

CHAPTER XXI

Brahman said:

That unperceived (principle), all-pervading, everlasting, and immutable, which is in a state of equilibrium, should be understood (to become) the city of nine portals, consisting of three qualities, and five constituent principles, encircled by the, eleven, consisting of mind as the distinguishing power, and of the understanding as ruler, this is (an aggregate made up of) eleven. The three currents which are within this (city) support (it) again and again, and those three channels run on, being constituted by the three qualities. Darkness, passion, and goodness, these are called the three qualities, which are all coupled with one another, and likewise serve one another, which depend on one another, and attend on one another, and are joined to one another. And the five constituent principles (are made up of) the three qualities. Goodness is the match of darkness, and passion is the match of goodness; and goodness is also the match of passion, and darkness the match of goodness. Where darkness is restrained, passion there prevails. Where passion is restrained, goodness there prevails. Darkness should be understood to consist in obscurity. It has three qualities, and is called delusion. Its characteristic is also impiety, and it is constant in sinful actions. This is the nature of darkness; it also appears combined (with others). Passion is said to consist in activity, and is the cause of successive (acts). When it prevails, its characteristic, among all beings, appears to be production. Light, lightness, faith, such is stated to be the nature of goodness (prevailing) among all beings, as accepted by good men. The true nature of their characteristics, in aggregation and separation, will now be stated together with the reasons; learn those accurately. Delusion, ignorance, want of liberality, indecision about actions, sleep, haughtiness, fear, avarice, grief, finding fault with good acts, want of memory, immaturity (of intellect), nihilism, violation of (the rules of) conduct, want of discrimination, blindness, behaviour of the lowest quality, pride of performance without (actual) performance, pride of knowledge without (actual) knowledge, unfriendliness, evil disposition, want of faith, deluded convictions, want of straightforwardness, want of knowledge, sinful action, want of knowledge (of the subtle principle), stolidity, lassitude, want of self-restraint, going into inferior ways; all these qualities, O Brâhmanas! are celebrated as being dark. And whatever other states of mind, connected with delusion, are found in various places in this world, all these are dark qualities. Constant talk in

disparagement of gods Brâhmanas and Vedas, want of liberality, vanity, delusion, anger, want of forgiveness likewise, and also animosity towards people, this is considered to be dark conduct. Whatever vain actions (there are), and whatever vain gifts, and vain eating, that is considered to be dark conduct. Reviling, and want of forgiveness, animosity, vanity, want of faith also, this is considered to be dark conduct. And whatever such people there are in this world, doers of sinful acts. who break through (all) regulations, they are all held to be dark. I will state the wombs appointed for these (men) of sinful actions. They go to the hell, (namely) the brute (species), to be born in the lower hell; (or become) the immovable entities, animals, beasts of burden, demons, and serpents, and worms, insects, birds, and also creatures born from eggs, and all quadrupeds, and idiots, deaf and dumb men, and whatever others are attacked by diseases generated by sin. These dark, evil-conducted men, who are sunk in darkness, who bear the marks of their own actions, the current of whose (thoughts) is downwards, sink into darkness. I will now proceed to state their improvement and ascent; how, becoming men of meritorious actions, they attain to the worlds of those who perform good acts. Resorting to a contrary (course of life), and growing old in (good) actions, they exert themselves, and through the ceremonies (performed for them) by benevolent Brâhmanas devoted to their own duties, they go upwards to the same world (as the Brâhmanas)—the heaven of the gods. Such is the Vedic text. Resorting to a contrary (course of life), and growing old in their own duties, they become men in this world whose nature is to return. Coming to a sinful womb, as Kândâlas, or deaf, or lispng men, they attain to higher and higher castes in order; going beyond the Sûdra womb, and (beyond) whatever other dark qualities there are which abide in the quality of darkness in the current (of this world). Attachment to objects of desire is laid down to be the great delusion. There, sages and saints and gods become deluded, wishing for pleasure. Darkness, delusion, the great delusion, the great obscurity called anger, and death the blinding obscurity; anger is called the great obscurity. I have now duly described to you, O Brâhmanas! this quality of darkness, in full and accurately with reference to its nature, and also its qualities, and also. its source. Who, indeed, understands this properly; who, indeed, perceives this properly? The definition of the essence of darkness is, that one sees the real in what is unreal. The qualities of darkness have been described to you in many ways. And darkness in its higher and lower (forms) has been accurately stated. The man who always understands these qualities gets rid of all dark qualities.

CHAPTER XXII

Brahman said:

O best (of men)! I will explain to you accurately the quality of passion. Learn, O noble ones! the action of the quality of passion. Injuring (others), beauty, toil, pleasure and pain, cold and heat, power, war, peace, argument, repining, endurance, strength, valour, frenzy, wrath, exercise and quarrel too, vindictiveness, desire, backbiting, battle, the thought (that this or that is) mine, preservation, slaughter, bonds, affliction, buying and selling, touching other people's weak points, by cutting, breaking, piercing; fierceness and cruelty, vilifying, pointing out others' weaknesses, thinking of (this) world, harbouring evil thoughts, animosity, abuse uttering falsehoods, bad gifts, doubt, boasting, censure, praise, laudation, prowess, defiance, attendance. (on another), obedience, service,, harbouring desire, management, policy, heedlessness, contumely, belongings, and the various decorations which prevail in this world, for men, for women, for living creatures., for articles, and for houses, vexation, and also want of faith, vows and regulation, and actions with expectations, and the various acts of public charity the ceremony of Svâhâ, the ceremony of Svadhâ, the ceremony of Vashat, salutation, both officiating at sacrifices and imparting instruction, and also sacrificing and study, gifts and acceptance of gifts, expiations, auspicious rites, the wish 'this may be mine and that may be mine,' affection generated by the qualities, treachery and likewise deception, disrespect and respect, theft, slaughter, disgust, vexing (oneself), wakefulness, ostentation, haughtiness, and attachment also, devotion, pleasure and delight, gambling, common scandal, association with women, devotion to dancing, and instrumental or vocal music, all these qualities, O Brâhmanas! are described as passionate. The men who meditate on past, present, and future entities in this world, who are always devoted to the triad—piety, wealth, and lust also—who acting under (the impulse of) desires exult or. the success of all their desires, these men, who are enveloped by passion, have (their) currents downwards. Born again and again in this world, they rejoice, and wish for the fruit appertaining to the life after death and that appertaining to this world also. They give and receive, and make Tarpana, and also sacrifice. The qualities of passion have been described to you in many ways, and the action of the quality has also been stated accurately. The man who always understands these qualities, gets rid of all passionate qualities.

CHAPTER XXIII

Brahman said:

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

CHAPTER XXIV

Brahman said:

The qualities cannot be explained altogether distinctly (from one another). Passion, goodness, and darkness likewise are seen mixed up (with one another). They are attached to one another, they feed on one another. They all depend on one another, and likewise follow one another. There is no doubt of this, that as long as there is goodness so long darkness exists. And as long as goodness and darkness, so long is passion said (to exist) here. They perform their journey together, in union, and moving about collectively. For they act with cause or without cause, moving in a body. Of all these acting with one another, but differing in development, the increase and diminution will now be stated. Where darkness is increased, abiding, in the lower entities, there passion should be understood to be little, and goodness likewise to be less. Where passion is developed, abiding in those of the middle current, there darkness should be understood to be little, and goodness likewise to be less. And where goodness is developed, abiding in those of the upward current, there darkness should be understood to be little, and passion likewise to be less. Goodness is the cause of the modifications in the senses, and the enlightener. For there is no other higher duty laid down than goodness. Those who adhere to (the ways of) goodness go up; the passionate remain in the middle; the men of the quality of darkness, being connected with the lowest quality, go down. The three qualities abide in the three castes thus: darkness in the Sûdra, passion in the Kshatriya, and the highest, goodness, in the Brâhmaṇa. Even from afar, darkness, goodness, and passion also, are seen to have been together and moving about collectively. We have never heard of them (as existing) separately. Seeing the sun rising, evildoers are alarmed, and travellers, suffering trouble from the heat, feel the warmth. The sun is goodness developed, evil-doers likewise are darkness, and the heat to the travellers is said to be a property of passion. The light in the sun is goodness; the heat is the quality of passion; and its eclipse on the Parvan days must be understood to be of the quality of darkness. So in all shining bodies, there: exist three qualities. And they act by turns in the several places in several ways. Among immovable entities, darkness is in the form of their belonging to the lower species; the qualities of passion are variable; and the oleaginous property is of the quality of goodness. The day should be understood to be threefold, the night is stated to be threefold, and likewise

months, half-months, years, seasons, and the conjunctions. Threefold are the gifts given, threefold the sacrifices performed, threefold are the worlds, threefold the gods, threefold the (departments of) knowledge, and threefold the path. The past, the present, and the future; piety, wealth, and lust; the Prâna, the Apâna, and the Udâna; these are the three qualities. And whatever there is in this world, all that is (made of) these three qualities. The three qualities—goodness, passion, and darkness also—are always acting unperceived. The creation of the qualities is eternal. Darkness, unperceived, holy, constant, unborn, womb, eternal, nature, change, destruction, Pradhâna, production and absorption, not developed, not small, unshaking, immovable, immutable, existent and also non-existent—all these, the unperceived, (consisting) of the three qualities, is said to be. These names should be learnt by men who ponder on matters relating to the self. He who understands correctly all the names of the unperceived, and the qualities, and its pure operations, he, freed from the body, understanding the truth about (all) distinctions, and being free from all misery, is released from all qualities.

CHAPTER XXV

Brahman said:

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

CHAPTER XXVI

Brahman said:

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

CHAPTER XXVII

Brahman said:

From egoism, verily, were the five great elements born—earth, air, space, water, and light as the fifth. In these five great elements, in the operations of (perceiving) sound, touch, colour, taste, and smell, creatures are deluded. When, at the termination of the destruction of the great elements, the final dissolution approaches, O talented one! a great danger for all living beings arises. Every entity is dissolved into that from which it is produced. They are born one from the other, and are dissolved in the reverse order. Then when every entity, movable or immovable, has been dissolved, the talented men who possess a (good) memory are not dissolved at all. Sound, touch, and likewise colour, taste, and smell as the fifth; the operations (connected with these) have causes, and are inconstant, and their name is delusion. Caused by the production of avarice, not different from one another, and insignificant, connected with flesh and blood, and depending upon one another, excluded from the self, these are helpless and powerless. The Prâna and the Apâna, the Udâna, the Samâna, and the Vyâna also, these five winds are also joined to the inner self, and together with speech, mind, and understanding make the eight constituents of the universe. He whose skin, nose, ear, eye, tongue, and speech are restrained, and whose mind is pure, and understanding unswerving, and whose mind is never burnt by these eight fires, he attains to that holy Brahman than which nothing greater exists. And the eleven organs, which are stated as having been produced from egoism—these, O twice-born ones! I will describe specifically. The ear, the skin, the two eyes, the tongue, the nose also as the fifth, the two feet, the organ of excretion, and the organ of generation, the two hands, and speech as the tenth; such is the group of organs, the mind is the eleventh. This group one should subdue first, then the Brahman shines (before him). Five (of these) are called the organs of perception, and five the organs of action. The five beginning with the ear are truly said to be connected with knowledge. And all the rest are without distinction connected with action. The mind should be understood to be among both, and the understanding is the twelfth. Thus have been stated the eleven organs in order. Understanding these, learned men think they have accomplished (everything). I will now proceed to state all the various organs. Space is the first entity; as connected with the self it is called the ear; likewise as connected with objects (it is) sound; and the presiding deity there is the quarters. The second entity is air; it is known as the

skin as connected with the self; as connected with objects (it is) the object of touch; and the presiding deity there is lightning. The third (entity) is said to be light; as connected with the self it is called the eye; next as connected with objects (it is) colour; and the presiding deity there is the sun. The fourth (entity) should be understood to be water; as connected with the self it is called the tongue; as connected with objects it is taste; and the presiding deity there is Soma. The fifth entity is earth; as connected with the self it is the nose; as connected with objects likewise it is smell; and the presiding deity there is the wind. Thus are the five entities stated to be divided among the three. I will now proceed to state all the various organs.

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

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

The learned man who absorbs objects of desire from all sides, as a tortoise (draws in) his limbs, and who is devoid of passion, and released from everything, is ever happy. Restraining objects of desire within the self, he becomes fit for assimilation with the Brahman, having his cravings destroyed,

and being concentrated in mind, and friendly and affectionate to all beings. The fire of the Adhyâtma is kindled in a sage by his abandoning the country, and by the restraint of all the senses which hanker after objects of sense. As fire kindled with fuel shines forth with a great blaze, so the great self shines forth through the restraint of the senses. When one with a tranquil self perceives all entities in one's own heart. then being self-illuminated, one attains to that which is subtler than (the most) subtle (thing), and than which there is nothing higher. It is settled, that the body in which the colour is fire, the flowing (element) water, and the feeling of touch is air, the hideous holder of the mud is earth, and likewise the sound is space; which is pervaded by disease and sorrow; which is surrounded by the five currents; which is made up of the five elements; which has nine passages and two deities; which is full of passion; unfit to be seen; made up of three qualities and of three constituent elements; pleased with contacts; and full of delusion; this same (body), which is difficult to move in this mortal world, and which rests on the real (entity), is the very wheel of time which rotates in this world. It is a great ocean, fearful and unfathomable, and is named delusion. The world, together with the immortals, should cast it aside, curtail it, and restrain it. Desire, wrath, fear, avarice, treachery, and falsehood also, (all these), which are difficult to get rid of, the good do get rid of by restraint of the senses. And he who in this world has vanquished the three qualities and the five constituent elements, obtains the highest—the infinite-seat in heaven. Crossing the river of which the five senses are the lofty banks, the agitation of mind the mighty waters, and delusion the reservoir, one should vanquish both desire and wrath. Freed from all sins, he, then perceives that highest (principle), concentrating the mind within the mind, and seeing the self within the self. Understanding everything, he sees the self with the self in all entities as one, and also as various, changing from time to time. He can always perceive (numerous) bodies like a hundred lights from one light. He verily is Vishnu, and Mitra, and Varuna, Agni, and Pragâpati. He is the supporter, and the creator. He is the lord whose faces are in all directions. (In him) the great self—the heart of all beings—is resplendent. Him, all companies of Brâhmanas, and also gods, and demons, and Yakshas, and Pisâkas, and Pitris, and birds, and the bands of Rakshases, and the bands of Bhûtas, and also all the great sages, ever extol.

CHAPTER XXVIII

Brahman said:

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

But those high-souled kings in whose dominions good men are protected, rejoice in this world, and attain the infinite (seat) after death. Understand this, O chiefs of the twice-born! I shall now proceed to state the invariable characteristics of piety. Non-destruction is the highest piety, and destruction is of the nature of impiety. Enlightenment is the characteristic of gods; action the characteristic of men; sound is the characteristic of space; (the sensation of) touch is the characteristic of air; colour is the characteristic of light; taste is the characteristic of water; the characteristic of earth, the supporter of all beings, is smell; words are the characteristic of speech refined into vowels and consonants; the characteristic of mind is thought. Likewise as to what is described here as understanding, a determination is here formed by (that) understanding about objects which have been thought over by the mind. And there is no doubt of this that determination is the characteristic of the understanding. The characteristic of mind is meditation; and the characteristic of a good man is (living) unperceived. The characteristic of devotion is action; and knowledge, the characteristic of renunciation. Therefore a man of understanding should practice renunciation, giving prominence to knowledge. The renouncer possessed of knowledge attains the highest goal. And crossing beyond darkness, and transcending death and old age, he repairs to that which has no second. Thus have I duly spoken to you concerning the characteristic of piety. I will now proceed to explain properly the comprehension of the qualities. As to the smell of the earth, verily, that is comprehended by the nose; and the wind likewise residing in the nose is appointed to the knowledge of smell. Taste, the essence of water, is always comprehended by the tongue. And the moon likewise, who resides in the tongue, is appointed to the knowledge of taste. The quality of light is colour, and that is comprehended by the eye; and the sun residing in the eye is appointed always to the knowledge of colour. The (sensation of) touch, belonging to the air, is perceived by the skin, and the wind residing in the skin is always appointed to the knowledge of (the objects) of touch. The quality of space is sound, and that is comprehended by the ear. And all the quarters residing in the ear are celebrated as (being appointed) to the knowledge of sound. Thought is the quality of mind, and that is comprehended by the understanding. The supporter of consciousness residing in the heart is appointed to the knowledge of mind. The understanding (is comprehended in the form of) determination, and the Mahat of knowledge. To (this) positive comprehension, the unperceived (is appointed), there is no doubt of that. The

Kshetragnā, which is in its essence devoid of qualities and eternal, is not to be comprehended by any symbols. Therefore the characteristic of the Kshetragnā, which is void of symbols, is purely knowledge. The unperceived is stated to be the Kshetra in which the qualities are produced and absorbed. And I always see, know, and hear it, (though) concealed. The Purusha knows it, therefore is he called Kshetragnā. And the Kshetragnā likewise perceives all the operations of the qualities. The qualities created again and again, do not know themselves, being nonintelligent, to be created and tied down to a beginning, middle, and end. Only the Kshetragnā attains, no one, (else) attains, to the truth, which is great, transcendent, and beyond the qualities and the entities (produced) from the qualities. Hence a man who understands piety, abandoning qualities, and the creation, in this world, and transcending the qualities, and having his sins destroyed, then enters into the Kshetragnā. One who is free from the pairs of opposites, free from the ceremony of salutations, and from the svâhâ ceremony, who is unmoving, and homeless, is the Kshetragnā, he is the Supreme Lord.

CHAPTER XXIX

Brahman said:

I will state truly all about that which has a beginning, middle, and end, and about the means for its comprehension, together with names and characteristics. It is stated that day was first and then night; that months have the bright first, the Nakshatras Sravana as the first (among them), and the seasons the winter as the first (among them). The earth is the source of smells, water of tastes, the light (of) the sun is the source of colours, the wind is stated to be the source of (the feelings of) touch; likewise space is the source of sound. These are the qualities of the elements. Now I shall proceed to state the highest and first of all entities. The sun is the first among shining bodies; fire is said to be the first of the elements; Sâvitri of all branches of learning; Pragâpati of deities; the syllable Om of all the Vedas; and the Prâna life-wind, of all words; whatever is prescribed in this world, all that is called Sâvitri. The Gâyatri is the first among metres; among (sacrificial) animals, the goat is mentioned (as the first). Cows are the first among quadrupeds, and the twice-born among men. The Syena is first among birds; among sacrifices, the offering (into the fire) is the best; and among all reptiles, O best of the twice-born! the snake is the highest. Of all ages the *Krita* is the first, there is no doubt of that., Among all precious things, gold (is the first), and among vegetable (products) likewise the barley seed. Among all things to be eaten or swallowed food is the highest; and of all liquid substances which are to be drunk, water is the best. And among all immovable entities, without distinction, the Plaksha, the ever holy field of Brahman, is stated to be the first. I, too, (am the first) among all the patriarchs, there is no doubt of that. And the unthinkable, self-existent Vishnu is stated to be my own self. Of all mountains, the great Meru is stated to be the first-born. And among all quarters and sub-quarters, likewise, the eastern quarter is the first. Likewise the Gangâ going in three paths is stated to be the first-born among rivers. And likewise of all wells and reservoirs of water, the ocean is the first-born. And of all gods, Dânavas, Bhûtas, Pisâkas, snakes, and Rakshases, and of men, Kinnaras, and Yakshas, Îsvara is the lord. The great Vishnu, who is full of the Brahman, and than whom there is no higher being in these three worlds, is the source of all the universe. Of all orders, that of householders (is the first), there is no doubt of that. The unperceived is the source of the worlds; and the same is also the end of everything. Days end with (the sun's) setting;

the night ends with (the sun's) rising; the end of pleasure is ever grief; the end of grief ever pleasure. All accumulations end in exhaustion; all ascents end in falls; all associations end in dissociations; and life ends in death. All action ends in destruction; death is certain for whatever is born; (everything) movable or immovable in this world is ever transient. Sacrifice, gift, penance, study, observances, and regulations, all this ends in destruction. There is no end for knowledge. Therefore one whose self is tranquil, whose senses are subjugated, who is devoid of (the idea that this or that is) mine, who is devoid of egoism, is released from all sins by pure knowledge.

CHAPTER XXX

Brahman said:

The wheel of life moves on; a wheel of which the spoke is the understanding, of which the pole is the mind, of which the bonds are the group of the senses, of which the outer rim is the five great elements, of which the environment is home; which abounds in old age and grief, which moves in the midst of disease and misfortune, which rotates in space and time; the noise of which is trouble and toil, the rotations of which (constitute) day and night; which is encircled with cold and heat of which pleasure and pain are the joints, and hunger and thirst the nails fixed into it, of which sunshine and shade are the ruts; which staggers in the opening or closing of an eyelid, which is enveloped in the fearful waters of delusion, which is ever revolving and void of consciousness, which is measured by months and half months, is ever-changing, which moves through (all) the worlds; the mud for which is penance and regulations, the mover of which is the force of the quality of passion; which is lit up by the great egoism, which is sustained by the qualities; the fastenings in which are vexations; which revolves in the midst of grief and destruction, which is full of actions and instruments of action, which is large, and which is extended by means of attachments, which is rendered unsteady by avarice and desire, which is produced by ignorance of various (matters) which is attended upon by fear and delusion, and which is the cause of the delusion of all beings, which moves towards joy and pleasure, which has desire and wrath as its appurtenances, which is made up of (the entities) beginning with the Mahat and ending with the gross elements, which is unchecked, the imperishable source (of all), the speed of which is like that of the mind, and which is (never) fatigued. This wheel of life, which is associated with the pairs of opposites, and which is devoid of consciousness, all the world, together with the immortals should cast away, abridge, and check. That man: among all creatures, who always accurately understands the movement and stoppage of the wheel of life is never deluded. (That) sage, released from all impressions, transcending all pairs of opposites, and released from all sins, attains the highest goal. The householder, and the Brahma-kârin, the forester, and also the beggar, all these four orders are stated to have the order of householder for their basis. Whatever system of rules is prescribed in this world, to follow it is good; this has been celebrated from ancient times. He who has been first refined by ceremonies, and who has duly

observed vows, being (born) in a caste of (high) qualifications, and who understands the Vedas, should return (from his preceptor's house). Always devoted to his own wife, behaving like good men, with his senses restrained, and full of faith, one should perform the five sacrifices in this world. The sage who eats what remains after (offerings) to deities and guests, who is devoted to Vedic rites, who duly performs sacrifices and gifts according to his means, who is not thoughtlessly active with the hand or foot, who is not thoughtlessly active with the eye, and who is not thoughtlessly active with his speech or any of his limbs, to such a one the (word) good applies. One should always have the sacred thread and a clean cloth, and be of pure vows, and self-restrained, and should always associate with good men, making gifts, and with one's external organs restrained; one should restrain one's lust and hunger, should be kind, should behave like the good, and keep a bamboo stick and a water-pot filled with water. One should learn and teach, should likewise perform sacrifices and officiate at others' sacrifices, and should give and receive gifts,—(thus) one should adopt the sixfold mode of life. Know that three (of these) duties are the means of livelihood for Brâhmanas, the two teaching and officiating at sacrifices, and also receiving untainted gifts. And as to the other remaining three duties, gift, study, and sacrifice, they are pious duties. With regard to those three duties, the sage who understands piety, who is self-restrained, kind, possessed of forgiveness, and equable to all creatures, should avoid heedlessness. The Brâhmana householder, who is of rigid vows, who is thus devoted, discharging all these duties as much as is in his power, conquers heaven.

CHAPTER XXXI

Brahman said:

Thus duly studying to the best of his power, in the way above stated, and likewise living as a Brahma \acute{k} ârin, one who is devoted to his own. duty and learned, who is a sage with all his senses restrained, who applies himself to what is agreeable and beneficial to the preceptor, who is pure, and constant in veracity and piety, should, with the permission of the preceptor, take food without decrying it, should eat (the leavings) of sacrificial offerings, and alms, and should stand, sit, and take exercise (duly), should sacrifice twice to the fire after becoming clean and with a concentrated (mind), and should always bear a staff of the Bilva or Palâsa (wood). The clothing of the twice-born (man) should be of linen, or of cotton, or also a deerskin, or a cloth entirely (dyed with) reddish colour. There should also be a girdle of muñga; he should have matted hair, and likewise always (carry) water (with him), and have his sacred thread, be engaged in sacred study, and free from avarice, and of rigid observances. (Such) a Brahma \acute{k} ârin, always making offerings likewise of pure water to satisfy the deities, being restrained in mind, is esteemed. One who is thus devoted, who is concentrated in mind, and continent, conquers heaven, and reaching the highest seat, does not return to birth. Refined by means of all ceremonies, and likewise living as a Brahma \acute{k} ârin, a sage who has renounced (all) should go out of towns and dwell in forests. Wearing a skin or the bark of a tree, he should bathe (every) morning and evening, and always living within the forest, should not enter a town again. He should honour guests, and should also give them shelter at (the proper) time, living on fruits and leaves, and roots and Syâmâka grain. He should without sloth feed on water, air, and all forest-products down to grass as they come, in order, in accordance with the (regulations at his) initiation. He should honour a guest who comes, by (giving him) water accompanied with roots, fruits, and leaves. And he should always without sloth give alms out of whatever he has for food. He should also eat always after the deities and guests (are satisfied) and with his speech restrained, having a mind free from envy, eating little, and depending on the deities. Restraining the external senses, kind, full of forgiveness, preserving his hair and moustache, performing sacrifices, addicted to sacred study, and devoted to veracity and piety, pure in body, always dexterous, always in forests, and concentrated in mind,—a forester whose senses are subdued and who is thus devoted conquers

the worlds. A householder, or a Brahmakârin, or again a forester, who wishes to apply himself to final emancipation should adopt the best (line of) conduct. Offering safety to all beings, the sage should become free from all action, and be agreeable to all beings, kind, and restrained in all his senses. He should make a fire and feed on the alms (obtained) without asking and without trouble, and which have come spontaneously, in a place free from smoke and where people have already eaten. One who understands final emancipation should seek to obtain alms after the cleaning of the vessels (used for cooking), and should not rejoice if he obtains, and should not be dejected if he does not obtain (alms). Nor should he beg for too much alms, seeking merely to sustain life. Eating only a little, he should go about for alms with a concentrated mind, looking out for the (proper) time. He should not wish for earnings in common with another, nor should he eat when honoured; for an ascetic should be averse from all earnings (accompanied) with honour. When eating, he should not taste any articles of food which have been eaten by others, or which are pungent, astringent, or bitter, and likewise no sweet juices. He should eat just enough for his livelihood—for the support of life. One who understands final emancipation should seek for a livelihood without obstructing (other) creatures; and when he goes about for alms, he should not go following after another. He should not parade (his) piety, he should move about in a secluded place, free from passion. He should resort for shelter to an empty house, or a forest, or the foot of a tree, or a river likewise, or the cavern of a mountain. In summer, (he should pass) but a single night in a town; and in the rains, he may dwell in one place. He should move about the world like a worm, his path being pointed out by the sun, and he should walk with circumspection over the earth out of compassion to all beings. He should not make any accumulations; and should eschew dwelling with friends. And the man who understands final emancipation should verily do all acts which he has to do, always with clean water. A man should always bathe in clean water. And with his senses restrained, he should devote himself to these eight observances—harmlessness, life as a Brahmakârin, veracity, and also straightforwardness, freedom from anger, freedom from (the habit of) carping, restraint of the external organs, and habitual freedom from (the habit of) backbiting. He should always practice a sinless (mode of) conduct, not deceptive and not crooked; and free from attachment should always make one who comes (as a guest) take a morsel of food. He should eat just enough for livelihood—for the support of life. And he should eat (only) what

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

But owing to the helplessness of people, a wise man should always share (with others). He should not appropriate another's riches, and should not take (anything) unasked. Nor, verily, after enjoying any object should one become afterwards attached to it. One who has anything to do should take earth, water, pebbles likewise, and leaves, flowers, and fruits which are not secured (by anybody), as they come. One should not live by the occupation of an artisan, nor should one wish for gold. One should not hate, should not teach, and should be void of (all) belongings. One should eat what is consecrated by faith, and should avoid (all) controversies, should act without a purpose, should be free from attachment, and without fixed appointments with people. One should not perform, or cause to be performed, any action involving expectation of fruit, or involving any destruction of life, or the assemblage of people. Rejecting all things, and being equable to all beings, moving and unmoving, one should become an ascetic with small belongings. One should not perturb any other (person), nor should one be perturbed by any other (person). He who is trusted by all beings is said to be the foremost among those who understand final emancipation. One should not think of what is not come, nor reflect on that which is past; one should disregard the present, being concentrated (in mind) and indifferent to time. He should not defile anything by the eye, or the mind, or by speech, nor should he do anything wrong openly or in secret. One who draws in the senses from all sides as a tortoise (draws in) his limbs, and in whom the senses, mind, and understanding are absorbed, who is free from desires, who understands all truth, who is free from the pairs of opposites, and from the ceremony of svâhâ, and who is free from salutations, and who is free from (the thought that this or that is) mine, who is free from egoism, who is free from anxiety for new acquisitions or protection of old acquisitions, and self-controlled, who is free from expectations, who is free from attachments to any entity, and who is dependent on none, who is attached to the self, and who understands the truth, is emancipated, there is no doubt of that. Those who perceive the self, which is without hands, foot, or back, without a head, without a stomach, which is free from the operations of the qualities, absolute, untainted, and stable, devoid of smell, devoid of taste or touch, devoid of

colour, and also devoid of sound, which is to be understood, which is unattached, and which is also devoid of flesh, which is free from anxiety, imperishable, divine, and though dwelling in a house, always dwelling in all entities, they never die. There the understanding reaches not, nor the senses, nor the deities, nor Vedas, sacrifices, nor worlds, nor penance., nor valour; the attainment to it of those who are possessed of knowledge is stated to be without comprehension of symbols. Therefore the learned man who knows (the) property of being void of symbols, being devoted to pious conduct, and resorting to concealed piety should adopt the mode of life (necessary) for experience. Though undeluded, he should act in the manner of the deluded, not finding fault with piety. He should perform piety, behaving so that others would always disrespect him, and should not find fault with the ways of the good. That sage is said to be the best who has adopted this (line of) conduct. The senses, and the objects of the senses, and the five great elements, and mind, understanding, egoism, the unperceived, and the Purusha likewise, by an accurate determination about the truth, after understanding all these, one attains heaven, being released from all bonds. One who knows the truth, understanding these same (entities) at the time of the termination (of his life), should meditate, exclusively pondering on one point; and then, depending on none, he gets emancipation. Freed from all attachments, like the atmosphere dwelling in space, with his accumulations exhausted, and free from distress, he attains to the highest seat.

CHAPTER XXXII

Brahman said:

The ancients who perceived the established (truth) call renunciation penance; and the Brâhmanas dwelling in the seat of the Brahman understand knowledge to be concerned with the Brahman. The highest Brahman is very far off, and (the attainment of it) depends on Vedic knowledge; it is free from the pairs of opposites, devoid of qualities, everlasting, of unthinkable qualities, and supreme. The men of talent, who are pure, and whose minds are refined, transcending passion, and being untainted, perceive that supreme (principle) by means of knowledge and penance. Those who are constantly devoted to renunciation, and understand the Brahman and wish for the supreme, go to the happy path by penance. Penance is said to be a light; (correct) conduct is the means to piety; knowledge verily should be understood to be the highest, and renunciation the best penance. He who understands determinately the self which is unperturbed, which abides in all entities, and which is the essential element in knowledge, he is laid down (as being able) to move everywhere. The learned man who perceives, association and dissociation, and likewise unity and diversity, is released from misery. He who desires nothing, and despises nothing, becomes eligible, even dwelling in this world, for assimilation with the Brahman. He who knows the truth about the qualities of Pradhâna, and understands the Pradhâna of all entities, who is free from (the thought that this or that is) mine, and free from egoism, is emancipated, there is no doubt of that. One who is free from the pairs of opposites, free from the (ceremonies of) salutation, free from (the ceremony of) svadhâ, attains to that everlasting (principle) which is free from the pairs of opposites, and devoid of qualities, by tranquillity only. Abandoning all action, whether agreeable or disagreeable, developed from the qualities, and abandoning both truth and falsehood, a creature is emancipated, there is no doubt of that. The great tree of Brahman is eternal; a tree which is produced from the unperceived as the seed, which consists of the understanding as its trunk, whose collection of boughs is the great egoism, the sprouts within which are the senses, the great branches of which are the great elements, and the side branches the objects of sense, which is always possessed of leaves, always possessed of flowers, in which agreeable and

disagreeable fruits are always produced, and which is fed upon by all creatures. Cutting and piercing this (tree) with the sword of knowledge of the truth, and abandoning the bonds in the shape of attachment, which cause birth, death, and old age, a wise man who is free from (the thought that this or that is) mine, and who is devoid of egoism, is emancipated, there is no doubt of that. There are these two birds, (which are) unchanging, and which should also be known to be unintelligent. But as to that other who is above them, he is called intelligent. (When) the inner self, devoid of knowledge of nature, and (as it were) non-intelligent, understands that which is beyond nature, then understanding the Kshetra, and with an understanding comprehending all, and transcending the qualities he is released from all sins.

CHAPTER XXXIII

Brahman said:

Some (think of) the Brahman as a tree; some (think of) the Brahman as a great forest; and some (think of) the Brahman as unperceived; and some as transcendent and without misery; and they think all this to be produced from and absorbed into the unperceived. He who even for (the space of) a (single) exhalation, at the time of the termination (of life) becomes equable, attaining to the self, becomes fit for immortality. Restraining the self in the self, even for (the space of) a wink, he repairs to the inexhaustible acquisition of those who have knowledge, through the tranquillity of the self. And restraining the life-winds again and again by control of the life-winds, of ten or twelve (modes), (he repairs to) that which is beyond the twenty-four. Thus having first a tranquil self, he obtains whatever he desires. When the quality of goodness predominates in the unperceived, that fits one for immortality. The men of knowledge extol nothing else beyond goodness. By inference we understand the (attainment to the) being to depend on goodness. It is not possible otherwise to attain to that being, O best of the twice-born! Forgiveness, courage, harmlessness, equability, truth, straightforwardness, knowledge, abandonment, and also renunciation are laid down as (constituting) conduct of the quality of goodness. By this very inference the wise verily believe in the Being and nature as one, there is no doubt of that. Some learned men, who are devoted to knowledge, assert the unity of the Kshetragña and nature. But that is not correct. That they are always distinct (from one another) is also (said) without (due) consideration. Distinction and also association should be accurately understood. Unity and diversity are likewise laid down. Such is the doctrine of the learned. Between the gnat and the udumbara there is observed unity and diversity also. As a fish is in water distinct (from it), such is their relation; (such is) the relation of the drops of water with the leaf of the lotus.

The preceptor said:

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

CHAPTER XXXIV

The sages said:

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

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

CHAPTER XXXV

Brahman said:

Well then, I will declare to you what you ask of me, O best (of men)! Learn what a preceptor told a pupil who went to him. Hearing it all, deliberate on it properly. Non-destruction of all creatures, that is deemed to be the greatest duty. This is the highest seat, free from vexation and holy in character. The ancients who perceived the established (truth) call knowledge the highest happiness. Therefore by pure knowledge one is released from all sins. And those who are constantly engaged in destruction, and who are infidels in their conduct, and who entertain avarice and delusion, go verily to hell. Those who without sloth perform actions with expectations, rejoice in this world, being born again and again. But those wise and talented men, who perform actions with faith, free from any connexion with expectations, perceive correctly. Now I will proceed to, state how the association and dissociation of Kshetraḡṅa and nature (take place). Learn that, O best (of men)! The relation here is said to be that between the object and subject. The subject is always the being, and nature is stated to be the object. It has been explained in the above mode, as (having the relation) of the gnat and the udumbara. Nature which is non-intelligent knows nothing, though it is the object of enjoyment. Who enjoys and what is enjoyed is learnt from the Sāstras. Nature is said always to abound in the pairs of opposites, and to be constituted of the qualities; the Kshetraḡṅa is free from the pairs of opposites, devoid of parts, and in essence free from the qualities. He abides in everything alike, and is connected with (all) knowledge; and he always enjoys nature as a lotus-leaf (enjoys) water. Even brought into contact with all qualities, a learned man remains untainted. There is no doubt that the being is unattached just like the unsteady drop of water placed upon a lotus-leaf. It is established that nature is the property of the being. And the relation of the two is like that of matter and the maker. As one goes into (a) dark (place) taking a light (with him), so those who wish for the supreme go with the light of nature. While there is oil and wick, the light shines; but the flame is extinguished when the oil and wick are exhausted. Thus nature is perceived; the being is laid down (as being) unperceived. Understand this, O Brāhmanas!

Well now, I will tell you something more. One who has a bad understanding does not acquire knowledge even with a thousand (admonitions). And one who is possessed of knowledge enhances (his) happiness even with a fourth share. Thus should one understand the accomplishment of piety by (apt) means. For the talented man who knows (these) means, attains supreme happiness. As a

man travelling along some way without provisions for the journey, travels with great discomfort, and may even be destroyed on the way, so should one understand, that by action the fruit is or is not produced. For a man to see within (his) self what is agreeable and what is disagreeable to him is good. And as one who is devoid of a perception of the truth rashly travels on foot by a long way unseen before, while (another) goes by the same way in a carriage drawn by horses, and going swiftly, such is the progress of the men of understanding. Having climbed up a mountain one should not look at the surface of the earth. One sees a man travelling in a chariot, and void of intelligence, afflicted by reason of the chariot. As far as there is a carriage-path, he goes in the carriage; where the carriage-path stops, a learned man goes on abandoning the carriage. So travels the talented man, who understands the procedure respecting (knowledge of the) truth and devotion, and who knows about the qualities, comprehending the gradations one above the other. As one who without a boat dives into the ocean with his arms only, through delusion, undoubtedly wishes for destruction; while a wise man likewise knowing distinctions and having a boat with good oars, goes in the water without fatigue, and soon crosses the reservoir, and having crossed (it) goes to the other shore, throwing aside the boat, and devoid of (the thought that this or that is) mine. This has been already explained by the parallel of the carriage and pedestrian. One who has come by delusion through affection, adheres to that like a fisherman to his boat, being overcome by (the thought that this or that is) mine. It is not possible to move on land after embarking in a boat. And likewise one cannot move in water after entering a carriage. Thus there are various actions in regard to different objects. And as action is performed in this world, so does it result to them.

That which sages by their understanding meditate upon, which is void of any smell whatever, void of taste, and void of colour, touch, or sound, that is called the Pradhâna. Now that Pradhâna is unperceived; a development of the unperceived is the Mahat; and a development of the Pradhâna (when it is) become Mahat is egoism. From egoism is produced the development, namely, the great elements; and of the elements respectively, objects of sense are verily stated to be the development. The unperceived is of the nature of seed, and also productive in its essence. And we have heard that the great self is of the nature of seed and a product. Egoism is of the nature of seed and a product also again and again. And the five great elements are verily of the nature of seed and products. The objects of the five elements are of the nature of seed, but they do not yield products. Learn about their properties. Now space has one quality, air is said to have two qualities; it is said that light has three qualities; and water,

too, is of four qualities; and earth, abounding with movables and immovables, the divine source of all entities, full of examples of agreeable and disagreeable (things), should be understood to be of five qualities. Sound, touch, colour likewise, taste, and smell as the fifth—these, O best of the twice-born! should be understood to be the five qualities of earth. Smell always belongs to the earth; and smell is stated to be (of) numerous descriptions. I will state at length the numerous qualities of smell. Smell is agreeable or disagreeable, sweet, sour, and bitter likewise, diffusive and compact also, soft, and rough, and clear also,—thus should smell, which belongs to the earth, be understood to be of ten descriptions. Sound, touch, and colour likewise, and taste, are stated to be the qualities of water. I will now give (some) information about taste. Taste is stated to be of numerous descriptions. Sweet, sour, bitter, sharp, astringent, and saltish likewise—thus are the forms of taste, which is a development of water, said to be of six descriptions. Sound, touch, and likewise colour; thus is light said to have three qualities. The quality of light is colour, and colour is stated to be of numerous descriptions. White, black, red likewise, green, yellow, and grey likewise, short, long, narrow, broad, square, and circular—thus is the colour of light said to be of twelve forms. It should be understood by aged Brâhmanas, who speak the truth, and are conversant with piety. Sound and touch also should be understood; air is said to have (these) two qualities. And touch is the quality of air, and touch is stated to be of numerous descriptions. Rough, cold and hot likewise, tender and clear also, hard, glutinous, smooth, slippery, hurtful, and soft—thus the quality of air is properly said by Brâhmanas who have reached perfection, who are conversant with piety and perceive the truth, to be of twelve descriptions. Now space has one quality, and that is stated to be sound only. I will speak at length of the numerous qualities of sound. *Shadga*, *Rishabha*, together with *Gândhâra*, *Madhyama*, and likewise *Pañkama*, and beyond. these should be understood to be *Nishâda* and *Dhaivata* likewise; agreeable and disagreeable sound also, compact, and of (many) ingredients. Thus sound, which is produced in space, should be understood to be of ten descriptions. Space is the highest element, egoism is above that; above egoism is understanding, and above that understanding is the self; above that is the unperceived, and above the unperceived is the being. One who knows which is superior and inferior among entities, and who knows the proper procedure in all actions, and who identifies himself with every being, repairs to the imperishable self.

CHAPTER XXXVI

Brahman said:

Since the mind is ruler of these five elements, in (the matter of) absorbing or bringing (them) forth, the mind itself is the individual self. The mind always presides over the great elements. The understanding proclaims its power, and it is called the Kshetraḡña. The mind yokes the senses as a charioteer (yokes) good horses. The senses, the mind, and the understanding are always joined to the Kshetraḡña. That individual self, mounting the chariot to which big horses are yoked, and in which the understanding is the drag, drives about on all sides. the great chariot which is pervaded by the Brahman, has the group of the senses yoked (to it), has the mind for a charioteer, and the understanding for a drag. That learned and talented person verily, who always understands thus the chariot pervaded by the Brahman, comes not by delusion in the midst of all entities. This forest of the Brahman begins with the unperceived, and ends with the gross objects; and includes movables and immovables, receives light from the radiance of the sun and moon, is adorned with planets and nakshatras, and is decked on all sides with nets of rivers and mountains, and always beautified likewise by various (descriptions of) waters; it is (the means of) subsistence for all entities, and it is the goal of all living creatures. In this the Kshetraḡña always moves about. Whatever entities (there are) in this world, movable or immovable, they are the very first to be dissolved; and next the developments produced from the elements; and (after) these developments, all the elements. Such is the upward gradation among entities. Gods, men, Gandharvas, Piśākas, Asuras, Rākshasas, all have been created by nature, not by actions, nor by a cause. These Brāhmaṇas, the creators of the world, are born here again and again. And whatever is produced from them is dissolved in due time in those very five great elements, like billows in the ocean. The great elements are in every way (beyond) the elements that make up the world. And he who is released, even from those five elements, goes to the highest goal. The Lord Pragâpati created all this by the mind only. And in the same manner the sages attained the godhead by means of penance. And in like manner, those who have achieved perfection, who have acquired concentration by a course of penance, and who likewise feed on fruits and roots, perceive the triple world here by penance. Medicines, and herbs, and the various sciences are all acquired by means of penance alone. For all acquisition has penance for its root.

Whatever is difficult to obtain, difficult to learn, difficult to vanquish, and difficult to pass through; all that can be accomplished by penance, for penance is difficult to overcome. One who drinks spirituous liquors, one who kills a Brâhmana, one who steals, one who destroys an embryo, one who violates the bed of his preceptor, is released from, that sin only by penance well performed. (Those) men, Pitris, gods, (sacrificial) animals, beasts and birds, and all other creatures movable or immovable, (who are) constantly devoted to penance, always reach perfection by penance. And in like manner the noble(-minded) gods went to heaven. Those who without sloth perform actions with expectations, and being full of egoism, they go near Pragâpati. Those high-souled ones who are devoid of (the thought that this or that is) mine, and devoid of egoism, by means of a pure concentration (of mind) on contemplation, obtain the great and highest world. Those who best understand the self, attaining concentration (of mind) on contemplation, and having their minds always tranquil, enter into the unperceived accumulation of happiness. Those who are free from (all thought that this or that is) mine, and who are free from egoism, attaining concentration (of mind) on contemplation, enter the highest world of the great, which is the unperceived. Born from that same unperceived (principle), again acquiring knowledge, and getting rid of the (qualities of) passion and darkness, and resorting to the pure (quality of) goodness, a man gets rid of all sins, and abandons everything as fruitless. He should be understood to be the Kshetrağña. He who understands him understands the Vedas. Withdrawing from the mind the objects of mental operations, a sage should sit down self-restrained. (He) necessarily (becomes) that on which his mind (is fixed). This is the eternal mystery. That which begins with the unperceived and ends with the gross objects is stated to be of the nature of ignorance. But (you should) learn that whose nature is devoid of qualities. Two syllables are death; three syllables the eternal Brahman. Mine is death, and not mine is the eternal. Some men of dull understandings extol action. But as to the high-souled ancients they do not extol action. By action a creature is born with a body and made up of the sixteen. Knowledge brings forth the being, and that is acceptable and constitutes immortality. Therefore those who are far-sighted have no attachment to actions. This being is stated to be full of knowledge, not full of action. The self-restrained man who thus understands the immortal, changeless, incomprehensible, and ever indestructible and unattached (principle), he dies not. He who thus

understands the self to which there is nothing prior, which is uncreated, changeless, unmoving, which is incomprehensible (even) to those who feed on nectar, he certainly becomes immortal and not to be restrained, in consequence of these means.

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

The preceptor said:

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

Vâsudeva, said:

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

Arguna said:

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

Vâsudeva said:

I am the preceptor, O you of mighty arms! And know the mind to be my pupil. And, O Dhanañgaya! I have related this mystery to you out of love for you. If you have love for me, O supporter of the family of the Kauravas! then having

heard this (instruction) relating to the self, always duly act (according to it). Then when this piety is duly practised, you will attain the absolute final emancipation, getting rid of all sins. It was this same thing I stated to you before when the time for battle had come, O you of mighty arms! Therefore fix your mind on this. And now, O chief of the descendants of Bharata! it is long since I saw the lord my father. I wish to see him, with your consent, O Phâlguna!

Vaisampâyana said,

When *Krishna* spoke these words, Dhanañgaya replied (saying), ‘O *Krishna*! let us verily go to-day to the city of Gagasa. Be pleased, O you who understand piety! to see there king Yudhisht/hira, who is of a devout heart, and after taking leave of him to go to your own city.’