in the  
 (1)  
 secret place, he ~~is~~ here on earth, my dear, cuts  
 asunder the knot of ignorance.

(Mund. Up., II, 1, 10)

purusa evedaṁ viśvaṁ karma tapo brahma parāṁrtam,  
 etad yo veda nihitaṁ guhṛyāṁ so'vidyā-granthiṁ  
 vikiratiha, saumya.

---

(1)



verily  
 11) Brahman indeed is this immortal. In front is  
 brahman, behind is brahman, to the right and to the  
 left. It spreads east forth below and above. Brahman  
 indeed is this universe. It is the greatest. (1)

Mund. Up. II, 2, 12. (RADHAKRISHNAN).

Hume  
 II, 2, 11

brahmaivedam anṛtam purastād brahma, paścād brahma,  
 dakṣiṇatā cettareṇa adhaścordhvaṁ ca prasṛtam  
 brahmaivedaṁ viśvam idaṁ varistham .

(1) Cf. Chând.Up., VII, 25, 1/2.



12) In the highest golden sheath is brahman without  
 stain, without parts. Brilliant is it, the light of  
 (1)  
 lights. That is what the knowers of self know.

(Mund. Up., II, 2, 10)

hiranyamaye pare kōṣe virajāṁ brahma viśkalam  
 jyotiḥ  
 tac chubhram jyotiṣāṁ tad yad ātma-vido viduḥ.

---

(1) Cf. cf. Bṛh. Up. IV, 4, 16.



13) ~~Naixinwardiyxcognitivaxpxnaixoutwardiyxcognitivax~~  
 Not inwardly cognitive (antah-prajña), not outwardly  
 cognitive (bahih-prajña prajña), not both-wise cognitive  
 (ubhayatah-prajña), not a cognition-mass (prajñāna-ghana),  
 not cognitive (~~prajñāna~~ prajña), unseen (a-dr̥ṣṭa), with  
 which there can be no dealing (a-vyavahārya), ungrasp-  
 able (a-grāhya), having no distinctive mark (a-lakṣaṇa),  
 non-thinkable (a-cintya), that cannot be designated  
 (a-vyapadeśya), the essence of the assurance of which  
 is the state of being one with the Self (ekātyam-pratyaya-  
sāra) (1), the cessation of the development (~~prapancax~~  
prapañcopaśama), tranquil (śānta), benign (śiva), without  
 a second (advaita), they think is the fourth. He is the  
 Self. He should be discerned.

Mānd.Up., 7. (HUME's translation)

nāntah-~~prajñā~~ prajñam, na bahis prajñam, nobhayatah-  
 prajñam, na prajñāna-ghanam, na prajñam, nāpra-  
 jñam, adr̥ṣṭam, avyavahāryam, agrāhyam, alakṣaṇam, acintyam,  
 avyapadeśyam, ekātna-pratyaya-sāram, prapañcopaśanam, śān-  
 tam, śivam, advaitam, caturtham manyante, sa ātmā ;  
 sa vijñeyah.

(1) RADHAKRISHNAN reading and translation here is: "the es-  
 sence of the knowledge of the one self".



"Conscious (prājña) of neither within nor without, nor of both together, not a mass of wisdom (prājña), neither wise nor unwise, unseen, one with whom there is no commerce, impalpable, devoid of distinguishing mark, unthinksble, indescribable, its essence the firm conviction of the oneness of itself, bringing all development (prapañca) to an end, tranquil and mild, devoid of duality, such do they deem this fourth to be. That is the Self: that is what should be known."

Mānd.Up. I, 7 (R.C.Zaehner  
translation)

"(Turīva is) not that which cognises the internal (objects), not that which cognises the external (objects), not what cognises both of them, not a mass of cognition, not cognitive, not non-cognitive. (It is) unseen, incapable of being spoken of, ungraspable, without any distinctive marks, unthinkable, unnameable, the essence of the knowledge of the one self, that into which the world is resolved, the peaceful, the benign, the non-dual, such, they think, is the fourth quarter. He is the self; He is to be known."

Mānd.Up., I, 7 (Radhakrishnan  
translation)



14) What is luminous, what is subtler than the subtler, in which are centred all the worlds and those that dwell in them, that is the imperishable brahman. That is life, that is speech, and mind. That is true, that is immortal, o dear, that is to be known, know it!

Mund. Up., II, 2, 2.

yad arcimad yad anubhyo'nu ca, yasmin lokā  
 nihitā lokinas ca tad etad aksaram brahma sa  
 prānas tad u vāñ manah , tad etat satyam, tad  
 amrtam, tad veddhavyam, saumya, viddhi.



15) He in whom the sky, the earth and the interspace are woven as also the mind along with all the vital breaths, know him alone as the one self. Dismiss other utterances. This is the bridge to immortality. (1)

Mund. Up. II, 2, 5. (RAJAKRISHNAN)

yasmin dyauh dyauh prthivi cāterikṣam otaṁ manah  
 saha prāṇaiḥ ca sarvaiḥ, tam evaikam jānatha  
 ātmānam , anyā vāco vimuñcatha, amṛtasyaiḥ setuh .

---

(1) For the ~~map~~ bridge of immortality cf. Chānd. Up.  
 VIII, 4, 1.



16) If a person knew (or knows) the ātman as  
 "I am heṣ" with what desire, for love of what  
 should he suffer in the body? (1)

Bṛh.Up., IV, 4,12

॥ ātmānaṁ ced vijānīyād ayaṁ asmāti pūruṣaḥ  
 kim icchan, kasya kāṣāya śarīraṁ anusaṁjveret.

---

(1) Cf. the parallelism, with possibly borrowed hints  
 Muslim mysticism, drawn by R.C. ZAEBNER, Mysticism  
Sacred and Profane, Oxford, (Clarendon Press), 1957,  
 p.163.



17) This earth is (like) honey for all creatures, and all creatures are (like) honey for this earth. This shining , immortal person who is in this earth and with reference to oneself, this k shining , immortal person who is in the bodhy , he, indeed, is just ~~kkxk~~ this self. This is immortal , this is brahman , this is all.

Brh. Up. II, 5, 1

iyam pṛthivī sarveṣāṃ bhūtānāṃ madhu, ~~kkxk~~ asyai <sup>prithivya</sup> pṛthivyā sarvāṇi bhūtāni madhu; yaś cāyam asyaṃ pṛthivyāṃ tejomayo'mṛtamayaḥ puruṣaḥ, yaś cāyam <sup>m</sup> adhyātmaṃ śārīraṃ tejomayo'mṛtamayaḥ puruṣaḥ , ayam eva sa yo'yaṃ ātmā, idam amṛtam, idam brahma , idaṃsarvam.



18) This Brahman is without an earlier and without a later, without an inside, without an outside. This brahman is the self, the all-perceiving. This is the teaching.<sup>(1)</sup>

Brh. Up., II, 5, 19

(RADHAKRISHNAN).

tad etad brahmāpūrvam, anaparam, anantaram, abāhyam  
 ayam ātmā brahma sarvānubhūh, ity anuśāsanam.

---

(1) " Dieses Brahman ist ohne Früheres und ohne Späteres, ohne Inneres und ohne Äusseres; diese Seele ist das Brahman, die allvernehmende. So lautet die Unterweisung.

(P. DEUSSEN).



19) Therefore he who knows it as such, having<sup>g</sup> become calm, self-controlled, withdrawn, patient and collected sees the ~~सकृत्सुखं~~ Self in his own ~~सकृत्सुखं~~ self, sees all in the Self. ~~खरि~~ Evil ~~न~~ does not overcome him. (1)

Bṛh.Up. , IV, 4, 23 (RADHAKRISHNAN)

iti tasmād evaṁ-vit, śānto nā dānta uparatas titikṣuḥ  
 samāhito bhūtvā, n atmany evātē<sup>mā</sup>nam paśyati, sarvam  
 ātmānam paśyati; nainam pāpā tarati!.

-----  
 (1) "Nur in sich selbst sieht er das Selbst , alles sieht er an als das Selbst." (P. DEUSSEN).



207 That This is that ~~the~~ great unborn Self who is un-  
 caying, undying, immortal, fearless, Brahman. Verily  
 Brahman is fearless. He who knows this becomes the fear-  
 less brahman. (1)

Brh. Up., IV, 4, 25

mrto'

sa vā esa mahān ajātmā, ajaro, amaro'bhayo brahma;  
 abhayaṁ vai brahma, abhayaṁ hi vai brahma bhavati ya  
 evaṁ veda.

---

(1) "Fürwahr, dieses grosse, ungeborene Selbst is nicht  
 alternd, nicht welkend, unsterblich, furchtlos, ist  
 das Brahman. (P. DEUSSEN).



21) Verily this whole world is Brahman, ~~it~~ from which he comes forth, without which he will be dissolved and in which he breathes. Tranquil, one should meditate on it. Now verily, a person ~~exists~~ consists of purpose. According to the purpose a person has in ~~it~~ this world, so does he ~~exist~~ become on departing hence, So let him frame ~~a~~ for himself a purpose.

He who consists of mind, whose body is life, whose form is light, whose conception is ~~truth~~, whose soul is space, containing all works, containing all ~~desires~~, containing all odours, containing all tastes, ~~encompassing~~ this whole world, being without speech and without concern.

This is my self within the heart, smaller than a grain of rice, than a barley corn, than a ~~seed~~ mustard seed, than a grain of millet or than the kernel of a grain of a millet. This is myself within the ~~sarīrā~~ heart, ~~greater~~ than the earth, greater than the atmosphere, ~~it~~ ~~is~~ greater than these worlds.

Chānd. Up., III, 14, 1-3 (RĀDĀKĀSHĪS  
(RĀDHĀKRISHNĀN)).

sarvam khalv idam brahma, tajjalān iti, śānta upāsita..  
.. mano-mayah prāṇa-śarīro bhā-rūpaḥ satya-saṅkalpa  
ākāś-ātmā..... eṣa ma ātmāntar hṛdaye'niyān vrīher vā,  
vayād vā, sarsapād vā, śyāmākād vā, śyāmākā-tandulād  
vā; eṣa ma ātmāntar hṛdaye jyāyān pṛthivyāḥ, jyāyān  
divaḥ, jyāyān ebhyaḥ lokebhyaḥ.



22) In a person verily this one becomes at first an embryo (garbha). That which is semen, is the vigor (tejas) come together ~~from~~ <sup>from</sup> all the limbs. In the self, ~~x~~ indeed, one bears a self. When he pours this in a woman, then he begets it. This is one's ~~fx~~ first birth.

Ait. Up. , IV, 1 (or, II, 1, 1).

(R.E.HUME).

puruse ~~fx~~ ha vāyam ādito garbho bhavati, yad etad retas  
 tad etad sarvebhyo'ṅgebhyas tejah sambhūtam, ātmany ~~x~~  
 evātmānam vibharti, tad yathā striyāṁ ~~nā~~ <sup>nā</sup> siṅcaty athaina  
 janayati . tad asya prathamā janma.



23) The self which pervades all things as butter is contained in milk, which is the root of self-knowledge and austerity, that is the brahman, the highest mystic doctrine. That is the highest mystic doctrine. (1)

सर्वव्यापिनम्,

Śvet. Up., I, 16 ( S. RADHAKRISHNAN)

sarvavyāpinam ātmānam keire sarpir ivārpitam  
 Ātma-vidyā-tapo-mūlaṁ tad brahmopaniṣat param, xat  
 tad brahm opaniṣat param .

---

(1) " Den alldurchdringenden Ātman, wie butter in der Milk versteckt, in selbstkenntnis, Selbst-Zucht wurzelnd, das Endziel der Upanishad... (MP. DEUSSEN).



24) Now, he who, ~~with~~ without stopping the respiration, goes upwards, moving about yet unmoving, dispels darkness, he is the self. Thus said the revered  $\ddot{M}$  Maitri. For thus has it been said, "now that serene one, who, rising up out of this body, reaches the highest light and appears with his own form, he is the self",  $\ddot{S}$  said he, "that is the immortal, the fearless. That is brahman". (1)

Maitr. Up., II, 2

atha ya esa ucchavāsāviṣṭambha<sup>ḥ</sup>enordhvam utkrānto  
 vyayamāno'vyayamānas tamah pranudaty esa ātmā, iti  
 āha bhagavān maitriḥ, ~~et~~ itī ity evam hy āha, atha ya esa  
 samprasādo'smāc charīrāt samutthāya param jyotir upasan  
 padya svena rūpenābhiniṣpadyata ity esa ātmeti hovācāita  
 amrtam, abhayam, etad brahmeti.

(1) Cf.  $\ddot{S}$  Chānd. Up., VIII, 3, 4. (Text IV, 26 p. 145)



25) There are verily two forms of brahman , time and the timeless. That which is prior to the sun is the timeless, without parts. ~~But~~ But that which begins with (has a beginning from) the sun is time, which has parts. Verily, the form of that which has parts is the year. From the year, verily, are these creatures produced. ~~By~~ By the year, verily, after having been produced they grow. In the year they disappear. Therefore, the year, verily, is Prajāpati, is time, is food, is the abode of brahman, is the self. ~~For this~~ ~~this~~ thus has it been said: 'time cooks (ripens) all things, indeed in the <sup>great</sup> ~~great~~ self. He, who knows in what time is cooked , he is the knower of the Veda'.

Maitr. Up., VI, 15

....tasmā<sup>t</sup> saṁvatsaro vai prajā-patiḥ kālo'nam brah-  
ma-nīdam ātmā cety evam hy āha...



26) Now that serene being , rising out of the's body , and reaching the highest light appears in his own form. He is the ~~immortal~~ self , said he (when asked by the pupil). That is the immortal, the fearless. That is brahman. Verily, the name of that brahman is the True. (1)

Ghānd. Un.; VIII, 3, 4

atha ya eṣa samprasādo'smāc-charirāt samutthāya param  
jyotir upasampad, a svena rūpenābhiniṣpadyate , eṣa  
ātmeti hovāṅā , aīd etad artem abhayam, etad abrahmeti  
tasya ha vā etasya brahmano nāma satyam iti.

---

(1) Cf. Maitr. Up., II, 2 (text III, 24, p. 143)



The self is below/.

27) The self is above . The ~~self~~<sup>self</sup> is behind. The self is in front. The self is to the south . The self is to the north. The self indeed is all this (world).

Chānd. Up., VII, 25, 2

âtmaivādhastāt, âtmopariṣṭāt, âtmā pascāt, âtmā  
purastāt , âtmā daksinatah , âtmottaratah, âtmai-  
vedam sarvam iti.



Brahman the yoni

28) That which is ungraspable, without family, without caste, without sight or hearing, without hands or feet, eternal, all-pervading, omnipresent, exceedingly subtle, that is the ~~the~~ Undecaying which the wise perceive as the source of beings. (1)

Mund. Up. , I, 1 6 (RADHAKRISHNAN)

yat tad adreṣṭyam, agrāhyam, agotram, avarṇam,  
acaksuh-śrotraṁ tad apāni-pādam, nityaṁ vibhuṁ sar-  
va-gataṁ susūkṣmaṁ tad avyayam yad bhūta-yonim pari-  
par paśyanti dhīrāḥ .

---

(1) According to Ramanuja, the word yoni suggest-st ~~the~~ here that Brahman is the material ~~the~~ cause of the world, apud S. RADHAKRISHNAN, op. cit. h.l. p. 673.



29) When a seer sees the crātor of ~~garkā~~ golden hue, the Lord, the <sup>person</sup>, the source of Brahma, then being a knower, shaking off good and evil and free from stain, he attains supreme ~~equality~~ <sup>equality</sup> with the lord. (1)

~~ix~~ Mund. Up., III, 1, 3 (RADHAKRISHNAN)

yadā paśyah paśyate xi rukma-varnaḥ kartāram īśam  
puruṣam brahma-yoniḥ..

---

(1) Cf. the same words in Maitr. Up., VI, 18



30) Incomprehensible is that Supreme Self, unlimited, unborn, not to be reasoned about, not to be thought of (un-thinkable), he whose self is space. At the dissolution of all  $\ddagger$  he alone remains awake. Thus from that space, he awakes this (world) which consists of thought only. By him alone is all this meditated on and in him it is dissolved. He is that <sup>u</sup>luminous form which gives heat in the yonder sun, the wonderful light on the smokeless fire, as also the fire in the stomach which cooks (digests) food. (1)

Maitr. Up. , VI, 17 (RĀDHAKRISHNAN)

anūhya esa paramātmā'parimito'jo'tarkyo'cintya esa  
ākāśātmā!...

-----

(17 "Er ist der unbegreifliche höchste Ātman, unausmessbar, ungeboren, unerforschlich, undenkbar ist er, "dessen Selbst die Unendlichkeit ist "(Chând. Up., III, 14, 2 + ) . Er  $\star$  ist es, der, wenn das Weltall untergeht, allein wach ~~bleibt~~ bleibt; und er ist es, der dann [wieder] ~~xx~~ aus diesem Weltraume das Reingeistige aufweckt; durch ihn allein hat es sein Denken, und in ihm geht es wiederum unter . Das ist seine glanzvolle Erscheinungsform, was dort in der Sonne glüht, und das Licht, welches in dem rauchlosen Feuer (Kath. Up., IV, 13) in bunten Farben ~~xx~~ spielt, und er ist in dem ~~Leibe~~ befindlich als das Feuer, welches die  $\star$  Nahrung



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from 149 n.(1) verdaut. " (P. DEUSSEN )

---

B + This is the text n.III, 21. p. 140



31) That is person who is awake in those that sleep, shaping desire after desire, that, indeed, is the pure. That is ~~xxxx~~ brahman, that, indeed, is called the immortal. In it all the worlds rest and no one ever goes beyond it. This, verily, is that. (17)

Katha Up., V, 8 (~~er, II, 2, 8~~)

(RADHAKRISHNAN)

ya ~~essa~~ suptesu jagarti kamam kamam puruso nirmimānah  
tad eva śukraṁ tad brahma tad evāmṛtam ucyate.  
tasmin lokāḥ śritāḥ ~~xxxx~~ sarve, tad u nātyeti kaś cana:  
etat vai tat.

---

(1) "Der Geist, der wach auch in ~~xxxx~~ dem "chläfer  
n aufbauend, je nach Wunsch, dies oder jenes, das ist das  
Reine, ist Brahman, das heisset das Unsterbliche.  
In ihm die "elten all ruhen, ihn überschreitet keiner je.  
Wahrlich, dieses ist das !" (P. ~~xxx~~ DEUSSEN).



32) am̐ And because (brahman) is celebrated as the source. (1)

Brahma Sūtra , I, 4, 27

yonis̐ ca hi gīyate.

---

(1) Yonih̐ origin; ca and; ka hi because; gīyate is sung.



33) From its being the source of Scripture.

Or: From Scripture being the source (of ~~xxx~~ its knowledge) (1)

Brahma Sūtra, I, 1, 3 <sup>(3)</sup>  
(RADHAKRISHNAN)

śāstra-yonitvāt. (2)

-----  
(1) Cf. these two interpretations in Br.S. Śāṅkara bhasya  
I, 1, 3 ( The Vedānta Sūtras , with the commentary by  
ŚĀṅKARĀCĀRYA, transl. by G.Œ THIBAUT, Varanasi (Motilal  
Banarsidass) 1962 (First published by Oxford Univ. Press,  
1904), p. 20 ).

(2) śāstra the Veda and the other sacred books (RADHAKRI-  
SHNAN); yonitvāt from being the source or cause (RADHA-  
KRISHNAN) .

(3) Cf. texts nmr. 22xIII, 28 ; 29; 32, respectively p.  
147, 148, 151.



34) Meditating on the lotus of the heart, devoid of passion and pure, in the centre of which is the purem the sorrowless, the inconceivable, the unmanifest, of infinite form, the blissful, the tranquil, the immortal, the source of brahmā. (1)

Keiv. Up., 6

hṛt pundaṛīkaṃ virajāṃ x̄ viśuddhaṃ vicintya madhye  
viśadaṃ viśkaṃ acintya, avyaktam, ananta-rūpaṃ ,  
śivaṃ , praśāntam , śrītaṃ , brahma-yoniṃ

-----<sup>14</sup>(1) See text n:33 <sup>p.152</sup> with references.



35) Him who is without beginning , middle or end , who is one, all-pervading, who is wisdom and bliss, who is formless wonderful, who has Uma as his companion , the highest lord, the xi ruler , who is the three-eyed , who has a dark throat, who is tranquil; by meditating on him the sage reaches the source of beings, the witness of all, who is beyond (all) darkness. (1)

Kaiv. Up. 7 (RADHAKRISHNAN)

ākṣayīḥ dhyātvā munir gacchati bhūta-yonīm samastā-  
 sākṣīṃ tamasaḥ parastāt

(1) see text III, 34, p. 153 & text n. III, 33 p. 152



36) Verily, this is a triad of name, shape and work. Of these as regards name, speech is the source, because from it all names arise. It is their sāman (chant) for it is common to all names. It is their brahman for it ~~is~~ supports (bibharti) all names. Now, of shapes: that which is called the Eye is their source (uktha) for from it arise (ut-thā) all forms. It is their sāman (common feature) for it is the same for all shapes. It is their brahman, for it sustains all forms.

Now, of work: the body (ātman) is the source for from it all works arise, it is their sāman for it is common to all works, it is their brahman, for it sustains all works. Although it is that triad, this ātman is one. Although it is one, it is that triad. This is the immortal veiled by the real. Breath, verily, is the immortal, name and shape are the real. By them this prāṇa is veiled.

Brh. Up., I, 6

trayaṃ vā idam, nāma rūpaṃ karma; tesāṃ nāmnām vāg ity etad eṣāṃ uktham, ato hi sarvāṇi nāmāny uttiṣṭhanti; etad eṣāṃ sāma; etadd hi sarvair nāmaḥ samam; etad eṣāṃ brahma, etadd hi sarvāṇi nāmāni bibharti.

atha rūpāṇām cakṣur ity etad eṣāṃ uktham, ato hi sarvāṇi rūpāṇy uttiṣṭhanti, etad eṣāṃ sāma, etadd hi sarvai rūpāḥ samam, etad eṣāṃ brahma; etadd hi sarvāṇi rūpāni bibharti.

atha karmanām ātmety etad eṣāṃ uktham, ato hi sarvāṇi kar



mānfy uttiṣṭhanti, etad eṣām sāma, etadd hi sarvāṇi karmāṇi  
 saman, etad eṣām brahma, etadd hi hi sarvāṇi karmāṇi bibharti.  
 tad etad trayam̐ sad ekam̐ ayam̐ ātmā , ātmā ekaṃ sam̐ etat trayam̐  
 tad etad amṛtam̐ satyena channam , prāṇo vā amṛtam , nāma-rūpe  
 satyam; tādhyām̐ ayam̐ prāṇs̐ channaṃ.

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(1) " Dreifach, fürwahr , ist diese welt: Name, Gestalt und  
 Werk. Was unter ihnen die Namen ~~maxx~~ betrifft, so ist das ,  
 was man di Rede nennt, ihr Preislied (uḷktham) , denn aus ihr  
 entstehn (ut-sthā) alle Namen, & ihr Gesang (sāman) , denn sie  
 ist bei allen Namen gleich (sama), ihr Gebet ( Brahman) , denn  
 sie trägt (bibharti) alle Namen.

Aber für die Gestalten ist dass, was man das Auge nennt,  
 ihr Preislied, denn ~~aus~~ ihm entstehen alle Gestalten, ihr  
 Gesang, denn es ist bei allen Gestalten ~~giz~~ gleich, ihr Gebet,  
 denn es trägt alle Gestalten. Aber für di Werke ist, das , was  
 man den Leib (ātman) nennt, ihr Preislied....

Dieses, wiewohl es dreifach ist , ist eines, nämlich der Ātman  
 und der Ātman wiederum, wiewohl er einer ist, ist jenes Dreifa-  
 che. Dasselbige os das Unsterbliche, verhüllt durch die Realie-  
 tät (amṛtam, satyena channam); der Prāṇa nämlich ist das



-----  
from 156 n.(1)

Das Unsterbliche , Name und Gestalt sind die Realität;  
durch diese ist jener Präns verhüllt. "

( P. DEUSSEN ).



37) Manifest, weel-fixed , moving, verily, in the secret place ( of the heart) such is the great support. . In it is centred all this ~~is~~ which moves, breathes and winks. Know that as being (sad) and as non-being (a-sad), as the object of desire higher than/<sup>human</sup>understanding. (1)

Mund. Up., II, 2, 1

âvih samñihitamñ guhâcaramñ nâma mahat padam atraitat samarpi-  
tam, ejaat prânan nimisac ca yad etat jânatha sad asad varenyam  
param vijñânâd yad variṣṭham prajânâm.

-----

(1) " Was offenbar sit und verborgen doch weilt in der Höhle ,  
als der grosse Ort, in welchem ~~nigh~~ eingespeicht, was lebt und  
haucht und schliesst die Augen (Rg Ved., X, 121,3), was ihr als  
höher, als was ist und nicht ist, wisst (Śvet. Up., IV, 18),  
Erkenntnis übersteigend, der Geschöpfe Höchstes." (P. DEUSSEN).



42) Just as the flowing rivers disappear in the ocean casting off name and shape, even so the knower, freed from name and shape, attains to the divine person, higher than the high.

M.U., III, 2, 8

(Radhakrishnan)

U.

Cf. Praśna, VI, 5



## c) Commentary

It has been said and repeated time and again that the equation atman-brahman represents the quintessence of the upanisadic message (1)

(1) Cf. for a single reference B. HEIMANN, Studien, op. cit., p. 122 speaking of the "Einheit des Menschen mit dem ~~Welt~~ Gesamtweltall" as the ~~Wort~~ "urspruenglich primitive Grundgedanke, aus dem sich die gesamte indische Spekulation als Konsequenz ableitet".



Modern scholarship has tried to explain the ātman-brahman identity by pointing out a parallel development of both concepts so as to acquire similar meaning. So as for instance: brahman is like ātman (as prāṇa-vāyu) a moving force; brahman is the supreme in the world and atman the most essential core of man; brahman and atman are the ~~most~~ finest and subtlest factors over against the gross-matter, each in its sphere; both are the immortal, the vivifying power of world and man; both can be considered as macrocosmic or microcosmic realities, as the ultimate subject of the most different activities (of the world, the will, the mind, etc.) (1).

This is undoubtedly true, but still leaves unanswered the thrust why both concepts evolved in such a concurrent way; and more so as the initial thrusts were <sup>respectively</sup> almost opposite (2). This alone may offer a clue already, namely that the movement of identification is carried by a deeper human force or even cosmic or human evolutive process: that precisely of recovering or explaining the non-dual Oneness of reality.

If the object of the One is brahman and soon is realized that it is a very special kind of subject so as not to be subject at all; the subject of the One is ātman and soon discovered as a peculiar subject so as not to be able to perform the functions of a true subject. This I shall have to explain it further.

(1)

p. 181,1

(2)



(1) Cf. vgr. B. HEIMANN, Studien,<sup>...</sup> op. cit., p. 79;  
 OLDENBERG, Lehre der Upaniṣaden,  
 p. 44 sq.

(2) Cf. the clear summary by B. HEIMANN, op. cit.,  
 p. 80: "das Brahman beginnt als ein inhaltlich vollbestim-  
 mter Begriff und endet nach seinem Zusammentreffen mit  
 dem Ātman als ein leerer Form-Begriff (Summum im Kosmos  
 oder gar Summum schlechthin); der Ātman dagegen ist  
 von Haus aus ein leerer Formbegriff ( das Wesentliche) n  
 und liefert zuletzt fuer die Verbindung Brahman-Ātman  
 den (~~psych~~ psychologischen) Inhalt."

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### The Qualified Tautologies

Every ultimate principle  
is bound to be a qualified tautology.

it  
If it is not a tautology cannot be a principle  
resting upon itself. It would require another principle  
on which rely otherwise. If S is P is not self-evident it  
will require another principle ~~to~~ for its basis and so  
on. But the tautology is has to be somehow 'qualified',  
i.e., needs a certain dynamism, a certain tension ~~x~~  
within the principle itself so as to make it productive  
and 'saying'. It has to say something. It is precisely  
this logos, this word which converts it into a principle  
which ~~converts~~ makes the passage from myth to logos.

The principle has to express an identity, but the  
very expression of any identity is always and already a  
break of that identity. The affirmation of the identity  
is based on the qualified identity, which is identity  
is so far as it 'breaks', expressing itself.

§  
The equation atman-brahman can only be under-  
stood as a qualified identity, i.e. as a qualified tauto-  
logy.



Atman-brahman

"Man is on pilgrimage to his atman" says Śaṅkara. The atman has to be realised, repeat again and again the Upanisad (2). It is not simply there, not there in front of our consciousness, not given in the real and existential experience. To speak of an atman somehow there, objectified, independent of my realisation of it, is second-hand knowledge and does not correspond to the upanisadic message, which is a constant injunction to realise, yes to discover the atman. But this discovery is not simply a finding out which was lying already somewhere there. We have indeed frozen theories about the atman, but this is already a dead atman. The intellect, the pure reason ~~x~~ has killed it. The living atman is something which in the process of discovering it, in the act of lifting up the veil, ~~is~~ in the powerful action of unveiling the tremendous crust of māyā, emerges, as it were, in its reality. Indeed, once the discovery made I am forced to discover that it was already there, so to say; i.e., that it has not been my creation, but rather the other way round: I have come to be, have 'be-come' by this discovery: I have realised myself by the realisation of the atman.

Before describing this experience, in as much as it is possible, let us first dismiss some inadequate conceptions of atman.

Pantheism is the first wrong interpretation of the upanisadic idea of the atman. It is one of the most striking examples of the misunderstanding of Indian wisdom.



due to the uncritical underlying presuppositions with which one may approach the Upanisad(1).

Rightly or wrongly, but for the understanding of the problem one has to start from the point of view of the doctrine one wants to understand, the upanisadic vision of ~~xx~~ reality is conditioned by the primacy of what in the West from the aristotelian tradition onwards one would call the 'material cause'. The argument is clear: if atman represents the 'formal cause' and brahman the ~~x~~'material cause' of the universe and they are identified, this amounts to saying that brahman as the divine reality is identical with the 'essence' of the empirical things, i.e., pure pantheism.

The argument is cogent, once we accept its premisses: if the material cause is the 'real' thing and if the material cause of the whole of the universe is one, this is brahman. This is brahman (2). The All is brahman (3). Now, if the formal cause, as the ~~xxx~~ essence of things is the atman and this atman is brahman and we add that this atman is brahman we are simply identifying the material with the formal cause, which could be said the most perfect formulation of pantheism.

Now, this argument does not hold for two reasons, one being that ~~xxxx~~ methodologically we cannot apply a metaphysical scheme of intelligibility to a philosophical world alien to the world in which the scheme was conceived. The second reason being that a genuine understanding of the problem itself would not allow such an interpretation.



I hope to be able to show what is the correct hermeneutic of the upanisadic intuition after having dealt with the second inadequate conception.

Monism is the other and related notion which does not do justice to the message of our mahavakya. First of all the very formulation should make us aware that it is not question of the identity: brahman-brahman, i.e., of the affirmation that there is only brahman and nothing but brahman, that things are brahman and brahman nothing but the things. There is precisely atman, whose identity with brahman is a qualified one: it has to be discovered, realised.

But there is still more. Putting this very idea in the form of a statement, one could venture to say that the identity atman-brahman runs precisely this way and not in the opposite direction, i.e., brahman-atman. It would have no sense.



IV)- I am Brahman

aham brahman

a) Texts

1) Brahman indeed was this in the beginning. It knew itself only as "I am brahman". Therefore it became all.(1)

Brh. Up. I,4,10 (S.RADHAKRISHNAN)

brahma vā idam agra āsīt, tad ātmānam evāvet, aham  
brahmāsmīti: tasmāt tat sarvam abhavat..

---

(1) Wahrlich, diese Welt war am Anfang Brahman, ~~KEIN~~  
dieses wusste allein sich selbst. Und ~~es~~ es erkannte:  
"Ich bin Brahman"! der wird zu diesem Weltall. (P.DEUSSEN).



It is important to understand this fundamental text to recall the whole context (1) and its immediate one: the anterior sloka asking : "Since men think that by knowing brahman they become all, what was it that brahman knew by which he became all?"(2)

It is the passage from the object to the subject, the transit from the atman to brahman and back to the latter once the identity has been discovered. But the return is not like to on-going process. atman is brahman, but brahman cannot be said to be atman without any qualification. What does brahman is, asked from the perspective of brahman himself amounts to ~~XXXXXXXXXX~~ ~~XXXX~~ brahman asking what am I, i.e., to recognising I am brahman. But here the change has been made: the subject has become object and by doing this has reverted into itself.

One could try to put it like this in a schematic way:

My ego discovers the atman as the ultimate subject of ~~XXXXXXXX~~ everything, including me, i.e., my ego.

This atman is equated with brahman by virtue of the process ~~which~~ described above.

My ego becomes aware that the process which has led ~~it~~ him to such a discovery is the knowing-process. By knowing something one becomes that some-thing.

Here arises what does brahman know.

The answer is: himself. Or, in



2) I am all this~~ā~~, that is his highest world. (1)

Brh.Up., IV, 3, 20. (RADHAKRISHNAN). (2)

aham evedam , sarvo'smīti x manyate; so'sya paramo lo-  
kah.

-----  
(1) " x'ich allein (Aham sarvo) bin fixāxā dieses Weltall'.  
das ist seine höchste Stätte %." (P.DEUSSEN). *Should be  
noted the different interpretation of Deussen.*

"he thinks 'I am this ~~xxx~~ world-all' that is his ~~kā~~ highest  
world%." (R.E.HUME).

(2) cf. text V, 21. p. 273.



3) for this text see text <sup>III,</sup> n./16 p. 135 § 203,1

Back up ,IV ,4,12.



"Should a man (truly) understand the Self,  
Knowing this that: 'I am He',  
What could he wish for,- what desire  
That he should to this body cleave?"

R.C. Zaehner

"If a person knows the self as 'I am this', then wishing what,  
and for desire of what should he suffer in the body?"

S. Radhakrishnan

Cf. C.U., VIII, 11, 1 & 2 (cf. page 205 & p. 258)



4) His secret name is "I". He who knows this destroys evil and leaves it behind. (1)

Bṛh. Up., V, 5, 4

tasyopaniṣad aham iti; hanti pāpmanāṁ jahāti ca x  
ya evaṁ veda.

-----  
(1) "Sein Geheimname ist aham (ich); der tötet das Böse und entweicht ihm, wer solches weiss! (P.X DEUSSEN).

"The mystic name ( upaniṣad ) therefore is "I" (aham). He slays evil, & he leaves it behind, who knows this. (R.E. HUME HUME).



5) Who are you ? 'I am you' , than he sets him free.

Kaus. Up. , I , 2.

ko'si, tvam asmīti, tam atisrjate.

---  
 (1) cf. Text V, 4, p. 254



6) In the beginning this (world) was only the self, in the shape of a person. Looking around he saw nothing else than the self. He first said, "I am". <sup>(4)</sup> Therefore arose the name of I. ~~(1)~~ (3)

Brh.Up. 1,4,1 . (2)

âtmaivedam agra âsît puruṣavidhah, s'nuvîksya nânyad  
 âkx âtmano'paśyat, so'ham asmîty agre vyâharat; ~~tatka~~  
 tato'ham nâmâbhavat, ~~tasmât~~ tasmâd apy etarhy âmantritah  
 (1)

-----  
 (1) Cf. RÂMÂNUJA, commentary on Vedânta-sûtra, <sup>1,1,1</sup>, op. cit. p. 28

(2) Am Anfang war diese Welt allein der âtman, in Gestalt eines Menschen. Der blickte um sich: da sah er nichts andres als sich selbst. Da rief er zu Anfang aus: "Das bin ich". Daraus entstand stand der Name Ich. (P.DEUSSEN).

(3) Cf. R.C. ZAE NNER, The Convergent Spirit London, ( is the birth of reflection ), p. 152 sq. This  
 (4) "aham" : derived from the root as 'to be' means the existence of I" (S. RADHAKRISHNAN, op cit. in h. l. (p. 163))



7) Never was a time when I was not, nor thou, nor these lords of men; not will there be a time  $\ddagger$  hereafter when all of us will not be.

B. Gītā , II, 12. ( R.C. ZAEHNER (1) ) $\ddagger$  .  
 na tv evā 'haṁ jātu nā 'saṁ na<sup>tvāṁ</sup> ne' me janādhipāḥ  
 na cai'vāna bhaviṣyāmaḥ sarve vyaṁ atah param

---

(1) Hindu and Muslim Mysticism, London, (Athlone Press) 1960  
 p. 189 with Rāmānuja commentary.



8) Now he who knows, let him think this, he is the self, the mind is his divine eye. He, verily, seeing these pleasures through his divine eye, the mind rejoices. (1)

Chând. Up., VIII, 12, 5 (RADHAKRISHNAN)

atha yo veda; idam manvânîti sa âtmâ , mano'sya daivañ cakṣuh, sa va esa etena daivena cakṣuṣâ manasaitân kâman paśyan ramate.

---

(1) "und wer da verstehen will, das ist der âtman, ~~der~~ der Verstand ist sein ~~göttliches~~ göttliches (Vergangenheit und Zukunft umspannendes) Auge; mit diesem gñ göttlichen Auges/ , dem Verstande, erschaut er jene Genüsse und freut sich ihrer. " (P. DEUSSEN)



9) O Pusan, the sole seer, of Controller, <sup>(Yama)</sup> O Sun,  
 offspring of Prajā-pati, spread forth your rays and gather  
 up your radiant light that I may behold you of  
 loviest form. Whosoever is that person (yonder), that  
 also I am. (1)

Bṛh. Up., V, 15, 2 (RADHAKRISHNAN).

... Yo sāv asau puruṣas, so'ham ahami.

cf. I. 20

---

(1) "... und jener dort, der Mann dort, ich bin  
 es selbst". (P. DEUSSEN).



10) He should be apprehended as "He is" , and by His real nature, - in both ways: when He is apprehended as "He is" , His real nature is made manifest. (1)

Kath. Up., VI, 13 (~~or II, 3, 13~~) (RAWSON ) {

asti ity eva upalabdhyas, tattva-bhāvena ca ubhayoh;

asti ity eva upalabdhasya tattva-bhāvah prasidati.

---

(1) " Not by speech, not by mind, not by sight, can he be apprehended. How can he be comprehended except by him who says "He is " ? ( S. RADHAKRISHNAN)

".. How can He ve comprehended otherwise then by one's saying saying " He is " ? " (R.E. HUME)

"Nicht durch Reden, nicht durch Denken, nicht durch Sehen erfasst man ihn: " Er ist!" durch dieses ~~Kanz~~ Wort wird er un nicht auf andre Art erfasst. " ( P. DEUSSEN).

(2) J. N. RAWSON, The Katha Upanisad, Oxford etc. ( University Press) 1934, p. 202.



Me

11) From Him all proceed (is born, jâtam) , all rests (exists, subsists, ~~pratik~~ prati<sup>h</sup>stitam), and to Him all return. I am that Brahman without a second. (1)

Kaiv. Up. 19

mayy eva sakalam jâtam, mayi sarvam pratisthitam,  
mayi sarvam layam yâti, tad brahmâdvayam asmy aham.

(1) cf. Text I, 40, p. 54



"I am the season, ... the Self of every single being.  
Thou art the Self of every single being. What thou art, that  
am I.

To him he says: "And who am I?"

He should (then) say: "The Real (satva)"

"And what is the Real?"

... (All) this is expressed in this (one) word satvam, the Real.  
It comprises this whole universe: thou art this whole universe."

R.C. Zaehner

CP. page 254



14)

ahañ  
 ऋ॒ ऋ॒ tvad asmi mad asi tvam etat

T.B., I, 2, 1, 20@

II, 5, 8, 7@

III, 7, 7, 10@

Kātyāyana-śrāuta-sūtra, III, 6, 12@

Āpastamba-śrāuta-sūtra, V, 16, 1<sup>¢</sup>

XII, 24, 5

ahañ tvad asmi

Kātyāyana-śrāuta-sūtra, ३३३ X, 9, 32

Āpastamba-śrāuta-sūtra, X, 20, 19

(from Bloomfield's Concordance)



15)

aham adah prâpam

Satapatha-Brâhmaṇa Mâdh. rescension XIV, 8, 15, 10

Brhad-Âranyaka-Upaniṣad, Mâdh rescension, V, 15, 10



16)

aham annam vaçam ie carâmi

T.B. II, 8, 8, 1<sup>b</sup>

(from Bloomfield's Concordance)

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 East  
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17)

aham annam

T.A., IX, 10, 6 (ter);

T.U., III, 10, 6 (ter).

(From Bloomfield's Concordance)



18)

aham annam annam adantam admi

Aranya-Saṁhita, I, 9<sup>d</sup>;

T.B., II, 8, 8, 1<sup>d</sup> . ;

T.A., IX, 10, 6<sup>d</sup>;

Ṛṣiā-Pūrva-Tāpanī-Upaniṣad, II, 4<sup>d</sup>;

Nirukta, XIV, 2<sup>d</sup>

(From Bloomfield's Concordance)



19)

aham annāndah,

T.A., IX, 10, 6 (ter)

T.U., III, 10, 6 (ter)

(From Bloomfield's Concordance)



20)

aham ayam

Gautama-Dharma-Sâstra, VI, 5

(Cf. aham and next)

(From Bloomfield's Concordance)

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G.A. Book



21)

aham asmi prathamajā rtasya

Aranya-Saṁhita, I, 9@

T.B., II, 8, 8, 1a;

T.A., IX, 10, 6@;

T.U., III, 10, 6@;

Nrsiṅha-Uttara-Tāpani-Upaniṣad, II, 4@;

Nirukta, XIV, 2@ P:

aham asmi prathamajāh:

Nirukta, XIV, 1

(From Bloomfield Concordance)



22)

aham asmi brahmāham asmi

T.A., X, 1, 15

(From Bloomfield's Concordance)



23)

aham asmi mahamahā, R.V., X, 119, 12@

(From Bloomfield's Concordance)

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*Book*



24)

ahan asmi yašestamah

A.V., VI, 39, 3<sup>d</sup>; 58, 3<sup>d</sup>.

(From Bloomfield's Concordance)

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25)

aham asmi sapatnahā

R.V., X, 166, 2@

(From Bloomfield's Concordance)



26)

aham asmi sahamānah

A.V., XII, 1, 54@;

aham asmi

Kāuśika-Sūtra, XXXVIII, 30

(From Bloomfield's Concordance)



27)

aham asmi sahamāna

R.V., X, 145, 5@;

A.V., III, 18, 5@;

Āpastamba-Srāuta-Sūtra, I, 15-5@;

(Āpastamba-Grhya-Sūtra, III, 9, 6).

(From Bloomfield's Concordance)



28)

aham asmi sahasvân

A.V., XIX, 32, 5<sup>b</sup>

(From Bloomfield's Concordance)



V)- Thou art that (or, That art thou)

tat tvam asi

a) Texts

(the root of all)  
1) That which is the subtle essence, this whole ~~xxxx~~ world has for its self. That ~~xxxxxx~~ is the truth. That is the self. That are thou. Śvetaketu! (1)

Chānd. Up. , VI, ~~8,7~~ 8,7 (RADHAKRISHNAN)<sup>(2)</sup>.

sa ya ~~xx~~ eṣo'nimā aitadātmyam idaṁ sarvaṁ , tat satyam , sa ātmā, tat tvam asi. Śvetaketo, iti.

(1) Practically the same text is repeated in: VI, ~~8,7~~ 9, 4; 10, 3; 11, 3 ; 12 , 3; 13, 3; 14, 3; 15, 3; 16, 3.

(2) F. EDGERTON, translates: " a state-of-having-that-(principle)-as-its-nature is ~~xxx~~ this universe; that is the Real that is the Soul (ātman), that are thou, Śvetaketu!"

P. DEUSSEN translates: " ein Bestehen aus dem ist dieses Weltall, das ist das Reale, das ist die Seele ~~x~~ das bist du, Śvetaketu."



2) That of which the above fourfold nature (1) is an indication, and which is permanent in all space, ~~time~~ time, substance, and causation, is called the Entity of "That" (tat), Paramātman, supreme Self, and Parabrahman, or the Highest Brahman. Distinguished ~~from~~ from the Entity of "Thou" (when it appears to be) possessed of attributes, as well as from the Entity of "That" (when it appears to be) possessed of attributes, that ~~is~~ which is all-pervading like the sky, subtle, whole by itself, pure ~~is~~ Existence, the Entity of "Art" (Asi), Self-luminous, is spoken of as the Ātman; the Entity of "not-That" (2) also is spoken of as Ātman.

Sarvopaniṣad 21 & 22 (3)

- 
- (1) I.e., Reality, Knowledge, Infinity, and Bliss.
- (2) This makes reference ~~to~~ to "Tat tvam asi"
- (3) Translation of Advaita Ashrama, Minor Upanishads, Calcutta, (Advaita Ashram), 1956, which gives <sup>it</sup> the n. 4.



3) So, having sipped (the water) , having made the sacrifice to the self, he should meditate on the self with the two(formulas) 'as breath and fire' , 'Thou art all'... Thou are all, thou art the Vaiśvānara (fire). All that is born is supported by thee. Let all oblations enter into thee. There creatures live where thou, the all-immortal art. (1)

Ø Maitri Up. VI, 9 (S.RADHAKRISHNAN)

viśvo'si vaiśvanaro'si viśvaṁ tvayā dhāryate jāyamānam,  
viśan tu tvām akṣata āhutayaś ca sarvāḥ prajāś tatra yatra  
viśvāmṛto'sīti.

-----  
(1) Soll er mit den beiden Versen "als Leben, Feuer" und "Viśva bist du" den Ātman überdenken...  
Viśva bist du, Vaiśvānara bist du, du trägst das Weltall, das durch dich ~~ganz~~ geboren. (P.DEUSSEN).

*Dir sollen gelten alle opfergüsse,  
wo du bist, da ist Leben, Allheiler!*



4) I am connected with the seasons. Who are you?  
 (the sage asks again), 'I am you', he replies. Then he  
 sets him free. (1)

Kaus. Up., I, 2 (RADHAKRISHNAN) (2)

asmy ārtavo'sni, ko'si, tvam asāiti, tam atisrjāte

cf. page 213, 2

(1) "I... bin ich der Jahreszeiten Kind'. 'Wer bist du?  
 'Du bin ich'. Wenn er so (zum zum Monde) spricht,  
 dann lässt er ihn über sich hinaus (zum Devayāna) ge-  
 langen." (P. DEUSSEN).

(2) cf. text IV, 4, p. 204



5) ~~यः~~ What you ~~अस्मि~~ are this I am. (1)

~~यस्यः~~. Kaus.Up., I, 6 (3)

yas tvam asi so-ham asmi (2)

-----  
(1) Cf. text II, 13 , p. 107

(3) "Was du bist, das ~~ich~~ bin ich" (P.DEUSSEN)

*cf. R. S. ZAENNER  
ER  
mysticism, op. cit  
p. 33*

(2) <sup>a</sup> ~~ich~~ litteral translation would be :

"who you are , he I am" . yas is ~~as~~ the nominativ<sup>e</sup> masculine of the relative pronoun yad , "who" "which" ;  
so for sas (usually sa) is the nominativ<sup>e</sup> masculine of the personal pronoun ~~af~~ tad , "he" "that" .



6) As bees make honey by collecting pollen from trees in different/ places and reduce the pollen (collected) to a unity; and as the different pollens can no longer tell the difference (or say) , "I am the pollen of this tree, or I am the pollen of that tree"; so too when all these creatures reach reality, they do not know that they have reached it. Whatever they are, whether a tiger, lion, wolf, bear, worm, fly, gnat, or mosquito, ~~the~~ they all become that (the ultimate reality). That which is the subtlest of the subtle, the whole world has it as its self. ~~That~~ That is reality/ . That is the self, and that art thou.

Chând. Up., VI, 9, 1 sqq. (translation by R.C. ZAEBNER (1)).

cf. 264

Yathâ , saunya, madhu madhukrto nististanti nanâtya-  
yânâh vrksânâh rasân samavahâram ekatân rasam gana-  
yanti, te t yathâ tatra na vivekañ labhante, \*musyâ-  
ham vrksasya raso'sny, amusyâham vrksasya raso'sniti,  
evam eva khalu , saunya, imâh sarvâh prajāh sati  
sâmpadya na viduh sati sâmpatsyâmaha iti, ta iha  
vyâghro vâ sinho vâ virko vâ varâho vâ kito vâ  
patañgo vâ dañso vâ masako vâ, yadyad bhavanti,

(1) op.cit. p. 139, cf. other translations in p-264, Art V, 13



Iron 256

tad ābhavanti. sa ya eso'ninā, etad-ātmanī idam sarvaṁ,  
tat satyaṁ, sa ātmā , tat tvam asi.



7) These <sup>1</sup>rivers flow, the eastern towards the West and the western towards the East; from ocean to ocean they flow. They actually become the ocean. And as they do not know which one they are, so all these creatures here, though they have come forth from Being, do not know that they have come forth from Being. Whatever they are, whether tiger, lion<sup>X</sup>, wolf, boar, worm, fly, gnat, or mosquito, they all become that (the ultimate reality). That which is the subtlest of the subtle, the whole world has it as its self. That is reality. That is the self, <sup>that</sup> ~~xxx~~ and tat art thou. (1)

Chând. Up. VI, 10, 1sqq. (translation by R.C. ZAEHNER, ib.)

inâh , saumya, nadyah purastât prâcyah syandante,  
 pascât pratīcyas, tâh samydrât samudram evâpiyanti,  
 sa samudra eva bhavati; tâ yathâ tatra na  
 vidur, iyam aham asmîti, evam eva khalu, saumya,  
 inâh sarvâh prajâh sata âgatya na viduh, sa sata  
 âgacchâma itī, ta iha vyâghro vâ sirho vâ vrko vâ  
 varâho vâ kīto vâ pataigo vâ daniso vâ masako vâ yad-  
 yad bhavanti, tad âbhavanti, sa ya eso 'nimâ etad-  
 âtmanyam idam sarvam , sat satyam, sa âtmâ , tat tvam  
 asi.

(1) cf. other translations in text V, 14, p 265.



8) <sup>is</sup> He who/there , the person there is ~~in~~ in the sun -  
 तत्रैतन्नित्यं इति अहं । (1)

Īśa Up., 16

yo sāv asau puruṣah, so 'ham ahami (2)

-----  
 (1) I am that very person that is यन्तत्रैतन्नित्यं इति  
 yonder (in the sun)



ñ 9) If a person knows the self as "I am he" ... (1)

Bṛh. Up., IV, 4, 12

Ātmānam ced vijānīyād ayam asmīti pūruṣaḥ ...

---

(1) Cf. text n. III, 16, p. 135



10 १३ ) Agni is that, the sun is That, Vāyu and Chandra-  
mās are that. The bright is that, brahma is that, those  
waters , that prajāpati .

Yajur Veda XXXII, 1 (GRIFFITH).



ii-----

( ) The term /tat 'tat' refers to the infinite - of the nature of Being (sadākhya) which is the infinite ground of the world (jagato mūlam), and not immediately known to be the self of all. tvam on the other hand, relates to the individual self, immediate and yet not known to be identical with the infinite ground of existence.

Śaṅkara's Com. Chānd. Up. VI, 8, 7, (apud K. SIVARAMAN, op. cit. p. 237, n. 2)



11) Thou are the same in many a place, mid all the peo-  
ple thou are the Lord, in fray and fight we call on  
thee. (1)

R.V.: VIII, 11, 8 (& 43 $\frac{1}{2}$ , 21).

(GRIFFITH)

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(1) "Dann vielerorts bist du der Gleiche, unter allen  
Stämmen der Herr. In den Kämpfen rufen wir dich an."

(GELENER). Cf. also G. MISCH, The Dawn of Philoso-  
phy, London (Routledge & Kegan), 1950 (transl. from  
the German: Der Weg in die Philosophie, 1926), p. 83.



- 
- (1) "In general, one may affirm that in the Upanisadas the central thought is that 'all these creatures', as Uddalaka Aruni says to his son Svetaketu, 'have their root in the true, they dwell in the true, they rest in the true'. Even when he uses the formula which is accounted the very charter of idealistic monism -- 'Thou, O Śvetaketu, art it' -- 'tat tvam asi' -- it is probable that no more was meant than that the inner reality of man's life is Brahman -- that in it which is true and abiding." N. MACNICOL,



12) Now, when man here is ~~thirsty~~ said to be thirsty, , this ~~is~~ means that heat is leading away ( Removing or carry off) what he has drunk. So just as they ~~is~~ speak of a 'cow-leader' (go-nāya), a 'horse-leader' (aśva-nāya) (aśvā-nāya), a ~~king~~ 'man-leader' (purusa-nāya), thus they call ~~this~~ heat 'water-leader' (uda-nyā), 'thirst' (1)). On this, my dear, understand just as before that this is a ~~is~~ result produced; it will not be without a root (amūlam). (2). And what else could its root be than water? By water, my dear, as ~~is~~ result, look to the heat as root; by heat, my dear, look to the <sup>Being</sup> Existent as root. All these ~~is~~ creatures, my dear, have their root in Being, they have Being as their resting-place, Being as their foundation. But as to how these three potencies in coming into Man become each combined in triads, that, my dear, has already been explained above (2). When man here is dying, my dear, his p~~er~~speech enters into his thought-organ, thought-organ into life-breath, life-breath in to heat, heat into the supreme potency (divinity, deva). What that subtle essence is 'that are thou' ...(see above text n. V, 1, p. 251) (3).

~~Chând. Up., VI, 8, 5 sq.~~ Chând. Up., VI, 8, 5 sq.

(1) "udanyā, a very rare word meaning 'thirst'; uda 'water',

(2), (3) → 263.1

(follows at p. 263, 1)



अथ यत्रैतत्पुरुषं पिपासति नामा, तेजा एव तत्पित्तं

ayate, tad yathā gonāyo 'śvanāyah puruṣanāya iti, evam tat  
teja āst ācaṣṭa udanyeti, tatraitat eva śuṅgam utpatitam, saumya,  
vijānīhi nedam amūlam bhaviṣyatīti.

tasya kva mūlam syād anyatra adbhyah, adbhyah, saumya,  
śuṅgena tejo mūlam anviccha, tejasā, saumya, śuṅgena san mūlam  
anviccha; san mūlāḥ, saumya, imāḥ sarvāḥ prajāḥ sadāyatanāḥ,  
satpratīṣṭhāḥ, yathā nu khalu, saumya, imās tisro devatāḥ  
puruṣam prāpya trivṛt trivṛdekaikā bhavati, tad uktam, purastā  
eva bhavati, asya, saumya, puruṣasya prayato vān manasi sampad  
manah prāṇe, prāṇas tejasi, tejah parasyām devatāyām.  
sa ya eso.... (see text V, 1, p. 251).

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regarded here as compounded with a form of the root of nāya,  
leader, above. Actually, the word derives from a Vedic stem  
udan 'water' with suffixal -yā ( F. EDGERTON, op. cit. p.174,  
(2) Chānd. Up. VI, 5, 1-4,  
(3) "ferner, wenn es heisst, ein Mensch dürstet, so kommt das  
weil die Glut das von ihm Getrunzene hinwegführt. Und wie man  
von einem Kuhführer, Rossführer, Menschenführer spricht, so be-  
zeichnet man dann die Glut als "Wasserführer" ( udanyā der D  
zerlegt in uda-nyā ). Hierbei (beim Hinwegführen des Wasser







13) Just as, my dear, bees set out for honey , and gathering the juices of various trees , reduce the juice to a unity; as they possess no discrimination(to say) 'I am the essence of this tree, I am the essence of that tree'; even so, indeed, my dear, all these creatures, when they merge with the Existent, do not know in the feeling/ : we are merged merging with the Existent. Whatever they are in this world, whether tiger or lion or wolf or bear or worm or moth or gnat or mosquito, they become That. What that subtle essence is , this whole world has that as its soul (1) that is the Real, that is the Soul , that are thou, Svetaketu. Tell me more, reverend sir, Very well, my dear, said he. (2)

Chând. Up., VI, 9 1-4

CP. 256

Yathâ, saumya, madhu madhukṛto nististhanti, nânâtyayânâm  
vr̥ksânâm rasân samavahâram ekatâm rasam gamayanti.

te yathâ na vivekam labhante, amuṣyâham vṛksasya raso'smi,  
amuṣyâham vṛksasya rasosmîti , evam eva khalu , saumya  
imâḥ sarvâḥ prajāḥ sati sampadya na viduḥ , sati sampadyâmaha  
iti.

(1) EDGERTON , op. cit. pag. 175, translates: " What that subtle essence is, a state-of=having-that-as-its-nature is this universe".

(2) " Wenn , o Teurer , die Bienen den Honig bereiten, so sammeln sie die Säfte von mancherlei Bäumen und tragen den Saft zur Einheit zusammen. Sowie in dieser jene Säfte keinen Unterschi



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follows n.(2) behalten des bestimmte Baumes, dessen Saft sie sind, also,

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~~für~~ fürwahr , o Teurer, haben auch alle diese Kreaturen, wenn sie( in Tiefschlaf und Tod) in das Seiende eingehen, kein Bewusstg sein davon, dass die eingehen in das Seiende. Selbige, ob sie hier Tiger sind oder Löwe, oder Wolf, oder Eber, oder Wurm, oder Vogel, oder Bremse, oder Mücke: was sie immer sein mögen, dazu werden sie ~~n~~ wiedergestaltet. Was jene Feinheit ist, ein Bestehen aus dem ist dieses Weltall, das ist das Reale, das ist die Seele, das bist du, , o Svetaketu. " (P. DEUSSEN). (see text V. 6, p. 256 where the text was already copied with the ZAEHNER'S translation)



14) These rivers, my dear, in the east flow eastward, in the west westward. They go from ocean to ocean; they become the ocean itself. Just as they then do not know 'I am this' 'I am that one'. In the same manner, my dear, all these creatures who they come forth from the Existent, they do not know : ' we have come forth from the Existent' (1) whatever they are in this material world whether tiger or lion or wolf or boar or worm or snake or gnat or mosquito, they become That. That which is the subtle essence, this whole world has for its self. That is the Real, that is the self, that art thou, Śvetaketu. 'Please, venerable sir, instruct me still further'. 'So be it, my dear', he said.

Chând. Up., VI, 10

imāḥ , saumya, nadyaḥ purastāt prācyāḥ syandante, pāśā pasci  
 prakṣṛṣṭāḥ pratīcyāḥ tāḥ samakṣrāt samudrāt samudram evāpiyanti, sa  
 samudra eva bhavati, tā yathā tatra na viduḥ , iyaṁ ahaṁ a  
 iyaṁ ahaṁ asmīti.

evam eva khalu , saumya, imāḥ sarvāḥ prajāḥ sata āgāmya  
 na viduḥ , sata āgacchāmaha iti, ta iha vyāghro vā śiṁho vā  
 vṛko vā, varāho vā, <sup>kito vā,</sup> /patāṅgo vā, dāṁṣo vā , māśako vā, yad  
 bhavanti tad ābhavanti. Sa eṣo 'nimā <sup>ātmyam</sup> iyaṁ idam sarv  
 tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti...



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 (1) F. EDGERTON, op.cit. p. 125/6, translates: "whne they come to the Existent..".

(2) " Diese Ströme, o <sup>Teurer</sup> ~~Teurer~~, fließen im Osten gegen Morgen und in Westen gegen Abend; von Ozean zu Ozean strömen sie (sich vereinigend), sie werden lauter Ozean. Gleichwie diese daselbst nicht wissen, dass ~~si~~ sie dieser oder jener Fluss sind; also, fürwahr, o Teurer, wissen auch alle diese Kreaturen, wenn sie aus dem Seienden wieder hervorgehen, nicht, dass sie aus dem Seienden wieder hervorgehen. Selbige, ob sie ~~ku~~ hier Tiger sind oder Löwe, oder Wolf, oder Eber, oder Wurm, oder Vogel, oder Bremse, oder Mücke: was sie immer sein mögen, dazu werden sie wiedergestaltet. Was jene Feinheit ist, ein Bestehen <sup>aus</sup> ~~aus~~ <sup>dieses</sup> ~~dieses~~ Weltall, das ist das Reale, das ist die Seele, das bist du, o Svetaketu." (P. BME DEUSSEN). (cf text

V.7, p. 257 where the text is given with the ZAEHNER'S translation)



15) Verily , indeed, this body dies, when deprived of the living self, the living self does not die//. That which is the subtle essence this whole world has for its self. That is the Real That is the Soul, That art thou, Śvetaketu. 'Please/ , venerable ~~xxx~~ sir, instruct me still further'. So be it , my dear. (1

Chând. Up. VI, 11, 3.

jīvāpetam vāva kiledam mriyate, na jīvo mriyate iti, sa y  
eso 'nimā aīdad ātmyam idaṃ sarvaṃ, tat satyam, sa ātmā  
tat tvam asi, śvetaketo, iti. bhūya eva mā, ghaṃ bhā-  
gavān, vijñāpayatv iti; tathā, saumya, iti hovāca.

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(1) "Dieser (Leib) freilich stirbt, wenn er vom Leben verlassene wird, nicht aber stirbt das Leben. Was jene Feinheit ist, ein B stehen aus dem ist ~~ihnen~~ dieses Weltall , das ist das Reale, das ist die Seele, das bist du, o Śvetaketu. " (P. DEUSSEN).



16) Believe, my dear, what that subtle essence is, a state-of-having-that-as-its-nature, is this universe; that is the Real, & that is the Soul (Ātman), that art thou, Śvetaketu. 'Tell me more, reverend sir'. Very well, my dear, said he.

Chând. Up., VI, 12, 3. (F. EDGERTON).

sa ya evaṁ iva eṣo 'nīmā, aītaḥ ātmā idam sarvaṁ, tat satyaṁ,  
sa ātmā, tat tvam asi, śvetaketu, iti.



13) Put this salt in water and then come to me in the morning. He did so. Then he said unto him: 'bring me that salt which you put in the water yesterday. Having search for it he did not find it, as it had completely dissolved. Please, take a sip of it from this end, he said, how is it? 'Salty' "Take a sip from the other end. How is it?" 'salty' 'Trow it away and come to me He did so, it is always the same (1). Then he said to him, 'Verily; you do not perceive the Existent here, ; it is not to be doubt that (kila) it is here just the same (eva). That which is the subtle essence even That all this world has  $\ddot{s}$  for its self, that is the Real, that is the self, that art thou,  $\acute{S}$ vetaketu. (2)

Chând. Up., VI, 13

Lavaṇam etaḍ udake 'vadhāya, atha mā prātar upasīdathā iti;  
 sa ha tathā cakāra; taṁ hovāca: yad doṣā lavaṇam udake '  
 vādhāh, aṅga tad āhareti, tadd hāvamṛśya na viveda; yathā vilīnam,  
 evam.

(1) F. EDGERTON op.cit. p. 177, explains this passage like this:  
 "  $\ddot{s}$  that (salt) turned up, there all the time (literally, 'came to be constant'; it reappears by evaporation of the water in the sun)."

(2)"  $\acute{S}$  Hier dieses Stück Salz lege ins Wasser und komme morgen



ows n.(2)  
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(2) wieder x zu mir.' Er tat es. Da sprach er: 'Bringe mir das Salz, welches du gestern abend ins Wasser gelegt hast'. Er tastete danach und fand es nicht, denn es war ganz zergangen. 'Koste davon von dieser Seite! , Wie schmeckt es?' 'salzig'.- 'Koste von jener Seite!- Wie schmeckt es?' 'Salzig' = 'Lass es stehen und setze dich zu mir.' Er tat es (und sprach): es ist immer noch vorhanden". Da sprach jener: 'Fürwahr, so nimmst du auch das Seiende hier (im Leibe) nicht wahr, aber es ist dennoch darin was jene Feinheit ist, ein Bestehen aus dem ist dieses Weltall, das ist das Reale, das ist die Seele, das bist du, o Śvetaketu.' 'Noch weiter, o Eherwürdiger, belehre mich' 'So sei es' sprach er (P.DEUSSEN).



18) That is the subtle essence this whole world has for its self, that is the true, that is the self, that art thou, Śvetaketu.

Chând.Up. , VI, 14, 3 (S. RADHAKRISHNAN)

sa ya so'nimā aīdā ātmyam idaṁ sarvaṁ, tat satyam, sa ātmā , tat kh tvam asi, śvetaketu, iti.



19) Also when a man is seriously ill, my dear, his relations crowd around him, saying : do you know me? do you know me ? As long as his speech does not enter into his thought-organ, thought-organ into life-breath, life-breath into heat, heat into the Supreme Potency, so long he knows them.

When his speech enters into his thought-organ, thought-organ into life-breath, life-breath into heat, heat into the Supreme Potency, then he does not know them.

What that subtle essence is, a state-of-having-that-as-its-nature is this universe; that is the Real, that is the Soul, that art thou, śvetaketu. ' Tell me more! reverend sir.' 'Very well, my dear,' said he. (1)

Chând.Up., VI, 15 (F. EDGERTON).

puruṣam , saumya, utopatapinaṁ jñātayah paryupāsate, jñāsi mām, jñāsi mām iti; tasya yāvan na vān manasi sampadyate, manah prāṇe, prāṇah tejasi , tejah parasyam devatāyām, tāvajjñāti.

atha yadā'sya vān manasi sampadyate, manah prāṇe prāṇas tejasi , tejah parasyām devatāyām, atha na jñāti.

sa ya esohimā aitad ātmyam idaṁsarvam, tat satyam , sa ātmā, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatv iti; tathā , saumya, iti hovāca.



.....

(1) "Um einen todkranken Mann sitzen seine Verwandten herum und fragen ihn: 'Erkennst du mich ? erkennst du mich ?' - Solange noch nicht ~~ist~~ seine Rede eingegangen ist in das Manas, sein Manas in den Prāna (Leben), sein Prāna in ~~ihm~~ die Glut, die Glut in die höchste Gottheit, so lange erkennt er sie;

aber ~~nach~~ nachdem seine Rede eingegangen ist in das Manas, sein Manas in den Prāna, sein Prāna in die Glut, die Glut in die höchste Gottheit, alsdann erkennt er sie nicht mehr. -

Was jene Feinheit ist, ein Bestehen aus dem ist dieses ~~ist~~ Weltall, das ist das Reale, das ist die Seele, das bist du, o <sup>weiter</sup> Svetaketu" "Noch ~~nicht~~, o Ehrwürdiger, belehre mich!" - "So sei es", sprach er. " (P. DEUSSEN).



20) Also they lead along a man held by the hand, my dear, saying : He has stolen, he has committed a theft, heat the axe for him. If he is the doer of it, for that very reason he makes himself false; covering himself with falsehood, enwrapping himself in falsehood, he takes hold of the heated axe; he is burned . Then he perishes.

But if he is not the doer thereof, thereupon he makes himself true, Being given to truth, covering himself by the truth, he takes hold of the heated axe he is not burnt. Then he is released.

And as in this case he would not be burnt, thus has all this that for its self. That is the true. That is the Self, that art thou, Śvetaketu . Then he understood it from him, yea, he understood. (1)

Chând. Up., VI, 16

puruṣam, saumya, uta hasta-grhītam ānayanti, apāhārsīt,  
steyam akārsīt, paraśum asmai tapata iti; sa yadi tasya  
kartā bhavati, tata evāṅṛtam ātmānam kurute , so 'ṅṛtābhi-  
sandho 'ṅṛtenā' tmānam antardhāya paraśum taptam pratigrhṇāti,  
sa dahyate' tha hanyate.

atha yadi tasyākartā bhavati, tata eva satyam ātmānam  
kurute , sa satyābhisandhaḥ satyenātmānam antardhāya paraśum  
taptam pratigrhṇāti, sa na dahyate, atha ~~mu~~ mucyate.  
e se yathā tatra nā dāhyeta aitat ātmyam idam sarvam, tat  
satyam, sa ātmā, tat kvam asi, śvetaketo, iti; tadd hāsya  
vijajñāv iti vijajñāv iti.



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 (1) " Einen Menschen , o Teurer, führen sie heran mit gekne-  
 belten Händen und rufen: 'Er hat geraubt, hat einen Diebstahl  
 begangen! macht da Beil für ihn glühend!' - Wenn er der Täter  
 ist , so machet er sich selbst unwahr; Unwahres aussagend hält  
 er sich selbst in Unwahrheit, fasst das glühende Beil an, verbrennt  
 sich <sup>und</sup> <sup>er</sup> wird hingerichtet;

aber ~~er~~ wenn er nicht der Täter ist, so machet er sich selbst  
 in Wahrheit, fasst das ~~glühende~~ glühende Beil an, verbrennt sich  
 nicht und wird losgelassen (d.h. aus der Unwahrheit folgt Bin-  
 dung, aus der Wahrheit Erlösung, Brahmasūtra p. 103,9. 447,6).

<sup>wodurch</sup>  
 Das ~~was~~ jener sich nicht verbrannte ( die Wahrheit),  
<sup>aus</sup>  
 ein Bestehen ~~was~~ dem ist dieses Weltall, das ist das Reale,  
 das ist die Seele, das bist du, o Śvetaketu. ' Also wurde er  
 von ihm belehrt, - von ihm belehrt. " . (P. DEUSSEN).



- 
- (1) "In general, one may affirm that in the Upanisads the central thought is that 'all these creatures', as Uddalaka Aruni says to his son Svetaketu, 'have their root in the true, they dwell in the true, they rest in the true'. <sup>(chand up. VI, 8, 6)</sup> Even when he uses the formula which is accounted the very charter of idealistic monism -- 'Thou, O Svetaketu, art it' -- 'tat tvam asi' <sup>(ib. VI, 8, 7)</sup> -- it is probable that no more was meant than that the inner reality of man's life is Brahman -- that in it which is true and abiding." N. MACNICOL, Indian Theism, from the Vedic to the Muhammedan Period, London, etc. (Humphrey Milford), 1915, p. 52.



21) As a man when in the embrace of a well-loved woman knows nothing, ~~nor~~ neither outside nor ~~known~~ inside, so does this man (purusa) when in the embrace of the intelligent self know nothing within or without. That is his form in which his desire is fulfilled, in which the Self is his desire, in which he has no desire and has passed beyond sorrow. § (1)

Brh. Up., IV, 3, 21 (2) R.C. ZAEHNER)

tad yakt yathâ priyayâ striyâ sampariṣvaktô na bâhyam kiñcana veda nântaram, evam evâyam puruṣaḥ prâjñenâtmanâ sampariṣvaktô na bâhyam kiñcana veda nântaram. tad vâ asya etad âpta-kâmam âtma-kâmam akâmam rūpam śokântaram.

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(1) Das ist die ~~Wesenform~~ Wesensform desselben in der er über das Verlangen erhaben, von Übel frei und ohne Furcht ~~ist~~ ist. Denn so wie einer, von einem geliebten "eibe umschlungen kein Bewusstsein hat von dem, ~~es~~ was aussen oder innen ~~es~~ ist, so auch hat der Geist, von dem erkenntnisartigen Selbst (prâjñena âtmanâ d.i. dem Brahman) umschlungen, kein Bewusstsein von dem, was aussen oder innen ist. Das ist die Wesensform desselben, in der gestillten Verlangens, selbst sein Verlangen, ohne Verlangen ist und von Kummer geschieden." (P. DEUSSEN)

(2) Cf. text IV, 2, p. 202.



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(1) The Gospels fix quite correctly as the highest law of morality: "love your neighbour as yourselves." But why should I do so, since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible (this venerable book being not yet quite free of Semitic realism), but it is in the Veda, is in the great formula "tat tvam asi", which gives in three words metaphysics and morals altogether. You shall love your neighbour as yourselves, -- because you are your neighbour, and mere illusion makes you believe, that your neighbour is something different from yourselves. Or in the words of the Bhagavadgita: he, who knows himself in everything and everything in himself, will not injure himself by himself, na hinasti atmana atmanam. P. DEUSSEN, The Philosophy of the Vedanta (1902) new reprint Calcutta (S. Gupta) 1957, p.30



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(1) " Considerandum est etiam quod res facta per intellectum praeexistit in ratione intellecta ante etiam quam sit in seipsa: prius enim domus est in ratione artificis quam perducatur in actum, Verbum autem Dei est ratio omnium eorum quae a Deo sunt facta, ut ostensum est. Oportet igitur quod omnia quae sunt facta a Deo, praeextiterint in Verbo Dei antequam sint etiam in propria natura. Quod autem est in aliquo est in eo per modum eius in quo est, et non per proprium modum: domus enim in mente artificis intelligibiliter et immaterialiter existit. Res igitur intelligendae sunt in Verbo Dei praeexistisse secundum modum Verbi ipsius. Est autem modus ipsius Verbi quod sit unum, simplex, immateriale, et non solum vivens, sed etiam vita: cum sit suum esse. Oportet igitur quod res factae a Deo praeextiterint in Verbo Dei ab aeterno, immaterialiter, et absque omni compositione et quod nihil aliud in eo sint quam ipsum Verbum, quod est vita. Propter quod dicitur IOAN. I: 3 Quod factum est, 4 in ipso vita erat +, idest, in Verbo." DI THOM., Contra Gentes, IV, 13 (No. 3494 ed. Marietti ).

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+ Distinctio iuxta textum Vulg.: " 3... et sine ipso factum est nihil quod factum est. 4 In ipso vita erat..." Angelicus Doctor legebat : " 4 Quod factum est in ipso vita erat". (Cfr. supra 930, 3368 c); in Ioan. I, lect. 2(99-94).



- (1) "...creaturae in Deo esse dicuntur dupliciter: uno modo, inquantum continentur et conservantur virtute divina, sicut dicimus ea esse in nobis quae sunt in nostra potestate. Et sic creaturae dicuntur esse in Deo, etiam prout sunt in propriis naturis.

Et hoc modo intelligendum est verbum Apostoli dicentis: in Ipso vivimus, movemur et sumus (Act.17,28), quia et nostrum vivere et nostrum esse et nostrum moveri causantur a Deo.

Alio modo dicuntur res esse in Deo sicut in cognoscente. Et sic sunt in Deo per proprias rationes quae non sunt aliud in Deo ab essentia divina. Unde res, prout sic in Deo sunt, sunt essentia divina" (I, q. 18, a. 4 ad I; <sup>D. THOM</sup> ~~off.~~ *Contra Gentes IV, 13, no 2* *supra (3494) ed. Marieth*)

- (2) Unde, potius quam de identitate substantiae, formula: "Tat tvam asi" intelligenda videtur de quadam identitate in participatione divinarum perfectionum quae similitudinem causat et fundat.

Sic enim Brahman-Logos vere est realitas fontalis omnium essentiarum in mundo existentium." *Appendix to* *D. THOM, Contra Gentes, ed. Marieth, 1961, p. 579, col. a, e. l. 38. 599.*



(2) It is noticeable that in this passage which supplies the context of the famous tat tvam asi or 'thou art that' formula, the identification of the individual soul with the world soul has not been carried to the lengths to which the later monists were to carry it. To judge from the similies it is not so much a question of identity as a merging of individual souls into a higher unity, of the pollen into honey and of rivers into the ocean. Such Upanisadic passages as these seem to form a genuine bridge between theistic mysticism as we know it in the West on the one hand and nature mysticism on the other? R.C. ZAENNER, Mysticism Sacred and Profane, Oxford (Clarendon Press), 1957, p.14c. NYQXXZAMNER



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( ) " 'Tat tvam asi' -- You are That ! It is the Indian counterpart to the Greek  $\epsilon\upsilon\ \chi\alpha\iota\ \tau\acute{\alpha}\upsilon$  of Xenophanes  $\chi\epsilon\iota\eta$  and Heraclitus, where the approach ~~from~~ <sup>from</sup> the cosmos corresponds to the Indian approach from the subject." G.MISCH, op. cit. , p. 297.



22) He who knows this Self, the experiencer<sup>(2)</sup> as the living spirit ~~is~~ close at hand as the lord of the past and the future -- one does not ~~shir~~ shrink away from Him. X This, verily, is that. (1)

Kath. Up., IV, 5 (or II, 1, 5) (S. RADHAKRISHNAN).

ya imam madhvadam veda atmânam jîvam antikât, isânânam  
bhûta-bhavyasya, na ka tato vijugupsate: etad vai tat.

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(1) " Wer ihn, dem alls ist Honig, ~~xx~~ als Selbst, als Seele na sich weiss, Herrn des Vergangnen und Künft'gen, der ängstigt si vor keinem mehr. Wahrlich, dieses ist das! " (P.DEUSSEN).

(2) J.N. RAWSON translates: this honey-eater, litterally ~~Madh~~  
Madhv-ada, and adds: " Madhv-ada: Honey-eater : the individual experi-  
cing soul compared to a bee, obtaining preasure from the vario  
objects of perception." , op. cit. p. 153.



23) He is the supreme Brahman, the self ~~as~~ of all, the chief foundation of ~~this~~ this world, subtler than the subtle, eternal. That thou art; thou art that. (1)

Kaiv. Up., 16 (RADHAKRISHNAN).

yatparam brahma sarvâtma visvasyâyatanam mahat  
sûkṣmât sūkṣmataram nityam tat tvam eva tvam eva tat.

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(1) " Brahman, die höchstste Allseele, des Weltalls grosser Ruhepunkt, des Feinen Feinestes, dies Ew'ige du selbst bist es, und es ist du." (P. DEUSSEN).



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 (1) "God is the doer, as the individual has emptied himself of all desires. Cf.  
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(1) " Jaiminiya Up.: Thou (God) art the doer thereof: tvam vai tasya kartâsi. "We have the mind of Christ" ( Cor., II, 16); "I live, yet no longer I, but Christ liveth in me" ( Gal., II, 20). Tauler: " By their works they cannot go again.... If any a man is to come to God, he must be empty of all works and let God work alone." Following of Christ. 16, 17,. St. Thomas Aquinas: " the works of a man who is led by the Holy Ghost are the works of the Holy Ghost rather than his own. " Summ. Theol. II, 1, 93, 6 and 1. " . S. RADHAKRISHNAN, The Bhagavadgîtâ. London ( Allen & Unwin) 1948 ( III impr. 1953) p. 71, n. 6 .



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(1) Cf. the comment of Śaṅkara, Vedānta Sūtra Bhaṣya II, 1, 14 ( p. 326 ): " passages such as, 'Thou art that', 'I am Brahman', leave nothing to be desired because the state of consciousness produced by them has for its object the unity of the universal Self."/