Janamejaya said:
(He is the prince to whom the Mahabharata, as we have it, purports to have been related).
When the high-souled Kesava and Arjuna, after slaying their enemies, repaired to the assembly rooms in that palace, what conversation, O regenerate one, took place between them?

(The palace, the venue of the dialogue, appears to have been situated at Indraprastha, and to have been the one built for the Pandavas by the demon Maya, as related in the Sabha-parva).

Vaisampayana said:
(He is the Rishi who related the Mahabharata to Janamejaya).
The son of Pritha (Arjuna), having recovered his own kingdom joyously, spent his time, without doing anything else, in the company of Krisna, his heart filled with delight, in that palace of celestial beauty.

One day, those two listlessly proceeded to a particular part of the palace that looked, O King, like a veritable portion of heaven. They, filled with delight, were then surrounded by their relatives and attendants.

Pandu's son, Arjuna, filled with joy in the company of Krisna, surveyed that delightful mansion, and then addressed his companion, saying:

O mighty-armed one! Your greatness became known to me upon the approach of the battle. O son of Devaki! Your form, as the Lord of the universe, then became known to me! What your holy self said to me at that time, O Kesava, through affection, has all been forgotten by me, O chief of men, in consequence of the fickleness of my mind. You, O Madhava, will repair to Dwaraka soon.

Vaisampayana continued:
Thus addressed by him, Krisna of mighty energy, that foremost of speakers, embraced Phalguna and replied to him as follows.

Vasudeva said:
I made you listen to truths that are regarded as mysteries. I imparted to you truths that are eternal. Verily, I discoursed to you on religion in its true form, and on all the eternal regions. It is exceedingly disagreeable to me to learn that you did not, from folly, receive what I had imparted. The recollection of all that I told you on that occasion will not come to me now.
Without doubt, O son of Pandu, you are destitute of faith, and your

understanding is not good. It is impossible for me, O Dhananjaya, to repeat, in detail, all that I said on that occasion. That religion (about which I discoursed to you then) is more than sufficient for understanding the Brahman. I cannot discourse on it again in detail.

I discoursed to you on the Supreme Brahman, having concentrated myself in Yoga. I shall now, however, recite to you an old story upon the same topic. O foremost of all persons! Observant of duty, listen to everything I now say, so that, with an understanding adapted to my teaching, you may succeed in attaining to the highest end.

O chastiser of foes! On one occasion, a brahmana came to us from the regions of heaven. Of irresistible energy, he came from the regions of the Grandsire. He was duly reverenced by us. Listen, O son of Pritha, without yielding to scruples of any kind, to what he, O chief of Bharata's race, said, in answer to our enquiries, agreeably to heavenly forms.

The Brahmana said:
That which you asked me, O Krisna, connected with the religion of Moksha (Emancipation), led by your compassion for all creatures (and not for your own good). That, indeed, which destroys all delusion, O you that are possessed of supreme puissance, I shall now tell you duly, O slayer of Madhu. Do you listen with concentrated attention as I discourse to you, O Madhava?
A brahmana of the name of Kasyapa, possessed of penances, and the foremost of all persons conversant with duties, came to a certain other brahmana who had become conversant with all the mysteries of religion. Indeed, the latter had mastered all the knowledge which the scriptures teach regarding the departure and reappearance of beings, and possessed that direct knowledge of all things which Yoga gives.

He was well skilled in the truths of all topics relating to the world. He had mastered the truth about pleasure and pain. He knew the truth bout birth and death, and understood the distinctions between merit and demerit. He was a beholder of the ends attained to by embodied creatures, high and low, in consequence of their acts. He lived like one emancipated from the world.

Crowned with ascetic success and possessed of perfect tranquility of soul, he had all his senses under complete control. He seemed to blaze with the resplendence of Brahma, and was capable of going everywhere at will. He knew the science of disappearing at will from before the eyes of all. He used to rove in the company of invisible Siddhas and celestial musicians. He used to sit and converse with them on some spot, retired from the bustle of humanity. He was as unattached to all things as the wind.

Kasyapa, having heard of him truly, desired to see him. Possessed of intelligence, he, the foremost of all brahmanas, approached the sage. Himself possessed of

penances, Kasyapa, moved by the desire of acquiring merit, fell, with a rapt heart, at the feet of the sage when he had seen all those wonderful attributes.

Filled with wonder at the sight of his extraordinary accomplishments, Kasyapa began to wait upon that foremost of all brahmanas, with the dutiful reverence of a disciple waiting upon his preceptor, and succeeded in propitiating him.

By his devotion, O scorcher of foes, and rendering to him the obedience due from a disciple to a preceptor, Kasyapa gratified that brahmana who possessed all these accomplishments and was endued, besides, with scriptural learning and excellent conduct. Gratified with Kasyapa, that brahmana, one day, addressed him cheerfully and spoke as follows, with an eye to the highest success. Listen to those words, O Janardana, as I repeat them.

The ascetic crowned with success said:
By diverse acts, O son, as also by the aid of merit, mortal creatures attain to diverse ends here, and residence in heaven. Nowhere is the highest happiness; nowhere can residence be eternal. There are repeated falls from the highest regions acquired, with great sorrow.
In consequence of my indulgence in sin, I had to attain to diverse miserable and inauspicious ends, filled as I was, with lust and wrath, and deluded by cupidity. I have repeatedly undergone death and rebirth. I have seen diverse kinds of mothers, and diverse fathers dissimilar to one another. Diverse kinds of happiness have been mine, and diverse kinds of misery, O sinless one!

On diverse occasions have I been separated from what was agreeable, and united with what was disagreeable. Having earned wealth with great toil, I have had to put up with its loss. Insults and excessive misery I have received from the kings and relatives. Mental and physical pain, of great severity, has been mine. Humiliations I have undergone, and death and immurement under circumstances of great severity. Falls into hell have been mine, and great tortures in the domains of Yama. Decrepitude and diseases have repeatedly assailed me, and calamities, as frequent, in copious measure.

In this world, I have repeatedly undergone all those afflictions that flow from perception of all pairs of opposites. After all this, one day, overwhelmed with sorrow, blank despair came upon me. I took refuge in the Formless. Afflicted as I was with great distress, I gave up the world with all its joys and sorrows. (Giving up joys and sorrows means relying on the Brahman by having recourse to Samadhi, or suspension of all functions of both body and mind through yoga, and arrival at that state which is of Supreme Consciousness).

Understanding, then, this path, I exercised myself in it in this world. Afterwards, through tranquility of soul, I attained to this success that you see. I shall not have to come to this world again (after my departure hence).

Verily, till I attain to absorption into the eternal Brahman, till, in fact, the final dissolution of the universe, I shall look on those happy ends that will be mine, and on those beings that constitute this universe. (The dissolution spoken of is the Mahapralaya. Till then, the sage will look upon all beings, that is, their repeated migrations).

Having acquired this excellent success, I shall, after departing from this world, proceed, to what is above it (that is, Satyaloka) and thence, to what is higher (that is, absorption into the Brahman). Verily, I shall attain to the condition, which is the un-manifest aspect of the Brahman. Let there be no doubt as regards this.

O scorcher of foes! I shall not return to this world of mortal creatures. O you of great wisdom! I have become gratified with you. Tell me what I shall do for you. The time has come for accomplishment of that purpose for which you have come here. Verily, I know the object for which you have sought me.

I shall soon depart from this world. Hence it is that I have given you this hint. O you of great wisdom and experience! I have been highly gratified with you, for your behaviour. Do you question me? I shall discourse on what is beneficial to you, agreeably to your desire. I think your intelligence is great. Indeed, I applaud it much, for it was with the aid of that intelligence that you were able to recognize me. Surely, O kasyapa, you are possessed of great intelligence.

Vasudeva said:
Touching the feet of that sage, the brahmana asked him some questions that were exceedingly difficult to answer. The foremost of all righteous persons, then, discoursed on those duties that were referred to him.
Kasyapa said:
How does the body dissolve away, and how is another acquired? How does one become emancipated after passing through a repeated round of painful rebirths? Enjoying Prakrti for sometime, how does the Jiva cast off the particular body (which Prakrti gives)? How does the Jiva, freed from the body, attain to what is different from it (that is, the Brahman)? How does a human being enjoy (and endure the fruits of) the good and bad acts done by him? Where do the acts of one exist, that is devoid of body?
(Altogether seven questions are raised. The first relates to the dissolution of the body. The second relates to the manner of reacquiring it. The third relates to the manner in which rebirth may be avoided. The fourth relates to causes that operate for giving a body to the Jiva. The fifth relates as to how Emancipation or absorption into the Brahman takes place. The sixth relates to the manner in which the fruits of acts are enjoyed, or endured. The seventh relates to the way in which acts attach to the Jiva, even when devoid of a body).

The Brahmana said:
Thus urged by Kasyapa, the emancipated sage answered those questions one after

another. Do you listen to me, O scion of the Vrishi race, as I recite to you the answers he made?

The Emancipated sage said:
Upon the exhaustion of those acts capable of prolonging life and bringing on fame which are done in a particular body that the Jiva assumes, the embodied the Jiva, with the span of its life shortened, begins to do acts hostile to life and health. On the approach of destruction, its understanding turns away from the proper course.
The man of un-cleansed soul, after even a correct apprehension of his constitution and strength, and of the season of both his own life and of the year, begins to eat at irregular intervals, and to eat such food as is hostile to him. (Food that is beneficial in one season, say summer is not so in winter. Similarly, what is beneficial in youth is otherwise in old age.) At such a time, he indulges in practices that are exceedingly harmful.

He, sometimes, eats excessively and, sometimes, abstains altogether from food. He eats bad food or bad meat or takes bad drinks, or food that has been made up of ingredients incompatible with one another. He eats food that is heavy in excess of the measure that is beneficial, or before the food previously taken has been digested.

He indulges in physical exercise and sexual pleasure in excess of the due measure, or through avidity for work, suppresses the urgings of his corporeal organism even when they become pronounced. Or, he takes food that is very juicy, or indulges in sleep during daytime. Food that is not properly digested, of itself, excites the faults, when the time comes. From such excitement of the faults in his body, he gets disease ending in death itself.

(The faults are three, namely, wind, bile, and phlegm. When existing in a state of harmony, they produce good health. When one is excited, or two, or all, indisposition sets in. They are called dosha or faults, because of their liabilities to be excited, and produce disease. These laws of health are also those expounded by Charaka).

Sometimes the person engages in perverse or unnatural acts like hanging (for bringing about his death). Through these causes, the living body of the creature dissolves away.

Understand correctly the manner, as I declare it to you. Urged on by the wind which becomes violent, the heat in the body, becoming excited, and reaching every part of the body one after another, restrains all the (movements of the) vital breaths. Know, truly, that, excited, all over the body, the heat becomes very strong, and pierces every vital part where life may be said to reside. In consequence of this, the Jiva, feeling great pain, quickly takes leave of its mortal casement.

Know, O foremost of regenerate persons, that when the vital parts of the physical organism become thus afflicted, the Jiva slips away from the body, overwhelmed with great pain. All living creatures are repeatedly afflicted with birth and death. It is seen, O chief of brahmanas, that the pain which is felt by a person when casting off his body is like what is felt by the Jiva when first entering the womb or when issuing out of it.

His joints become almost dislocated and he derives much distress (as the fetus enters the womb after casting off the body appertaining to the other world). Urged on by (another) violent wind, the wind that is in the body becomes excited through cold, and dissolves away the union of matter (called the body) into its respective elements numbering five. (The number refers to the five Gross Elements).

That wind which resides in the vital breaths called Prana and Apana occurring within this compound of the five primal Elements, rushes upwards, from a situation of distress, leaving the embodied creature. It is even thus that the wind leaves the body. Then is seen breathlessness. The man then becomes destitute of heat, of breath, of beauty, and of consciousness. Deserted by the Brahman (for the Jiva is the Brahman), the person is said to be dead.

By those ducts through which all sensuous objects are perceived, the bearer of the body, no longer, perceives them. It is the eternal the Jiva that creates in the body, in those very ducts, the life-breaths that are generated by food.

The elements gathered together become in certain parts firmly united. Know that those parts are called the vitals of the body! It is said so in the Sastras. When those vital parts are pierced, the Jiva, rising up, enters the heart of the living creature and restrains the principle of animation without any delay. The creature, then, though still endued with the principle of consciousness, fails to know anything. The vital parts being all overwhelmed, the knowledge of the living creature becomes overwhelmed by darkness.

The Jiva that has been deprived of everything upon which to stay is then agitated by the wind. It, deeply breathing a long and painful breath, goes out quickly, causing the inanimate body to tremble. Dissociated from the body, the Jiva, however, is surrounded by its acts. It becomes equipped on every side with all its auspicious acts of merit and demerit.

The brahmanas endued with knowledge and equipped with the certain conclusions of the scriptures, know it, from indications, as to whether it is possessed of merit or demerit. Even as men possessed of eyes behold the fire-fly appearing and disappearing amid darkness, men possessed of the eye of knowledge and crowned with the success of penances, behold, with spiritual vision, the Jiva as it leaves the body, as it is reborn, and as it enters the womb.

It is seen that the Jiva has three regions assigned to it eternally. This world where

creatures dwell is called the field of action. Accomplishing acts good or bad, all embodied creatures attain to the fruits thereof. In consequence of their own acts, creatures acquire even here superior or inferior enjoyments. Doers of evil deeds here, in consequence of those acts of theirs, attain to hell. This condition of sinking with head downwards, in which creatures are cooked, is one of great misery. It is such that a rescue there-from is exceedingly difficult. Indeed; one should strive hard for saving oneself from this misery.

Those regions where creatures dwell when they ascend from this world, I shall now declare truly. Do you listen to me with attention? By listening to what I say, you shall attain to firmness of understanding, and a clear apprehension of (good and bad) acts.

Know that even those are the regions of all creatures of righteous deeds, that is, the stellar worlds that shine in the firmament, the lunar disc and the solar disc, as well that shine in the universe in their own light. Upon the exhaustion, again, of their merits, they fall away from those regions repeatedly. There, in heaven, is the distinction of inferior, superior and middle-level felicity. There, in heaven, is discontent at sight of prosperity, more blazing than one's own. Even these are the goals which I have mentioned in detail.

I shall, after this, discourse to you on the attainment by the Jiva of the condition of residence in the womb. Do you here me, with concentrated attention, O regenerate one, as I speak to you!

The Brahmana said:
The acts, good and bad, that the Jiva does are not subject to destruction. Upon attainment of body after body, those acts produce fruits corresponding to them. As a fruit-bearing tree, when the season comes of productivity, yields a large quantity of fruit, similarly merit, achieved with a pure heart, yields a large crop (of felicity). After the same fashion, sin, down with a sinful heart, produces a large crop of misery.
The soul (or the Jiva), placing the mind ahead, addresses itself to action. Hear, then, how the Jiva, equipped with all its acts, and overwhelmed with lust and wrath, enters the womb. The vital seed, mixed with blood, enters the female womb, and becomes the field (of the Jiva), good or bad, born of (its) acts. In consequence of its subtlety and the condition of being un-manifest, the Jiva does not become attached to anything even after attaining to a body. Therefore, it is called the Eternal Brahman.

That, (the Jiva or the Brahman), is the seed of all creatures. It is in consequence of Him that living creatures live. That the Jiva, entering all the limbs of the fetus, part by part, accepting the attribute of mind, and residing within all the regions that belong to Prana, supports (life). In consequence of this, the fetus, becoming endued with mind, begins to move its limbs.

As liquefied iron, poured (into a mould), takes the form of the mould, know that the entrance of the Jiva in the fetus is even such. As fire, entering a mass of iron, heats it greatly, know that manifestation of the Jiva is such.

As a lamp, burning in a room, discovers (all things within it), after the same manner, mind discovers the different limbs of the body. Whatever acts, good or bad, the Jiva does in a former body, have certainly to be enjoyed or endured by it. By such enjoyment and endurance, former acts are exhausted, and other acts, again, accumulate, till the Jiva succeeds in acquiring knowledge of the duties included in that contemplation which leads to Emancipation.

Regarding this, I shall tell you of those acts by which the Jiva, O best of men, while coursing through a repeated round of re-births, becomes happy.

Gifts, observances of austerity, brahmacharya, contemplating the Brahman according to the ordinances laid down, self-restraint, tranquility, compassion for all creatures, restraint of passions, abstention from cruelty as also from appropriating what belongs to others, refraining from doing even mentally all acts that are false and injurious to living creatures on the earth, reverently serving mother and father, honouring deities and guests, worship of preceptors, pity, purity, constant restraint of all organs, and causing of all good acts are said to constitute the conduct of the good.

From observance of such conduct arises righteousness which protects all creatures eternally. Such conduct resides there eternally. That course of practices to which persons of tranquil souls adhere indicates righteousness. Among them is thrown that course of practices which constitutes eternal righteousness.

He who would betake himself to that righteousness would never have to attain to a miserable end. It is by the conduct of the good that the world is restrained in the paths of righteousness when it falls away.

He that is a yogi is emancipated, and is, therefore, distinguished above these (that is, the good). Deliverance from the world takes place, after a long time, of one who acts righteously and well, on every occasion as one should.

A living creature, thus, always meets with the acts done by it in a former life. All these acts constitute the cause in consequence of which it comes into this world in a state different from its true form.

There is a doubt in the world as regards the question, ‘by what was the acceptance (by the Jiva) of a body first determined?’ The Grandsire of all the worlds, that is, Brahma, having first formed a body of his own, created the three worlds, in their entirety, of mobile and immobile creatures.

Having first himself assumed a body, he then created Pradhana. That Pradhana is the material cause of all embodied creatures, by which is all this covered and

which is considered the highest. This, that is seen, is said to be destructible (kshara); while the other (para) is immortal and indestructible (akshara).

Of each Purusa taken distributively, the whole is duality. (One is kshara, the material case or body. The other is para, the other. This 'other' is of two kinds, that is, amritam and suddha-chaitanayam, implying the Brahman in Its condition of purity. What is stated in this verse is that every Purusa is a duality made up of kshara and akshara).

Seen first (to appear in an embodied form), Prajapati (then) created all the primal elements and all immobile entities. Even this is the ancient audition. Of that (acceptance of body), the Grandsire ordained a limit in respect of time, and migrations among diverse creatures, and return or rebirth.

All that I say is proper and correct. It is similar to what a person, who is endued with intelligence and who has seen his soul, would say on this topic of previous births. That person who looks upon pleasure and pain as inconstant, which, indeed, is the correct view, who regards the body as an unholy conglomeration subject to destruction, and who remembers that what little pleasure there is, is really all pain, will succeed in crossing this terrible ocean of worldly migration that is so difficult to cross.

Though assailed by decrepitude, death and disease, he that understands Pradhana beholds, with an equal eye, that Consciousness which dwells in all beings endued with consciousness. Seeking the Supreme Seat, he then becomes utterly indifferent to all (other) things.

O best of men! I shall now impart instruction to you, agreeably to truth, concerning this. O learned brahmana! Understand in full that which constitutes the excellent knowledge, as I declare it, of that indestructible Seat.

The Brahmana continued:
He who becomes absorbed in the one receptacle (of all things--the Brahman), freeing himself from even the thought of his own identity with all things, indeed, ceasing to think of even his own existence, gradually casting off one after another, will succeed in crossing his bonds.
That man who is the friend of all, who endures all, who is attached to tranquility, who has conquered all his senses, who is divested of fear and wrath, and who is of restrained soul succeeds in emancipating himself. He, who behaves towards all creatures as towards himself, and who is restrained, pure, free from vanity and divested of egoism is regarded as emancipated from everything.

He, who looks, with an equal eye, upon life and death, pleasure and pain, gain and loss, and agreeable and disagreeable is also emancipated. He, who does not covet what belongs to others, who never disregards any body, who transcends all pairs of opposites, and whose soul is free from attachment is in every way

emancipated.

He, who has no enemy, no kinsman, and no child, who has cast off religion; wealth, and pleasure, and who is freed from desire or cupidity is emancipated. He, who acquires neither merit nor demerit, who casts off the merits and demerits accumulated in previous berths, who wastes the elements of his body for attaining to a tranquilized soul, and who transcends all pairs of opposites becomes emancipated.

He, who abstains from all acts, who is free from desire or cupidity, who looks upon the universe as un-enduring, or as like an Aswattha tree, ever endued with birth, death and decrepitude, whose understanding is fixed on renunciation, and whose eyes are always directed towards his own faults, soon succeeds in emancipating himself from the bonds that bind him.

He that sees his soul void of smell, of taste and touch, of sound, of belongings, of vision, and unknowable, becomes emancipated. (The soul devoid of these qualities becomes chinmatra, that is, pure chit without the attributes super-induced on it by ignorance).

He who sees his soul devoid of the attributes of the five elements, to be without form and cause, to be really destitute of attributes though enjoying them, becomes emancipated. (Formlessness implies subtlety. 'Without cause' implies increate or as identical with the eternal Brahman. Dissociation from attributes, while enjoying them, implies an emancipate condition).

Abandoning, with the aid of the understanding, all purposes relating to body and mind, one gradually attains to cessation of separate existence, like a fire unfed with fuel. (Nirvana implies the annihilation or cessation of separate or individual existence by absorption into the universal and eternal Brahman).

One who is freed from all impressions, who transcends all pairs of opposites, who is destitute of all belongings, and who uses all his senses under the guidance of penances, becomes emancipated. (The impressions caused by objects outside 'self' are destroyed by those belonging to contemplation. The latter, again, should be destroyed before absorption into the Brahman can occur).

Having become freed from all impressions, one then attains to the Brahman which is eternal and supreme, tranquil, stable, enduring and indestructible.

After this, I shall declare the science of Yoga to which there is nothing superior; and how yogis, by concentration, behold the perfect soul. I shall declare the instructions regarding it duly. Do you learn from me those doors, by which, directing the soul within the body, one beholds that which is without beginning and end?

Withdrawing the senses from their objects, one should fix the mind upon the

soul; having previously undergone the severest austerities and one should practise that concentration of mind which leads to Emancipation.

Observant of penances and always practising concentration of mind, the learned brahmana, endued with intelligence, should observe the precepts of the science of Yoga, beholding the soul in the body. If the good man succeeds in concentrating the mind on the soul, he then, habituated to exclusive meditation, beholds the Supreme Soul in his own soul.

Self-restrained, and always concentrated, and with all his senses completely conquered, the man of cleansed soul, in consequence of such complete concentration of mind, succeeds in beholding the Soul by the soul. As a person beholding some unseen individual in a dream recognizes him saying, 'this is he', when he sees him after waking, after the same manner, the good man having seen the Supreme Soul in the deep contemplation of samadhi recognizes it upon waking from samadhi. (Having seen the Supreme Soul in samadhi, upon awaking from it, he recognizes it in the universe. In other words, he regards the universe nothing else than the Supreme Soul).

As one beholds the fibrous pith after extracting it from a blade of the Saccharum Munja, even so the yogi beholds the soul, extracting it from the body. The body has been called the Saccharum Munja, and the fibrous pith is said to stand for the soul. This is the excellent illustration propounded by persons conversant with Yoga.

When the bearer of a body adequately beholds the soul in Yoga, he has no one that is master over him, for, he then becomes the lord of the three worlds. (This may mean that 'he has none superior to him; not even he that is the Lord of the universe'.) He succeeds in assuming diverse bodies according as he wishes. Turning away decrepitude and death, he neither grieves nor exults. The self-restrained man, concentrated in Yoga, can create (for himself) the God-head of the very gods.

Casting off his transient body, he attains to the immutable Brahma. (Such a person becomes the god of the very gods.) No fear springs up in him at even the sight of all creatures falling victims to destruction (before his eyes). When all creatures are afflicted, he can never be afflicted by any one.

Devoid of desire and possessed of a tranquil mind, the person in Yoga is never shaken by pain, sorrow and fear, the terrible effects that flow from attachment and affection. Weapons never pierce him; death does not exist for him. Nowhere in the world can be seen any one that is happier than he. Having adequately concentrated his soul, he lives steadily on himself.

Turning off decrepitude, pain and pleasure, he sleeps in comfort. Casting off this human body, he attains to (other) forms according to his pleasure. While one is enjoying the sovereignty that yoga bestows, one should never fall away from

devotion to yoga. (One should not fall away from the practice of yoga, tempted by the puissance that yoga brings).

When one, after adequate devotion to yoga, beholds the Soul in oneself, one then ceases to have any regard for even him of a hundred sacrifices (Indra). (The yogi who has not advanced much may be tempted by the desire of enjoyment. However, he who has adequately devoted himself to yoga feels no regard even for Indra, but can turn him away).

Hear now how one, habituating oneself to exclusive meditation, succeeds in attaining to yoga! Thinking of that point of the compass which has the sun behind it, the mind should be fixed, not outside, but in the interior of that mansion in which one may happen to live. (What this means is that the instructions laid down in the Vedanta as based on 'Srutis' be followed.) Residing within that mansion, the mind should then, with all its outward and inward (operations), behold in that particular room in which one may stay.

At that time when, having deeply meditated, one beholds the All (the Brahman, the Soul of the universe), there is then nothing external to the Brahman where the mind may dwell. Restraining all the senses in a forest that is free from noise, and that is uninhabited, with mind fixed thereon, one should meditate on the All (the universal Brahman) both outside and inside one's body. One should meditate on the teeth, the palate, the tongue, the throat, and the neck; likewise, one should also meditate on the heart and the ligatures of the heart! (The several parts of the body named, beginning with teeth, etc, refer to eating and other operations all of which influence the mind, and dispose it for purity or otherwise).

The Brahmana continued:
Thus addressed by me, that intelligent disciple, O slayer of Madhu, once more asked me about this religion of Emancipation that is so difficult to explain. How does this food that is eaten from time to time become digested in the stomach? How does it become transformed into juice and, how, again, into blood? How does it nourish the flesh, the marrow, the sinews, and the bones? How do all these limbs of embodied creatures grow? How does the strength grow of the growing man? How does the escape occur of all such elements as are not nutritive and of all impurities separately? How does one inhale and again, exhale? Staying upon what particular part does the soul dwell in the body? How does the Jiva, exerting itself, bear the body? Of what colour and of what kind is the body in which it dwells again (leaving a particular body)?
'O holy one! It behooves you to tell me all this accurately, O sinless one!' even thus was I interrogated by that learned brahmana, O Madhava!

I replied to him, O you of mighty arms, after the manner I myself had heard, O chastiser of all foes!:

As one placing some precious object in one's store-room should keep one's mind on it, so, placing the mind within one's own body, one should then, restraining all the senses, seek after the soul, avoiding all heedlessness. One would, becoming always assiduous in this way and gratified with one's own self, within a very short time, attain to the Brahman by beholding which one would become conversant with Pradhana.

Such a person is not capable of being seized by the eye; nor even by all the senses. It is only with the lamp of the mind that great soul can be seen. He has hands and feet on all sides; he has ears on all sides; he dwells, pervading all things, in the world. The Jiva beholds the soul as extracted from the body (like the stalk from a blade of Saccharum Munja, when knowledge comes).

Then casting off the Brahman as invested with form, by holding the mind in the body, he beholds the Brahma as freed from all attributes. (This refers to the ascension in the perception of the yogi from the Brahman vested with attributes to the Brahman divested of all attributes.) He sees the soul with his mind, smiling as it were at the time. Depending upon that Brahman, he then attains to Emancipation in me.

O foremost of regenerate ones! All this mystery has now been declared by me. I ask your permission, for I shall leave this spot. Do you (also) go where so ever you please?

Thus addressed by me, O Krisna, on that occasion, that disciple of mine, endued with austere penances, that brahmana of rigid vows, went away according to his pleasure.

Vasudeva said:
That best of brahmanas, O son of Pritha, having said these words to me, on that occasion, properly relating to the religion of Emancipation disappeared then and there. Has this discourse been heard by you, O son of Pritha, with mind directed solely towards it?
Even this was what you did hear on that occasion while you were on your car. It is my opinion, O son of Pritha, that this is difficult of being comprehended by one whose understanding is confused, or who has acquired no wisdom by study, of who eats food incompatible with his body, or whose soul is not purified.

O chief of Bharata's race! This is a great mystery among the deities that has been declared (to you). At no time or place, O son of Pritha, has this been heard by man in this world. O sinless one! No man other than you deserves to hear it.

It is not, at this time, capable of being easily understood by one whose inner soul is confused. The world of the deities is filled, O son of Kunti, with those who follow the religion of actions. The cessation of the mortal form (by practising the religion of inaction) is not agreeable to the deities. That goal, O son of Pritha, is

the highest, which is constituted by the eternal Brahman where one, casting off the body, attains to immortality and becomes always happy.

By adhering to this religion, even they who are of sinful birth such as women, vaisyas and sudras, attain to the highest goal. What need be said then, O son of Pritha, of brahmanas and kshatriyas possessed of great learning, always devoted to the duties of their own orders and who are intent on (the acquisition of) the region of Brahman?

This has been laid down with the reasons (on which it rests): and also the means for its acquisition; and its complete attainment and fruit, that is, Emancipation and the ascertainment of the truth regarding pain.

O chief of Bharata's race! There is nothing else that is fraught with happiness greater than this. That mortal, O son of Pandu, who, endued with intelligence, and faith, and prowess, renounces as unsubstantial what is regarded as substantial by the world, succeeds within a short time, in obtaining the Supreme by these means. This is all that is to be said; there is nothing else that is higher than this. Yoga takes place in his case, O son of Pritha, who devotes himself to its constant practice for a period of six months.

Vasudeva continued:
In this connection is cited the ancient narrative, O son of Pritha, of the discourse that took place between a married couple. A certain brahmana's spouse, beholding the brahmana, her husband who was a complete master of every kind of knowledge and wisdom, seated in seclusion, said to him, 'into what region shall I go, depending on you as my husband, with you that are seated having cast off all (religious) acts, that are harsh in your conduct towards me, and that are so undiscerning? It has been heard by us that a wife attains to those regions which are acquired by her husband. What, indeed, is the goal that I shall attain, having obtained you for my husband?'
Thus questioned, that brahmana of tranquil soul, then said to her, smilingly, 'o blessed dame, I am not offended with these words of yours. O sinless one! Whatever acts exist that are adopted with the aid of others, that are seen (in consequence of their grossness), and that are true, are done as acts by men devoted to acts. Those persons that are destitute of knowledge, only store delusion by acts. Freedom from acts, again, is incapable of being attained in this world for even a moment. From birth to the attainment of a different form, action, good or bad, and, accomplished by acts, mind or speech exists in all beings.

Those paths (of action) which are characterized by visible objects (such as Soma-juice and ghee for libations) being destroyed by rakshasas, turning away from them, I have perceived the seat (of the soul) that is in the body, with the aid of the soul. There dwells the Brahman transcending all pairs of opposites; there Soma with Agni: and there the urger of the understanding (that is, Vayu) always moves, upholding all creatures.

It is for that seat that the Grandsire Brahma and others, concentrated in yoga, worship the Indestructible. It is for that seat that men of learning and excellent vows, of tranquil souls, and of senses completely vanquished, strive. That is not capable of being smelt by the sense of smell; nor tasted by the tongue; nor touched by the organs of touch. It is by mind that that is attained.

It is incapable of being conquered by the eye. It transcends the sense of hearing. It is devoid of scent (smell), taste, touch and form as attributes. It is that from which proceeds the well-ordained universe, and it is that upon which it rests. The life-breaths called Prana, Apana, Samana, Vyana and Udana flow from it, and it is that into which they again enter.

The breaths Prana and Apana move between Samana and Vyana. When the soul sleeps, both Samana and Vyana are absorbed. Between Apana and Prana, Udana dwells, pervading all. Hence, Prana and Apana do not desert a sleeping person. In consequence of its controlling all the life-winds, the controlling breath is called Udana. Hence, those seeking the Brahman undergo penances which have Me as their goal. (Worldly life is regulated by the life-deaths. These are attached to the soul, and lead to its individual manifestations. Udana controls all the breaths. Udana is controlled by penance. It is penance, then, that destroys the round of re-births, and leads to absorption into the Brahman).

In the midst of all those life-breaths that swallow up one another and move within the body, blazes forth the fire called Vaiswanara made up of seven flames. The nose, the tongue, the eye, the skin, the ear, the mind and the understanding are the seven tongues of that Vaiswanara flame. That which is smelt, that which is seen, that which is drunk, that which is touched, that which is heard, that which is thought of, and that which is understood are the seven sorts of fuel for me. That which smells, that which eats, that which sees, that which touches, that which hears, that which thinks, and that which understands are the seven great officiating priests.

Behold, O blessed one! Learned sacrificers duly casting seven libations in seven ways in the seven fires, that is, that which is smelt, that which is drunk, that which is seen, that which is touched, that which is heard, that which is thought of, and that which is understood create them in their own wombs. (They who renounce sensuous objects can create them whey like. One casting off smell that has earth for its object can create earth when one likes).

Earth, Wind, Ether, Water, Light, Mind and Understanding are called the wombs (of all things). All the attributes which constitute the sacrificial offerings, enter into the attribute that is born of the fire; and having dwelt within that dwelling, became reborn in their respective wombs. In that which generates all beings, they remain absorbed during the period for which dissolution lasts. From that is produced smell, from that is produced taste, from that is produced colour, from that is produced touch, from that is produced sound, and from that arises doubt,

resolution is produced. This is what is known as the sevenfold creation. It is in this very way that all this was comprehended by the ancients. By the three full and final libations, the full becomes full with light.

The Brahmana said:
In this connection is cited the following ancient story. Do you understand of what kind the institution is of the ten Hotris (sacrificing priests)?
The ear, the skin, the two eyes, the tongue, the nose, the two feet, the two hands, the genital organ, the lower duct and the speech, O beautiful one, are the ten sacrificing priests. Sound and touch, colour and taste, scent, speech, action, motion, and the discharge of vital seed, of urine and of excreta are the ten (sacrificial) fires. The ten organs (of knowledge and of action) are the sacrificing priests. The libations, O beautiful one, are ten. The objects of the senses are the fuel that is cast into these ten fires, as also the mind, which is the ladle, and the wealth (that is, the good and bad acts of the sacrificer).

(The ear, etc are the Hotris or sacrificing priests who are to pour libations on the sacrificial fire. The perceptions and functions of those organs constitute the havi or libations that are to be poured. The points, wind, etc are the Agni or sacred fires on which they are to be poured. The objects of the senses are the fuel or libations which are to be burnt off, by being cast into the fires).

What remains is the pure, highest knowledge. We have heard that this entire universe was well differentiated (from Knowledge). All objects of knowledge are Mind. Knowledge only perceives (that is, discovers the Mind without being attached to it).

The Knower (or the Jiva), encased in subtle form, lives within the gross body, that is produced by the vital seed. The bearer of the body is the garhapatya fire. From that is produced another. Mind is the ahavaniya fire. fire. Into it is poured the oblation. From that was produced the Veda (or Word); (then was born Mind); Mind (desirous of creation) sets itself on the Veda (or the Word). Then arises form (or colour) undistinguished by particular colours. It runs towards the Mind.

(The hridaya is the garhapatya fire. From it is produced another fire, the ahavaniya, the mind. The declaration of the Sruti is, ‘the heart was pierced. From the heart arose mind, and from the mind arose Chandramas’. The ahavaniya fire or mind is the mouth. Food or fire, poured into the mouth, develops into speech or word. The word vachaspati implies the Veda or Word. First arises the word, the mind sets itself upon it, desirous of creation. The word was, thus, the first of creation).

The Brahmana’s wife said:
Why did Word first arise and why did Mind arise afterwards, seeing that Word starts into existence after having been thought upon by Mind? Upon that

authority can it be said that Mati (Prana) takes refuge in Mind. Why, again, in dreamless slumber, though separated from Mind, does not Prana apprehend (all objects)? What is that which restrains if then? (In dreamless slumber, the mind disappears totally. If it is the mind upon which Prana rests, why does not Prana also disappear? It is seen to separate itself from mind, for it continues to exist while mind does not. If so, that is, if existing, as it must be admitted to do, why does it not apprehend objects? What is it that restrains its powers of apprehension?)

The Brahmana said:
The Apana breath, becoming the lord (bringing the Prana under its control), in consequence of such lordship over it, makes it identical with itself. That restrained motion of the Prana breath (which, for the time, becomes identical with that of the Apana) has been said to be the motion of the mind. Hence the mind is dependent upon Prana, not Prana upon the mind. Therefore, in dreamless slumber, upon the disappearance of mind, Prana does not disappear. But since you asked me a question about word and mind, I shall, therefore, relate to you a discourse between them. Both Word and Mind, repairing to the Soul of matter, asked him, 'do you say who amongst us is superior. Do you, O puissant one, dispel our doubt?' On that occasion, the holy one made this answer, 'the mind undoubtedly (is superior).' Unto him Word said, 'I yield to you the fruition of all your desires!' (It is, through words, that desirable fruits, visible and invisible, are acquired. Of course, word means both ordinary speech and Vedic Mantras).

The Brahmana said:
Know that I have two minds, immovable and movable. That which is immovable is, verily, with me; the movable is in your dominion. That mind is verily called movable which, in the form of Mantra, letter, or voice, is referable to your dominion. Hence, you are superior (to the other mind which concerns itself with only the external world).
But since, coming of your own accord, O beautiful one, you enter into the engagement (about the fruition of all wishes), therefore, filling me with breath, I utter you.

The goddess Word used always to dwell between Prana and Apana. But, O blessed one, sinking into Apana, though urged upwards, in consequence of becoming dissociated from Prana, she ran to Prajapati and said, 'be gratified with me, O holy one!' The Prana appeared, once more fostering word.

Hence, Word, encountering deep exhalation, never utters anything. Word always flows as endued with utterance, or un-endued with it (that is, as noisy or noiseless). Between those two, Word without utterance is superior to Word with utterance. Like a cow endued with excellent milk, she (Word without utterance) yields diverse kinds of meaning. O you of beautiful smiles! Word is a cow, in consequence of her puissance which is both divine and not divine. Behold the

distinction of these two subtle forms of Word that flow.

The Brahmana's wife said:
What did the goddess of Word then say, in days of old, when, though impelled by the wish to speak, Speech could not come out?
The Brahmana said:
The word that is generated in the body by Prana, then, attains to Apana from Prana. Then transformed into Udana and issuing out of the body, envelops all the quarters, with Vyana. After that, she dwells in Samana. Even in this way did Word formerly speak. Hence Mind, in consequence of being immovable, is distinguished, and the goddess Word, in consequence of being movable, is also distinguished.

The Brahmana continued:
In this connection is cited the ancient story, O blessed one, of what the institution is of the seven sacrificing priests. The nose, the eye, the tongue, the skin, the ear, the mind, and the understanding are the seven sacrificing priests standing distinctly from one another. Dwelling in subtle space, they do not perceive one another. Do you, O beautiful one, know these sacrificing priests by their nature?

The Brahmana's wife said:

How is it that, dwelling in subtle space, these do not perceive one another? What are their (respective) natures, O holy one? Do you tell me this? O lord!

The Brahmana said:

Not knowing the qualities (of any object) is ignorance (of that object); while knowledge of the qualities is (called) knowledge (of the object which possesses those qualities). These seven never succeed in apprehending or knowing the qualities of one another.

The tongue, the eye, the ear, the skin, the mind and the understanding do not succeed in apprehending smells. It is the nose alone that apprehends them. The nose, the tongue, the ear, the skin, the mind and the understanding never succeed in apprehending colours. It is the eye alone that apprehends them.

The nose, the tongue, the eye, the ear, the understanding and the mind never succeed in apprehending sensation of touch. It is the skin alone that apprehends them. The nose, the tongue, the eye, the skin, the mind and the understanding never succeed in apprehending sounds. It is the ear alone that apprehends them.

The nose, the tongue, the eye, the skin, the ear and the understanding never succeed in apprehending doubt. It is the mind that alone apprehends it. The nose, the tongue, the eye, the skin, the ear and the mind never succeed in apprehending determination (certainty in respect of knowledge). It is the

understanding alone that apprehends it.

In this connection is cited, O beautiful lady, this ancient narrative of a discourse between the senses and the mind.

The mind said, 'the nose does not smell without me. (Without me), the tongue does not apprehend taste. The eye does not seize colour, the skin does not feel touch, the ear does not apprehend sound, when deprived of me. I am the eternal and foremost one among all the elements. It always happens that destitute of me, the senses never shine, like habitations empty of inmates, or fires without flames. Without me, all creatures fail to apprehend qualities and objects, with even the senses exerting themselves, even as fuel that is wet (fails to ignite a fire).'

Hearing these words, the senses said, 'even this would be true as you think, in this matter, if, indeed, you could enjoy pleasures without either us or our objects. What you think would be true, if, when we are extinct, there be gratification and support of life, and a continuation of thy enjoyments, or, if, when we are absorbed and objects exist, you can have your enjoyments by your desires alone, as truly as you have them with our aid.

If, again, you deem your power over our objects to be always complete, do you then seize colour by the nose, and taste by the eye? Do you also take smell by the ear and sensations of touch by the tongue? Do you also take sounds by the skin, and likewise touch by the understanding?

They that are powerful do not own the dominion of any rules. Rules exist for those only that are weak. Do you seize enjoyments un-enjoyed before; it behooves you not to enjoy what has been tasted before (by others)?

As a disciple repairs to a preceptor for the sake of (acquiring) the Srutis, and then, having acquired the Srutis, dwells on their import (by obeying their injunctions), even so do you regard as yours those objects which are shown by us, past or future, in sleep or in wakefulness?

Of creatures, again, that are of little intelligence, when their mind becomes distracted and cheerless, life is seen to be upheld upon our objects discharging their functions. It is seen also that a creature, after having formed even innumerable purposes and indulged in dreams, when afflicted by the desire to enjoy, runs to objects of sense alone. One, entering upon enjoyments depending on mental purposes alone, and unconnected with actual objects of sense, always meets with death upon the exhaustion of the life-breaths, like an enkindled fire upon the exhaustion of fuel.

True it is that we have connections with our respective attributes; true it is that we have no knowledge of one another's attributes. But without us, you can have no perception. Without us, no happiness can come to you'.

The Brahmana continued:

In this connection, O blessed lady, is cited the ancient story of what kind the institution is of the five sacrificing priests. The learned know this to be a great principle that Prana, Apana, Udana, Samana and Vyana are the five sacrificing priests.

The Brahmana's wife said:

That naturally there are seven sacrificing priests is what my former conviction was. Let the great principle be declared to me as to how, verily, the number is five of the sacrificing priests.

The Brahmana said:

The wind nursed by Prana afterwards takes birth in Apana. The wind nursed in Apana then becomes developed into Vyana. Nursed by Vyana, the wind is then developed into Udana. Nursed in Udana, the wind is then developed into Samana. Those good beings, in days of yore, asked the first-born Grandsire, 'do you say who amongst us is the foremost? He (whom you will indicate) will be our chief.'

The Brahmana continued:

He, upon whose extinction all the life-breaths become extinct in the bodies of living creatures, and he upon whose moving they move, is verily the foremost (among you). You go where you like.

Prana said, 'upon my extinction, all the life-breaths become extinct in the bodies of living creatures. Upon my moving, they, once more, move. I am (therefore) the foremost. Behold! I go into extinction.'

The Brahmana continued:

Prana then became extinct, and once more moved about. Then Samana and Udana also, O blessed one, said these words. 'You do not dwell here, pervading all this, as we do. You are not the foremost amongst us, O Prana! (Only) Apana is under thy dominion. Prana then moved about, and unto him Apana spoke:

Apana said, 'when I become extinct, all the life-winds become extinct in the bodies of living creatures. When I move about, they again move about. I am, therefore, the foremost. Behold! I go into extinction.'

The Brahmana continued:

Unto Apana who said so, both Vyana and Udana said, 'O Apana, you are not the foremost. (Only) Prana is under your dominion. Then Apana began to move

about. Vyana once more addressed him saying, 'I am the foremost of all (the life-winds). Listen, for what reason? When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I move about, they, once more, move about. I am (therefore) the foremost. Behold! I go into extinction.'

The Brahmana continued:

Then Vyana went into extinction and, once more, began to move about. At this, Prana, Apana, Udana and Samana addressed him, saying, 'you are not the foremost among us, O Vyana! (Only) Samana is under your dominion.'

Vyana then began to move about and Samana said unto him, 'I am the foremost of you all. Listen, for what reason? When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I begin to move about, they once more move about. Hence, I am the foremost. Behold! I go into extinction.'

Then Samana began to move about. Unto him Udana said, 'I am the foremost of all the life-winds. Listen, for what reason? When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I move about, they, once more, move about. Hence, I am the foremost. Behold! I go into extinction.'

Then Udana, after having gone into extinction, began once more to move about, Prana, Apana, Samana and Vyana said unto him, 'you are not the foremost one among us, only Vyana is under your dominion.'

The Brahmana continued:

Unto them assembled together, the Lord of creatures, Brahma, said, 'no one of you is superior to others. Ye are all endued with particular attributes. All are foremost in their own spheres, and all possess special attributes. There is one that is unmoving, and one that is moving. In consequence of special attributes, there are five life-winds. My own self is one. That one accumulates into many forms. Becoming friendly unto one another, and gratifying one another, you depart in peace. Blessings to you! Do you uphold one another?'

The Brahmana said:

In this connection is cited the ancient story of the discourse between Narada and the Rishi Devamata.

Devamata said, 'what, verily, comes first into existence, of a creature that takes birth? Is it Prana, Apana, Samana, Vyana or Udana?'

Narada said, 'by whatever the creature is created, that first comes unto him who is other (or separate from him). The life winds are to be known as existing in pairs, that is, those that move transversely, upwards and downwards.'

Devamata said, ‘by whom (among the life-winds) is a creature produced? Who (amongst) them comes first? Do you tell me what the pairs are of the life-winds that move transversely, upwards and downwards?’

Narada said, ‘from sankalpa (wish) arises pleasure. It also arises from sound, taste, and colour. From the semen, united with blood, first flows Prana. Upon the semen being modified by Prana, flows Apana.

Pleasure arises from the semen as well. It arises from taste also. This is the form (effect) of Udana. Pleasure is produced from union. Semen is generated by desire. From desire is produced the menstrual flow. In the union of semen and blood, generated by Samana and Vyana, the pair that consists of Prana and Apana, enters, moving transversely and upwards. Vyana and Samana both form a pair that moves transversely.

Agni (fire) is all the deities. Even this is the teaching of the Veda. The knowledge of Agni arises in a brahmana with intelligence. The smoke of that fire is of the form of (the attribute called) Darkness. The quality of goodness arises from that portion of the fire into which the oblation is poured. (The different portions of the fire are indicated as the different attributes. The smoke is of the form of Darkness (tamas). The ashes are the attributes of Passion. The blazing flame into which the oblation is thrown is the attribute of Goodness).

They that are conversant with sacrifices know that Samana and Vyana are from the attribute of Goodness. Prana and Apana are portions of the oblation (of clarified butter). Between them is the Fire. That is the excellent form (or seat) of Udana, as the brahmanas know.

Listen, as I say, which is distinct from the pairs. Day and Night constitute a pair. Between them is the Fire. That is the excellent seat of Udana as the brahmanas know. The existent and the non-existent form a pair. Between them is the Fire. That is the excellent seat of Udana as the brahamanas know.

First is Samana, then Vyana. The latter’s function is managed through the first (that is, Samana). Then, secondly, Samana, once more, comes into operation. Only Vyana exists for tranquility. Tranquility is the eternal Brahman. This is the excellent seat of Udana as the brahmanas know.’

The Brahmana continued:

In this connection is recited the ancient story of what the institution is of the Chaturhotra (sacrifice). The ordinances are now being duly declared of that, in its entirety. Listen to me, O amiable lady, as I declare this wonderful mystery.

The agent, the instrument, the action and emancipation, these, O beautiful lady, are the four sacrificing priests by whom the universe is enveloped. Hear, in its

entirety, the assignment of causes (relating to this topic).

The nose, the tongue, the eye, the skin, the ear, the mind and the understanding (these seven) should be understood as being caused by (the knowledge of) qualities. Smell, taste, colour, sound, touch, the objects of the mind and the objects of the understanding (these seven) are caused by action.

He who smells, he who eats, he who sees, he who speaks, he who hears, he who thinks and he who understands (these seven) should be known as caused by the agent. Possessed of qualities, these enjoy their own qualities, agreeable or disagreeable. (The word 'these' refers to action, agent and instrument. The qualities of which they are possessed are goodness, passion and darkness).

As regards the soul that is destitute of qualities, these seven are the causes of emancipation. With them that are learned and possessed of sufficient understanding, the qualities, which are in the position (form) of deities, eat the oblations, each in its proper place, and agreeably to what has been ordained.

The person, who is destitute of learning, eating diverse kinds of food, becomes seized through the sense of mine-ness. Digesting food for himself, he becomes ruined through the sense of mine-ness. (What is meant is this: It is the senses that enjoy, and not the soul. This is well known to the learned. On the other hand, those that are not learned, regard this or that to be theirs, when, in reality, they are different from them. They are their selves and not their senses, although they take themselves for the latter, ignorantly identifying themselves with things which they are not).

The eating of food that should not be eaten and the drinking of wine ruin him. He destroys the food (he takes), and having destroyed that food he becomes destroyed himself.

The man of learning, however, being possessed of puissance, destroys his food for re-producing it; the minutest transgression does not arise in him from the food he takes. Whatever is thought of by the mind, whatever is uttered by speech, whatever is heard by the ear, whatever is seen by the eye, whatever is touched by the (sense of) touch, whatever is smelt by the nose constitute oblations of clarified butter which should all, after restraining the senses with the mind, be poured into that fire of high merits which burns within the body, that is, the soul. (What is stated is this: Restraining the senses and the mind, the objects of those senses and the mind should be poured as libations on the sacred fire of the soul within the body).

The sacrifice constituted by Yoga is going on as regards me. The spring whence the sacrifice proceeds is that which yields the fire of knowledge. The upward life-wind Prana is the Stotra of that sacrifice. The downward life-wind Apana is its Sastra. The renunciation of everything is the excellent Dakshina of that sacrifice.

Consciousness, Mind and Understanding, these becoming Brahma, are its Hotri, Adhwaryyu and Udgatri: The Prasastri, his Sastra, is truth (that is, truth is the sastra of the Prasastri). Cessation of separate existence (or Emancipation) is the Dakshina.

In this connection, people conversant with Narayana recite some Richs. Unto the divine Narayana were animals offered in days of yore. (Narayana means here either the Veda or the Soul. The animals offered up to Narayana in days of old were the senses offered up as sacrifices.) Then are sung some Samanas! On that topic occurs an authority. O timid one! Know that the divine Narayana is the Soul of all.

The Brahmana continued:

There is one Ruler. There is no second, beside Him. He that is the Ruler resides in the heart. I shall speak now of Him. Impelled by Him, I move as directed, like water along an inclined plane.

There is one Preceptor. There is no second, beside Him. He resides in the heart, and of Him I shall now speak. Be instructed by that Preceptor, they, who are always endued with feelings of animosity, are like snakes.

There is one Kinsman. There is no second, beside Him. He resides in the heart. Of Him, I shall now speak. Instructed by Him, kinsmen become possessed of kinsmen; and the seven Rishis, O son of Pritha, shine in the firmament.

There is one Dispeller. There is no second, beside Him. He resides in the heart. Of Him, I shall now speak. Having lived with that Instructor under the proper mode of living, Sakra attained to the sovereignty of all the worlds.

There is one Enemy. There is no second, beside Him. He resides in the heart. Of Him, I shall now speak. Instructed by that Preceptor, all snakes in the world are always endued with feelings of animosity.

In this connection is cited the ancient story of the instruction of the snakes, the deities and the Rishis by the Lord of all creatures. The deities, the Rishis, the snakes and the asuras seated, around the Lord of all creatures, asked him, ‘let that, which is highly beneficial for us be declared.’

Unto them that enquired about what is highly beneficial, the holy one uttered only the word Aum, which is the Brahman in one syllable. Hearing this, they ran away in various directions.

Amongst them that thus ran in all directions from desire of self-instruction, the disposition first arose in snakes of biting. Of the asuras, the disposition, born of their nature for ostentations, pride arose. The deities betook themselves to gifts, and the great Rishis to self-restraint.

Having repaired to one teacher, and having been instructed (refined) by one word, the snakes, the deities, the Rishis, and the danavas all betook themselves to diverse dispositions.

It is that one who hears oneself when speaking, and apprehends it duly. Once again is that heard from one when one speaks. There is no second Preceptor. (It is He who is the preceptor and the disciple.) It is in obedience to His counsels that action afterwards flows.

The instructor, the apprehender, the hearer and the enemy are pleased within the heart. By acting sinfully in the world, it is he that becomes a person of sinful deeds. By acting auspiciously in the world, it is he who becomes a person of auspicious deeds. It is he who becomes a person of unrestrained conduct, by becoming addicted to the pleasures of sense, impelled by desire. It is he who becomes a brahmacharin by always devoting himself to the subjugation of his senses. It is he, again, that casts off vows and actions, and takes refuge in the Brahman alone.

By moving in the world, identifying himself all the while with the Brahman, he becomes a brahmacharin. The Brahman is his water; the Brahman is his preceptor; he is ever engrossed in the Brahman. Brahmacharya is even so subtle, as understood by the wise. Having understood it, they betake themselves to it, instructed by the Kshetrajna! (One who knows the truth.)

The Brahmana continued:

Having crossed that impassable fastness (the world) which has purposes for its gadflies and mosquitoes, grief and joy for its cold and heat, heedlessness for its blinding darkness, cupidity and diseases for its reptiles, wealth, lust and wrath for its robbers, I have entered the extensive forest of (the Brahman).

The wife of the Brahmana said:

Where is that foremost, O you of great wisdom? What are its trees? What are its rivers? What are its mountains and hills? How far is that forest?

The Brahmana said:

There exists nothing that is separate from it. There is nothing more delightful than it. There is nothing that is un-separated from it. There is nothing more afflicting than it. There is nothing smaller than it. There is nothing vaster than it. There is nothing minuter than it.

There is no happiness that can resemble it. Regenerate persons, entering into it, at once transcend both joy and sorrow. They (then) never stand in fear of any creature, nor does any creature stand in fear of them.

In that forest are seven large trees, seven fruits and seven guests. There are seven hermitages, seven (forms of) yoga concentration, and seven (forms) of initiation. Even this is a description of that forest. (The seven large trees are the five senses, the mind and the understanding. The fruits are the pleasures and pains derived from or through them. The guests are the powers of each sense, for it is they that receive those pleasures and pains. The hermitages are those very trees under which the guests take shelter. The seven forms of yoga are the extinctions of the seven senses. The seven forms of initiation are the repudiation, one after another, of the actions of the seven senses).

The trees which stand filling that forest produce excellent flowers and fruits of five colours. The trees which stand there filling that forest produce flowers and fruits that are of excellent colours, and, besides, they are of two kinds. The trees which stand there filling that forest produce flowers and fruits that are endued with fragrance and that are, besides, of two colours. The trees which stand there filling that forest produce flowers and fruits that are possessed of fragrance and that are, besides, of one colour.

The two trees which stand in that forest produce many flowers and fruits that are of un-manifest colours. There is one fire here, possessed of a good mind. That is connected with the brahmana. The five senses are the fuel here. The seven forms of emancipation flowing from them are the seven forms of initiation. The qualities are the fruits, and the guests eat those fruits.

There, in diverse places, the great Rishis accept hospitality. When they, having been worshipped, become annihilated, then another forest shines forth. In that forest, Intelligence is the tree; Emancipation is the fruit; and Tranquility is the shade of which it is possessed. It has knowledge for its resting house, contentment for its water and the Kshetrajna for its sun.

Its end cannot be ascertained upwards, downwards or horizontally. Seven females always dwell there, with faces downwards, possessed of effulgence, and endued with the cause of generations. They take up all the different tastes from all creatures, even as inconstancy sucks up truth.

In that itself dwell, and from that emerge, the seven Rishis who are crowned with ascetic success, with, those seven, having Vasishtha for their foremost. Glory, effulgence, greatness, enlightenment, victory, perfection and energy (these seven) always follow this, like rays following the sun.

Hills and mountains also exist there, collected together; and rivers and streams exist there, bearing waters in their course, waters that are born of Brahma. And there happens a confluence also of streams in the secluded spot for sacrifice. Thence those that are contented with their own souls proceed to the Grandsire.

Those, whose wishes have been reduced, whose wishes have been directed to

excellent vows, and whose sins have been burnt off by penances, merging themselves in their souls, succeed in attaining to the Brahman. Tranquility is praised by those who are conversant with the forest of knowledge. Keeping that forest in view, they take birth so as not to lose courage. Even such is that sacred forest that is understood by brahmanas, and understanding it, they live (in accordance with the ordinance), directed by the Kshetrajna.

The Brahmana continued:

I do not smell scents. I do not perceive tastes. I do not see colours. I do not touch. I do not, likewise, hear the diverse sounds (that arise). Nor do I entertain purposes of any kind. It is Nature that desires such objects as are liked; it is Nature that hates such objects as are disliked. Desire and aversion spring from Nature, after the manner of the upward and the downward life-winds when souls have entered animate bodies.

Separated from them are others; in them are eternal dispositions; (these, as also) the Soul of all creatures, yogis would behold in the body. Dwelling in that, I am never attached to anything through desire and wrath, and decrepitude and death.

Not having any desire for any object, and not having any aversion for any evil, there is no taint on my nature, as there is no taint on a drop of water on (the leaf of) a lotus. Of this constant (principle) which looks upon diverse natures, they are inconstant possessions.

Though actions are performed, yet the assemblage of enjoyments does not attach to the sky. In this connection is recited an ancient story of a discourse between an Adhwaryu and a Yati. Do you hear it, O glorious lady!

Beholding an animal sprinkled with water at a sacrificial ceremony, a Yati said unto the Adhwaryu seated there, in censure, ‘this is destruction of life!’ Unto him the Adhwaryu said in reply, ‘this goat will not be destroyed. The animal (sacrificed) meets with great good, if the Vedic declaration on this subject be true. That part of this animal which is of earth will go to earth. That part of this one which is born of water will enter into water. Its eyes will enter the sun; its ears will enter the different points of the horizon; its life-winds will enter the sky. I who adhere to the scriptures incur no fault (by assisting at the killing of this animal).’

The Yati said:

If you behold such good to the goat in dissociation with (its) life-winds, then this sacrifice is for the goat. What need have you for it? Let the brother, father, mother and friend (of this goat) give you their approval to this. Taking him (to them), do you consult them?

This goat is especially dependent. It behooves you to see them who can give their

consent to this. After hearing their consent; the matter will become fit for consideration. The life-winds of this goat have been made to return to their respective sources. Only the inanimate body remains behind. This is what I think.

Of those who wish to enjoy felicity by means of the inanimate body (of an animal) which is comparable to fuel, the fuel (of sacrifice) is, after all, the animal itself. Abstention from cruelty is the foremost of all duties. Even this is the teaching of the elders. We know this is the proposition, that is, no slaughter (of living creatures).

If I say anything further, (it will then appear that) diverse kinds of faulty actions are capable of being done by you. Always abstaining from cruelty to all creatures is what meets with our approbation. We establish this from what is directly perceptible. We do not rely on what is beyond direct perception.

The Adhwaryu said:

You enjoy the properties of smell which belong to the earth. You drink the tastes which appertain to water. You see colours which belong to lighted bodies. You touch the properties which have their origin in wind. You hear the sounds which have their origin in space (ether). You think thoughts with the mind. All these entities, you are of the opinion, have life. You do not then abstain from taking life (belonging to them). Really, you are engaged in slaughter. There can be no movement without slaughter. Or, what else do you think, O regenerate one!

The Yati said:

The Indestructible and the Destructible constitute the double manifestation of the Soul. Of these, the Indestructible is existent. The Destructible is said to be exceedingly non-existent. The life-wind, the tongue, the mind, the quality of goodness, the quality of passion, etc are all existent.

The Atman is above these forms, and hence is without duality and hope (or despair). As regards one that is freed from these existent objects, that transcends all pairs of opposites, that does not cherish any expectation, that is alike to all creatures, that is liberated from the idea of meum, that has subjugated one's self, and that is released from all one's surroundings, for that one, no fear exists from any source.

(What is stated seems to be this: The life-winds indicate the operations of the several organs of action; the tongue, which stands here for all the organs of perception, of the sensual perceptions; the mind, of all the internal perceptions; the quality of goodness, of all pleasures; and the quality of passion, of all kinds of pain. These, therefore, include the whole external and internal worlds. He that is free from these transcends sin, for sin is destroyed by freedom from these, knowledge being the means of attaining to that freedom).

The Adhwaryu said:

O foremost of intelligent men! One should reside with those that are good. Hearing your opinion, my understanding shines with light. O illustrious one! I come to you, believing you to be a god. And I say I have no fault, O regenerate one, by performing these rites with the aid of mantras. (The sense seems to be that by doing these rites with the aid of mantra, I have done that which has been approved from ages past by those who have always been regarded wise. My eyes, however, have now been opened by you. I should not be held responsible for what I did, while I was ignorant).

The Brahmana continued:

With this conclusion, the Yati remained silent after this. The Adhwaryu also proceeded with the great sacrifice, freed from delusion. The brahmanas understand Emancipation, which is exceedingly subtle, to be of this kind, and having understood it, they live accordingly, directed by the Kshetrajna, that beholder of all topics.

The Brahmana continued:

In this connection is cited the ancient story, O lady, of the discourse between Karttaviryya and the Ocean. There was a king of the name of Karttaviryya-Arjuna who was endued with a thousand arms. He conquered, with his bow, the earth extending to the shores of the ocean.

It has been heard by us that, once on a time, as he was walking on the shores of the sea, proud of his might, he showered hundreds of shafts on that vast receptacle of waters. The Ocean, bowing down unto him, said, with joined hands, ‘do not, O hero, shoot your shafts (at me). Say, what I shall do to you. With these mighty arrows shot by you, those creatures which have taken shelter in me are being killed, O tiger among kings! Do you, O lord, grant them security?

Arjuna said, ‘if any wielder of the bow exists that is equal to me in battle, and that would stand against me in the field, do you name him to me?’ The Ocean said, ‘if you have heard, O King, of the great Rishi Jamadagni, his son is competent to duly receive you as a guest.’

Then that king proceeded, filled with great wrath. Arriving at the retreat (of the Rishi Jamadagni), he found (Parasu) Rama himself. With his kinsmen, he began to do many acts that wee hostile to Rama, and caused much trouble to that high-souled hero.

Then the energy, which was immeasurable of Rama, blazed forth, burning the troops of the foe, O lotus-eyed one! Taking up his battle-axe, Rama suddenly put forth his power, and hacked that thousand-armed hero, like a tree of many branches.

Beholding him slain and prostrated on the earth, all his kinsmen, uniting together, and taking up their darts, rushed at Rama, who was then seated, from all sides. Rama also, taking up his bow and quickly ascending on his car, shot showers of arrows and chastised the army of the King.

Then, some of the kshatriyas, afflicted with the terror of Jamadagni's son, entered mountain-passes, like deer afflicted by the lion. Of them that were unable, through fear of Rama, to discharge the duties ordained for their order, the progeny became vrishalas owing to their inability to find brahmanas. (Kshatriyas always require brahmanas for assisting them in their acts. These particular kshatriyas, through fear of Rama, fled to the forests and mountains. Accordingly they could not find brahmanas for assisting them. Their children, therefore, fell away from the status of kshatriyas, and became vrishalas or sudras).

In this way, Dravidas, Abhiras, Pundras and Savaras became Vrishalas though those men had Kshatriya duties assigned to them (in consequence of their birth), but falling away (from those duties).

Then the kshatriyas that were begotten by the brahmanas upon kshatriya women that had lost their heroic children, were repeatedly destroyed by Jamadagni's son. The slaughter proceeded one and twenty times. At its conclusion, a bodiless voice, sweet and proceeding from heaven, and which was heard by all people, spoke to Rama, 'O Rama, O Rama, desist! What merit do you see, O son, in thus destroying repeatedly these inferior Kshatriyas?'

In this way, O blessed dame, his grandsires, headed by Richika, addressed that high-souled one, saying, 'do you desist?' Rama, however, unable to forgive the slaughter of his sire, replied unto the Rishis saying, 'it behooves you not to forbid me'. The Pitris then said, 'O foremost of all victorious men! It behooves you not to slay these inferior Kshatriyas. It is not proper that you, being a brahmana, should slay these kings.'

The Pitris said:

In this connection is cited this old history. Having heard it, you should act according to it, O foremost of all regenerate persons! There was a royal sage of the name Alarka endued with the most austere of penances. He was conversant with all duties, truthful in speech, of high soul, and exceedingly firm in his vows.

Having, with his bow, conquered the whole earth extending to the seas, and thereby achieved an exceedingly difficult feat, he set his mind on that which is subtle. While he was sitting at the root of a tree, his thoughts, O you of great intelligence, abandoning all those great feats, turned towards that which is subtle.

Alarka said:

My mind has become strong. Having conquered the mind, one's conquest becomes permanent. Though surrounded by foes, I shall (henceforth) shoot my arrows at other objects. Since, in consequence of its unsteadiness, it sets all mortals to accomplish acts, I shall shoot very sharp-pointed shafts at the mind.

The mind said, 'these arrows, O Alarka, will never pierce me through. They will pierce only your own vital parts. Your vital parts being pierced, you shall die. Do you look out for other arrows with which to destroy me?'

Hearing these words and reflecting upon them, he said, 'smelling very many perfumes, the nose hankers after them only. Hence I shall shoot whetted arrows at the nose.'

The nose said, 'these arrows will never cross through me, O Alarka. They will pierce only your own vital parts, and your vital parts being pierced, you shall die. Do you look for other arrows with which to destroy me?'

Hearing these words and reflecting upon them, he said, 'this one (that is, tongue), enjoying savoury tastes, hankers after them only. Hence I shall shoot whetted shafts at the tongue.'

The tongue said, 'these arrows, O Alarka, will not cross through me. They will only pierce your own vital parts, and your vital parts being pierced, you shall die. Do you look for other arrows with which to destroy me?'

Hearing these words and reflecting upon them, he said, 'the skin, touching diverse objects of touch, hankers after them only. Hence, I shall tear off the skin with diverse arrows equipped with the feathers of the Kanka'.

The skin said, 'these arrows will not, O Alarka, cross through me. They will pierce your vital parts only. With your vital parts pierced, you shall die. Do you look for other arrows with which to destroy me?'

Hearing these words and reflecting upon them, Alarka said, 'hearing diverse sounds, (the ear) hankers after them only. Hence I shall shoot whetted shafts at the ear'.

The ear said, 'these arrows will not, O Alarka, cross through me. They will pierce your vital parts only. With your vital parts pierced, you shall die. Do you look for other arrows with which to destroy me?'

Hearing these words and reflecting upon them, he said, 'seeing many colours, the eye hankers after them only. Hence, I shall destroy the eye with sharp-pointed arrows.'

The eye said, 'these arrows will not, O Alarka, cross through me. They will pierce

your vital parts only. With your vital parts pierced, you shall die. Do you look for other arrows with which to destroy me?'

Hearing these words and reflecting upon them, Alarka said, 'this (the understanding) forms many determinations with the aid of ratiocination. Hence, I shall shoot whetted arrows at the understanding.'

The understanding said, 'these arrows will not, O Alarka, cross through me. They will pierce your vital parts only. With your vital parts pierced, you shall die. Do you look for other arrows with which to destroy me?'

The Brahmana continued:

Then, Alarka, employing himself, even there, on penances difficult to perform and exceedingly austere, failed to obtain, by the high power (of his penances) arrows for casting at these seven. Endued with puissance, he then, with mind well concentrated, began to reflect.

Then, 'O best of regenerate ones', Alarka, that foremost of intelligent men, having reflected for a long time, failed to obtain anything better than Yoga. Setting his mind on one object, he remained perfectly still, engaged in Yoga.

(The vocative, 'O best of regenerate ones' applies to Jamadagni's son. The narration is that of the Pitris. The brahmana is only repeating to his wife the speech of the Pitris to Rama. The yoga spoken of here is the Raja-yoga. Previously, Alarka had been bent upon the Hatha-yoga which frequently ends in the destruction of the person practising it).

Endued with energy, Alarka quickly slew all the senses with one arrow, having entered, by yoga, into his soul and thereby attained to the highest success. Filled with wonder, that royal sage then sang this verse:

Alas, it is a pity that we should have accomplished all acts external!

Alas, that we should have, endued with the thirst for enjoyment, courted (the pleasures of) sovereignty before now!

I have learnt this afterwards. There is no happiness higher than yoga.

Do you know this, O Rama? Cease to slay the Kshatriyas.

Do practise the most austere penances. You will then attain to what is good.

Thus addressed by his grandsires, Jamadagni's son practised the most austere penances, and having practised them, that highly blessed one attained to that success which is difficult to reach.

The Brahamana continued:

There are three foes in the world. They are said to be nine-fold, agreeably to their qualities. Exultation, satisfaction and joy pertain to goodness. Cupidity, wrath and hatred pertain to passion. Lassitude, procrastination and delusion pertain to darkness.

Cutting these qualities with showers of arrows, the man of intelligence, free from procrastination, possessed of a tranquil soul, with his senses under control, ventures to vanquish others. (What it means is that, having first conquered the internal foes mentioned, the man of intelligence, bent on securing his deliverance, should then seek to vanquish all external foes standing in his way).

In this connection, persons conversant with (the occurrence of) ancient cycles recite some verses which were sung in the days of old, by the King Ambarisha who had acquired a tranquil soul. When diverse kinds of faults were on the rise and when the righteous were afflicted, Ambarisha, of great fame, put forth his strength for assuming sovereignty.

Subduing his own faults and worshipping the righteous, he attained to great success, and sang the following verses:

I have subdued many faults; I have killed all foes;

But there is one, the greatest vice that deserves to be destroyed, but has not been destroyed by me;

Urged by that fault, this Jiva fails to attain to freedom from desire;

Afflicted by desire, one runs into ditches, without being aware thereof;

Urged by that fault, one indulges in acts forbidden;

Do you cut off, cut off, that cupidity with sharp-edged swords?

From cupidity arise desires; from desire flows anxiety.

The man who yields to desire acquires many qualities that pertain to passion.

When these have been acquired, he gets many qualities that pertain to darkness.

In consequence of those qualities, he repeatedly takes birth, with the bonds of body united, and is impelled to action.

Upon the expiration of life, with body dismembered and scattered, he meets with death which is due to birth itself.

Hence, duly understanding this, and subduing cupidity by intelligence, one should desire for sovereignty in one's soul.

This is (true) sovereignty; there is no other sovereignty here.

The soul, properly understood, is the king.

Even these were the verses sung by the king Ambarisha of great celebrity, on the subject of sovereignty which he always kept before him, that king who had cut off the one foremost fault, namely, cupidity.

The Brahmana continued:

In this connection is cited the old narrative, O lady, of the discourse between a brahmana and the king Janaka.

King Janaka (on a certain occasion), desirous of punishing the Brahmana that had become guilty of some offence, said to him, 'you shall not dwell within my dominion'. The Brahmana replied to the king, 'tell me, O King, the limits of the territories subject to you. I desire, O Lord, to dwell within the dominion of another king. Verily, I wish to obey your command, O lord of earth, agreeably to the scripture.'

Thus addressed by that celebrated Brahmana, the King, hearing repeated and hot sighs, did not say a word in reply. Like the planet Rahu overwhelming the sun, a dimness of understanding suddenly overwhelmed that King of immeasurable energy, as he sat plunged in thought. When the dimness of understanding passed away and the King became tranquil, he spoke to the Brahmana thus:

Although, a (large) inhabited tract is subject to me within this ancestral kingdom of mine, yet I fail to find my dominion, searching through the whole earth. When I failed to find it on the earth, I then searched Mithila (for it). When I failed to find it in Mithila, I then searched for it among my own children. When I failed to find it even there, a dimness of understanding overcame me. When dimness passed away, intelligence came back to me. Then I realized that I have no dominion, or that everything is my dominion. Even this body is not mine, or the whole earth is mine. At the same time, O the best of regenerate men, I think that that is as much mine as it is of others. Therefore, you dwell (here) as long as you choose, and enjoy as you please.

The Brahmana said:

When there is a large inhabited tract in your ancestral kingdom, tell me, depending upon what understanding, has the idea of meum been got rid of by you. What else is that understanding depending upon which you have come to the conclusion that everything constitutes your dominion? What, indeed, is the notion through which you realized that you have no dominion, or everything is

your dominion?

Janaka said:

All conditions here, in all affairs, have been understood by me to be terminable. Hence, I could not find that which should be called mine. (The conditions referred to are affluence and indigence). I could not, therefore, find, by my understanding, what should be (called) mine.

(Considering) whose is this, I thought of the Vedic text about anybody's property. I could not, therefore, find, by my understanding, what should be (called) mine. Depending upon this notion, I got rid of the idea of mine-ness.

(Nilakantha makes this observation: The Vedic text referred to is 'Do not covet anybody's property'. What Janaka says seems to be this: Thinking of this prohibition about coveting other people's property, I thought how it could be ascertained what belongs to others).

Hear now what that notion is, depending upon which I came to the conclusion that I have dominion everywhere. I do not desire for my own self those smells that are even in my nose. Therefore, the earth, subjugated by me, is always subject to me.

(What Janaka means may be this: The property of smell attaches to earth. I do not desire smell for my own enjoyment. If it is perceived, it is perceived by the organ of smell. The earth, therefore, is subject to me, not I to the earth. I have transcended my sensations and, therefore, the objects to which they inhere. The whole world represents only the objects of the sensations. The latter being mastered, the whole world has been mastered by me).

I do not desire for my own self those tastes that exist in contact with even my tongue. Therefore, water, subjugated by me, is always subject to me. I do not desire for my own self the colour or light that pertains to my eye. Therefore, light, subjugated by me, is always subject to me. I do not desire for my own self those sensations of touch which are in contact with even my skin. Therefore, the wind, subjugated by me, is always subject to me. I do not desire for my own self those sounds which are in contact with even my ear. Therefore, sounds, subjugated by me, are always subject to me. I do not desire for my own self the mind that is always in my mind. Therefore, the mind, subjugated by me, is subject to me. All these acts of mine are for the sake of the deities, the Pitris, the Bhutas, together with guests. (I live and act for these and not for my own self).

The Brahmana then, smiling, said to Janaka:

Know that I am Dharma who has come here today for examining you. You are verily the one person for setting this wheel in motion; this wheel that has the quality of Goodness for its circumference, the Brahman for its nave and the

Understanding (Knowledge) for its spokes, and which never turns back.

The Brahmana continued:

I do not, O timid one, move in this world in that manner which you, according to your own understanding, censure. I am a brahmana possessed of Vedic knowledge; I am emancipated; I am a forest recluse; I am an observer of the duties of a house-holder; and I observe vows (according to scriptures).

I am not what you see me in good and bad acts. By me is pervaded everything that exists in this universe. Whatever creatures exist in the world, mobile or immobile, know that I am the destroyer of them all, even as the fire is (the destroyer) of all kinds of wood.

Of sovereignty over the whole earth or over heaven (on the one hand), or this knowledge (of my identity with the Brahman on the other), (I prefer) this knowledge (which) is my wealth.

This is the one path for brahmanas by which they, who understand it, proceed to be brahmacharins, house-holders, forests-dwellers or mendicants.

Though the symbols are numerous, the Knowledge to be acquired is only one. There may be diverse ways to acquire it. Those that have attained to tranquility alone acquire it, even as numerous rivers all meet in the ocean. Such Knowledge is to be worshipped.

The path is to be traversed with the aid of the Understanding, and not of this body. Actions have both beginning and end, and the body has actions for its bonds. (Actions are perishable, and can lead to no lasting result. It is by the understanding that that Knowledge, leading to what is permanent, is to be attained).

Hence, O blessed lady, you need have no apprehension in respect of the world hereafter. With your heart intent upon real entity, it is my soul into which you will come.

The Brahmana's wife said:

This is incapable of being understood by a person of little intelligence, as also by one whose soul has not been cleansed. My intelligence is very little, contracted and confused. Do you tell me the means by which the knowledge (of which you speak) may be acquired? I wish to learn from you the source from which this knowledge flows.

The Brahmana said:

Know that intelligence devoted to the Brahman is the lower Arani; the preceptor

is the upper Arani; penances and conversance with the scriptures are to cause the attrition. From this is produced the fire of knowledge.

The Brahmana's wife said:

As regards this symbol of the Brahman, which is designated Kshetrajna, where, indeed, occurs a description of it by which it is capable of being seized?

The Brahmana said:

He is without symbols, and without qualities. Nothing exists that may be regarded as His cause. I shall, however, tell you the means by which He can be seized or not. A good means may be found, such as perception or hearing as flowers are perceived by bees. The 'means' consists of an understanding, cleansed by action.

Those, whose understandings have not been so cleansed, regard that Entity, through their own ignorance, as invested with the properties of knowledge and others. (Good means may be seen, perceived as by bees. Action is cleansed understanding; through folly it is invested with the symbols of knowledge. The ignorance is of those persons whose understandings have not been cleansed by action).

It is not laid down that this should be done, or that this should not be done, in the path of achieving Emancipation. He in whom knowledge of the soul arises alone sees and hears. (In the matter of achieving Emancipation, no ordinances have been laid down, positive or negative, like those in respect of other things. If one wishes to attain to heaven, one should do this or that, and abstain from others. For achieving Emancipation, only seeing and hearing are prescribed. Seeing implies contemplation; and hearing implies the receiving of instructions from the preceptor).

One should comprehend as many parts, un-manifest and manifest, by hundreds and thousands, as one is capable of comprehending here. Indeed, one should comprehend diverse objects of diverse import, and all objects of direct perception. Then will come, from practice (of contemplation and self-restraint, etc) that, above which nothing exists. (What is meant seems to be this: one should first contemplate an object of direct perception such as the earth, etc, and then on such unperceived objects as operations of the mind. Such contemplation will gradually lead to that which is Supreme. The abhyasa or practice is the practice of sama, dama, etc.)

The holy one continued:

Then the mind of that Brahmana's wife, upon the destruction of the Kshetrajna, became that which is beyond Kshetrajna, in consequence of the knowledge of Kshetra. (When her individual soul became merged into the Supreme Soul, she

became identified with the Brahman. This was, of course, due to the knowledge of Kshetra as something separate from Kshetrajna).

Arjuna said:

Where, indeed, is that Brahmana's wife, O Krisna, and where is that foremost of brahmanas, by both of whom was such success attained? Do you tell me about them, O you of unfading glory?

The Blessed and Holy one said:

Know that my mind is the Brahmana, and that my understanding is the Brahmana's wife. He who has been spoken of as Kshetrajna is I myself, O Dhananjaya!

Arjuna said:
It behooves you to expound the Brahman to me, that which is the highest object of knowledge. Through your favour, my mind is delighted with these subtle disquisitions.

Vasudeva said:
In this connection is recited the old history of the discourse between a preceptor and his disciple on the subject of the Brahman.
Once on a time, O scorcher of foes, an intelligent disciple questioned a certain brahmana of rigid vows who was his preceptor, as he was seated (at his ease), 'what, indeed, is the highest good? Desirous of attaining to that which constitutes the highest good, I throw myself at your feet, O holy one! O learned Brahmana! I solicit you, bending my head, to explain to me what I ask.'

Unto that disciple, O son of Pritha, who said so, the preceptor said, 'O regenerate one! I shall explain to you everything about which you may have any doubts.'

Thus addressed, O foremost one of Kuru's race (clan), by his preceptor, that disciple who was exceedingly devoted to his preceptor, spoke as follows, with joined hands. Do you hear what he said, O you of great intelligence?

The disciple said:
Whence am I? Whence are you? Explain that which the highest truth is. From what source have sprung all creatures, mobile and immobile? By what do creatures live? What is the limit of their life? What is truth? What is penance, O learned Brahmana? What are called attributes by the good? What paths are to be called auspicious? What is happiness? What is sin? O holy one! O you of excellent vows! It behooves you to answer these questions of mine, O learned Rishi, correctly, truly and accurately. Who else is there in this world than you that is capable of answering these questions? Do you answer them, O foremost of all persons conversant with duties?

My curiosity is great. You are celebrated in all the worlds as one well skilled in the duties relating to Emancipation. There is none else than you that is competent to remove all kinds of doubts. Afraid of worldly life, we have become desirous of achieving Emancipation.

Vasudeva said:
Unto that disciple, who had humbly sought instruction and put the questions duly, who was devoted to his preceptor and possessed of tranquility, who always behaved in a manner that was agreeable (to his instructor), who lived so constantly by the side of his instructor as to have almost become his shadow, who was self-restrained, and who led the life of a yati and brahmacharin, O son of Pritha, that preceptor possessed of intelligence, and observant of vows, duly explained (answered) all the questions, O foremost one of Kuru's race, O chastiser of all foes!

The preceptor said:
All this was declared (in days of old) by Brahma himself (the Grandsire of the entire world). Applauded and practised by the foremost of Rishis, and depending on knowledge of the Vedas, it involves a consideration of what constitutes the real Entity.
We regard knowledge to be the highest object, and renunciation as the best penance. He who, with certainty, knows the true object of knowledge which is incapable of being modified by circumferences, that is, the soul abiding in all creatures, succeeds in going where-so-ever he wishes, and comes to be regarded as the highest.

The learned man who beholds the residence of all things in one place and their severance as well, and who sees unity in diversity, succeeds in freeing himself from misery. He, who does not covet anything and does not cherish the idea of mine-ness with regard to anything, comes to be regarded, although residing in this world, as identifiable with the Brahman.

He who is conversant with the truth about the qualities of Pradhana (Nature), acquainted with the creation of all existent objects, divested of the idea of mine-ness, and without pride, succeeds, without doubt, in emancipating himself.

Understanding properly that great tree which has the un-manifest for its seed sprout, the understanding for its trunk, the high consciousness of self for its branches, the senses for the cells whence its twigs issue, the (five) great elements for its flower-buds, and the gross elements for its smaller boughs, which is always endued with leaves, which always puts forth flowers, and upon which all existent objects depend, whose seed is the Brahman which is eternal, and cutting all topics with the sharp sword of knowledge, one attains to immortality and casts off birth and death.

The conclusions with regard to the past, the present and the future, etc, and with

regard to religion, pleasure and wealth, which are all well known to conclaves of Siddhas, which appertain to remote cycles, and which are, indeed, eternal, I shall declare to you, O you of great wisdom!

These constitute what is called 'Good'. Men of wisdom, understanding them in this world, attain to success. In days of old, the Rishis Brihaspati, Bharadwaja, Gautama, Bhargava, Vasishtha, Kasyapa, Viswamitra and Atri assembled together for the purpose of asking one another. They, thus, assembled together, after having travelled over all paths, and after they had got tired with the acts each of them had done.

Those regenerate persons, placing the sage son of Angiras at their head, proceeded to the region of the Grandsire. There they beheld Brahma, perfectly cleansed of all sin. Bowing their heads unto that high-souled one who was seated at his ease, the great Rishis, endued with humility, asked him the grave questions regarding the highest good thus.

'How should a good man act? How would one be released from sin? What paths are auspicious for us? What is truth and what is sin? By what action are the two paths, northern and southern, obtained? What is destruction? What is Emancipation? What is birth and what is death of all existent objects?'

I shall tell you, O disciple, what the Grandsire, thus addressed, said unto them, conformably to the scriptures. Do you listen?

Brahma said:
It is from Truth that all creatures, mobile and immobile, have been born. They live by penance (of action). Understand this, O you of excellent vows! In consequence of their own actions, they live, transcending their own origin. (Their origin is the Brahman or Truth. They live, dissociated from their origin, in consequence of their act. When their acts cease, they return to and become merged in the Brahman).
For Truth, when united with qualities, becomes always possessed of five indications. The Brahman is Truth; penance is Truth; Prajapati is Truth. It is from Truth that all creatures have sprung. Truth is the universe of being. It is for this that brahmanas who are always devoted to yoga, who have transcended wrath and sorrow, and who always regard religions as the causeway (along which every one must pass for avoiding the morass below) take refuge in Truth.

I shall now speak of those brahmanas who are restrained by one another and possessed of knowledge, of the orders, and of those who belong to the four modes of life. The wise say that religion or duty is one, (though) having four quarters.

You regenerate ones! I shall speak to you now of that path which is auspicious and productive of good. That path has constantly been trod over by men possessed of wisdom, in order to achieve an identity with the Brahman.

I shall speak now of that path which is the highest and which is exceedingly difficult of being understood. Do you understand, in all its details, you highly blessed ones, what is the highest seat?

The first step has been said to be the mode of life that appertains to brahmacharis. The second step is domesticity. After this is the residence in the woods. After that, it should be known, is the highest step, that is, that relating to Adhyatma (that is, that course of life which has for its object the acquisition of knowledge relating to the soul. This, of course, includes the knowledge that is needed for achieving identification with the Supreme Soul or the Brahman.)

Light, ether (space), sun, wind, Indra and Prajapati are noticed by one as long as one does not attain to Adhyatma. I shall declare the means (by which that Adhyatma may be attained). Do you first understand them?

The forest mode of life that is followed by ascetics residing in the woods, and subsisting upon fruits, roots and air is laid down for the three regenerate classes. The domestic mode of life is ordained for all the orders.

They that are possessed of wisdom say that religion or duty has Faith for its (chief) indication. Thus have I declared to you the paths leading to the deities. They are adopted by those that are good and wise by their acts. Those paths are the causeways of piety.

That person of rigid vows, who adopts any one of these modes separately, always succeeds in time to understand the production and destruction of all creatures.

I shall now declare, accurately and with reasons, the elements which reside in parts in all objects. The Great Soul, the Un-manifest, egoism (consciousness of identity), the ten and one organs (of knowledge and action, including mind), the five great elements, the specific characteristics of the five elements (tanmatras) constitute the eternal creation.

The number of elements (categories according to Sankhya Philosophy) has been said to be four and twenty, and one (more). (The additional one refers to Purusa.) That person of wisdom who understands the production and destruction of all these elements, that man among all creatures, never meets with delusion. He who understands the elements accurately, all the qualities, all the deities, succeeds in cleansing himself of all sin. Freed from all bonds, such a man succeeds in enjoying all regions of spotless purity.

Brahma said:
That, which is un-manifest, and which is indistinct, all-pervading, everlasting and immutable should be known to become the city (or mansion) of nine portals, possessed of three qualities and consisting of five ingredients. Encompassed by

eleven including mind which distinguishes (objects) and having understanding for the ruler, this is an aggregate of eleven.
The three ducts that are in it support it constantly. These are the three nadis. They run continually, and have the three qualities for their essence, darkness, passion and goodness. These are called the (three) qualities. These are coupled with one another. They exist, depending on one another. They take refuge in one another and follow one another. They are also joined with one another.

The five (principal) elements are characterized by (these) three qualities. Goodness is the match of darkness. Of goodness the match is passion. Goodness is also the match of passion, and of goodness, the match is darkness.

There where darkness is restrained, passion is seen to flow. There where passion is restrained, goodness is seen to flow. Darkness should be known to have the night (or obscurity) for its essence. It has three characteristics, and is (otherwise) called Delusion. It has unrighteousness (or sin) also for its indication, and it is always present in all sinful acts. This is the nature of darkness and it appears also as confined with others.

Passion is said to have activity for its essence. It is the cause of successive acts. When it prevails, its indication, among all beings, is production. Splendour, lightness and faith are the form (that is, light) of goodness among all creatures, as regarded by all good men.

I now declare the true nature of their characteristics, with reasons. These will be stated in aggregation and separation. Do you understand them?

Complete delusion, ignorance, illiberality, indecision in respect of action, sleep, haughtiness, fear, cupidity, grief, censure of good acts, loss of memory, un-ripeness of judgment, absence of faith, violation of all rules of conduct, want of discrimination, blindness, vileness of behaviour, boastful assertions of performance in its absence, presumption of knowledge while being ignorant, un-friendliness (hostility), evilness of disposition, absence of faith, stupid reasoning, crookedness, incapacity for association, sinful action, senselessness, stolidity, lassitude, absence of self control, degradation are all known to be belonging to darkness.

Whatever other states of mind, connected with delusion, exist in the world, all appertain to darkness. Frequent ill-speaking of other people, censuring the deities and the brahmanas, illiberality, vanity, delusion, wrath, un-forgiveness, hostility towards all creatures are regarded as the characteristics of darkness. Indulgence in calumny, un-forgiveness, animosity, vanity and absence of faith are also said to be characteristics of darkness.

Whatever undertakings exist that are un-meritorious (in consequence of their being vain or useless), whatever gifts there are that are un-meritorious (in consequence of the un-worthiness of the donees or the impropriety of the objects,

etc.), vain-eating, etc appertain to darkness.

Whatever men there are in this world characterized by these and other faults of a similar kind, and who break through the restraints (provided by the scriptures), are all regarded as belonging to the quality of darkness.

I shall now declare the wombs where these men, who are always of sinful deeds, have to take their birth. Ordained to go to hell, they sink in the order of beings. Indeed, they sink into the hell of (birth in) the brute creation. They become immobile entities, animals or beasts of burden; or carnivorous creatures, snakes, worms, insects or birds; or creatures of the oviparous order, quadrupeds of diverse species; or lunatics, deaf or dumb human beings or human beings afflicted by dreadful maladies.

These people of evil conduct, always exhibiting the indications of their acts, sink in darkness. Their course (of migration from life to life) is always downward. Appertaining to the quality of darkness, they sink in Darkness.

I shall now declare what the means are of their improvement and their ascent; indeed, I shall narrate the means by which they succeed in attaining to the regions that exist for men of pious deeds.

Those beings who take birth in orders other than homo-sapiens, by growing up, viewing the religious ceremonies of brahmanas devoted to the duties of their own order, and desirous of doing good to all creatures, succeed, through the aid of such purificatory rites, in ascending upwards. Indeed, struggling (to improve themselves), they, at last, attain to the same regions of these pious brahmanas. Verily, they go to heaven. Even this is the Vedic audition.

Born in orders other than humanity and growing old (meritorious) in their respective acts, even thus they become human beings that are, of course, ordained to return. Coming to sinful births and becoming chandalas (untouchables) or human beings that are deaf or that lisp indistinctly, they attain to higher and higher castes, one after another in proper turn, transcending the sudra order, and other (consequences of) qualities that appertain to darkness and that abide in it, in course of migrations in this world.

Attachment to objects of desire is regarded as great delusion. Here Rishis and Munis and deities become deluded, desirous of pleasure. Darkness, delusion, the great delusion, the great obscurity called wrath, and death (that blinding obscurity, are the five great afflictions).

As regards wrath, that is the great obscurity (and not aversion or hatred as is sometimes included in the list). With respect, then, to its colour (nature), its characteristics and its source, I have, you learned brahmanas, declared to you, accurately and in due order, everything about (the quality of) darkness.

Who is there that truly understands it? Who is there that truly sees it? That, indeed, is the characteristic of darkness, that is, the beholding of reality in what is not real. The qualities of darkness have been declared to you in various ways. Duly has darkness, in its higher and lower forms, been described to you. That man, who always bears in mind the qualities mentioned here, will surely succeed in becoming freed from all characteristics that appertain to darkness.

Brahma continued:
O best of beings! I shall now declare to you accurately what (the quality of) passion is. You highly blessed ones! Do you understand what those qualities are that appertain to passion?
Injuring (others), beauty, toil, pleasure and pain, cold and heat, lordship (or power), war, peace, arguments, dissatisfaction, endurance, might, valour, pride, wrath, exertion, quarrel (or collision), jealousy, desire, malice, battle, the sense of meum or mine-ness, protection (of others), slaughter, bonds, affliction, buying and selling, lopping off, cutting, piercing and cutting off the coat of mail that another has worn (this may refer to the exposure of other people's weaknesses by tearing open their veils or covers), fierceness, cruelty, vilifying, pointing out the faults of others, thoughts entirely devoted to worldly affairs, anxiety, animosity, reviling of others, false speech, false or vain gifts, hesitancy and doubt, boastfulness of speech, dispraise and praise, laudation, prowess, defiance, attendance (as on the sick and weak), obedience (to the commands of preceptors and parents), service or ministrations, harbouring of thirst or desire, cleverness or dexterity of conduct, policy heedlessness, contumely, possessions and diverse decorations that prevail in the world among men, women, animals, inanimate things and houses, grief, incredulousness, vows and regulations, actions with expectation (of good result), diverse acts of public charity, the rites in respect of swaha salutations, rites of swaha and vashat, officiating at the sacrifices of others, imparting of instruction, performance of sacrifices, study, making of gifts, acceptance of gifts, rites of expiation, auspicious acts, the wish to have this and that, affection generated by the merits of the object for which or whom it is felt, treachery, deception, disrespect and respect, theft, killing, desire of concealment, vexation, wakefulness, ostentation, haughtiness, attachment, devotion, contentment, exultation, gambling, indulgence in scandal, all relations arising out of women, and attachment to dancing, instrumental music and songs, are all the qualities, O learned brahmanas, have been said to belong to passion.

Those men on earth who meditate on the past, the present and the future, who are devoted to the aggregate of the three, namely, religion, wealth and pleasure, and who, acting from the impulse of desires, exult on attaining to affluence in respect of every desire are said to be enveloped by passion.

These men have downward courses. Repeatedly born in this world, they give themselves up to pleasure. They covet what belongs to this world, as also those fruits that belong to the world hereafter. They make gifts, accepts gifts, offer oblations to the Pitris and pour libations on the sacrificial fire.

The qualities of passion have (thus) been declared to you in their variety. The course of conduct to which it leads has also been properly described to you. The man who always understands these qualities succeeds in freeing himself from all of them which appertain to passion.

Brahma continued:
I shall, after this, discourse to you on that excellent quality which is the third (in the order of enumeration). It is beneficial to all creatures in the world, un-blamable, and constitutes the conduct of those that are good.
Joy, satisfaction, nobility, enlightenment, happiness, liberality, absence of fear, contentment, disposition of faith, forgiveness, courage, abstention from injury to any creature, equability, truth, straight- forwardness, absence of wrath and malice, purity, cleverness and prowess appertain to the quality of goodness.

He, who is devoted to the duty of yoga, regarding knowledge, conduct, service and mode of life to be vain, attains to what is the highest in the world hereafter.

Freedom from the idea of meum, freedom from egoism, desire and expectations, and looking on all alike constitute the eternal religion of the good.

Confidence, modesty, forgiveness, renunciation, purity, absence of laziness, cruelty and delusion, compassion to all creatures, absence of the disposition to calumniate, exultation, satisfaction, rapture, humility, good behaviour, purity in all acts having, for their object, the attainment of tranquility, righteous understanding, emancipation (from attachments), indifference, brahmacharya, complete renunciation, freedom from the idea of meum and expectations, un-broken observance of righteousness, belief (conviction) that gifts, sacrifices, study, vows , acceptance of gifts, observance of duties, penances, etc are all vain, are virtues. Those brahmanas in this world whose conduct is marked by these virtues, who adhere to righteousness and who abide in the Veda are said to be wise and possessed of correctness of vision.

Casting off all sins and freed from grief, those men possessed of wisdom attain to heaven, and create diverse bodies (for themselves).

Attaining the power of governing everything, self-restraint and minuteness, these high-souled ones live, by operations of their own mind, like the gods themselves dwelling in heaven. Such men are said to have their courses directed upwards. They are veritable gods capable of modifying all things. Attaining to heaven, they modify all things by their very nature. They get whatever objects they desire and enjoy them.

Thus I have, O foremost of regenerate ones, described to you what that conduct is, which pertains to the quality of goodness. Understanding these duly, one acquires whatever objects one desires. The qualities that appertain to goodness

have been declared particularly. The conduct which those qualities constitute has also been properly set forth. That man, who understands these qualities, succeeds in enjoying the qualities without being attached to them.

Brahma continued:
The qualities are incapable of being declared as completely separate from one another. Passion, goodness and darkness are seen existing in a state of union. They are attached to one another. They depend on one another. They have one another for their refuge. Likewise, they follow one another.
As long as goodness exists, so long does passion exist. There is no doubt about it. As long as darkness and goodness exist, so long does passion exist. They make their journey together, in union, and moving collectively. They, verily, move in body, when they act with or without cause.

Of all these which act with one another, however much they may differ in their development, the manner in which their increase and diminution take place will now be declared.

In the lower creatures (for example), where darkness exists in a copious measure, passion exists in a smaller measure, and goodness is still less. Where passion exists, as in creatures of middle course, darkness exists in a small measure, and goodness is still less. Where goodness exists in a copious measure, as in creatures of upward courses, darkness exists in a small measure, and passion is still less.

Goodness is the spring that causes the modifications of the senses. It is the great enlightener. No duty has been laid down higher than goodness. Those who abide in goodness proceed upwards. Those who abide in passion remain in the middle. Those who abide in darkness sink downwards.

Darkness occurs in the sudra; passion in the kshatriya; and goodness, which is the highest, in the brahmana. These three qualities exist even thus in the three orders.

Even from a distance, the three qualities of darkness, goodness and passion are seen to exist in a state of union, and collectively. They are never seen, (even upon a cursory view), in a state of separation.

Beholding the sun rising, men of evil deeds become inspired with fear. Travellers, on their way, become afflicted with heat, and suffer distress. The sun is goodness developed; men of evil deeds represent darkness; and the heat experienced represents passion.

The sun representing light is goodness; the heat is passion; and the eclipse or the setting of the sun is darkness. Even thus, the three qualities exist in all luminous bodies. They act, by turns, in diverse places, in diverse ways.

Among immobile objects, all the three qualities exist. The quality of darkness predominates in them. As regards passion, it dwells in such properties of theirs as pungency, sourness, sweetness, etc which change with time, or in consequence of cooking or admixture. Their only properties are said to pertain to goodness.

The day should be understood as three-fold. The night has been ordained to be three-fold. So are fortnight, months, years, seasons and conjunctions. (The conjunctions are the periods joining the seasons, that is, the close of one season and the beginning of another).

The gifts that are made are three-fold. The sacrifice that flows is three-fold. The worlds are three-fold; the deities are three-fold; the knowledge is three-fold; and the end is three-fold.

The past, the present and the future, religion, wealth and pleasure, prana, apana and udana, etc are all fraught with the three qualities. The three qualities act, by turns, in all things and in all circumstances. Verily, the three qualities always act in an un-manifest form.

The creation of these three qualities, namely, goodness, passion, and darkness, is eternal. The Un-manifest, consisting of the three qualities, is said to be Darkness, un-perceived, holy, constant, un-born, womb, eternal, nature, change or modification, destruction, Pradhana, production, absorption, undeveloped, vast, un-shaking, immovable, fixed, existent and non-existent.

All these names (characteristics) should be known to those who meditate on matters connected with the soul. That person who accurately knows all the names of the Un-manifest, the qualities, as also the pure operations (of the qualities), is well conversant with the truth about all distinctions, and freed from the body, becomes liberated from all the qualities, and enjoys absolute happiness.

Brahma continued:
From the Un-manifest, first sprang Mahat (Reason) endued with great intelligence, the source of all the qualities. That is said to be the first creation. Mahat is signified by such words as the Great Soul, Intelligence, Visnu, Jisnu, Sambhu (of great valour), the Understanding, the Means of acquiring knowledge, the Means of perception, as also Fame, Courage and Memory. Knowing this, a learned brahmana has never to encounter delusion.
Mahat or the Great Soul has hands and feet on every side, and has ears on every side. It stands pervading everything in the universe. Of great power, that Being is stationed in the hearts of all. Minuteness, likeness and affluence are His. He is the lord of all, identical with effulgence, and knows no decay. In Him are all those that comprehend the nature of the Understanding, those devoted to goodness of disposition, those that practise meditation, those devoted to yoga, those firm in truth, those that have subdued their senses, those possessed of knowledge, those freed from cupidity, those that have conquered wrath, those of cheerful hearts,

those endued with wisdom, those liberated from ideas of meum (and teum) and those devoid of egoism. All these, freed from every kind of attachment, attain to the status of Greatness.

That person who understands that holy and high goal, namely, the Great Soul, becomes freed from delusion. The self-born Visnu becomes the Lord in the primary creations. He who thus knows the Lord lying in the cave, the Supreme and the Ancient Being, of universal form, the golden one, the highest goal of all persons endued with understanding, lives transcending the understanding.

Brahma continued:
That Mahat which was first produced is called egoism. When it sprang up as I, it came to be called as the second creation. That egoism is said to be the source of all creatures, for these have sprung from its modifications. It is pure effulgence, and is the supporter of consciousness.
It is Prajapati. It is a deity, the creator of deities, and of mind. It is that which creates the three worlds. It is said to be that which feels I am all this. That is the eternal world existing for those sages who are contented with knowledge relating to the soul, who have meditated on the soul, and who have won success by Vedic study and sacrifices. By consciousness of soul, one enjoys the qualities. That source of all creatures, that creator of all creatures, creates (all creatures) even in this way. It is that which causes all changes. It is that which causes all beings to move. By its own light, it illumines the universe likewise.

Brahma continued:
From egoism were, verily, born the five great elements. They are earth, air, ether, water and light. In these five gross elements, in the matters of sound, touch, colour, taste and smell, all creatures become deluded.
When, at the close of the destruction of the great elements, the dissolution of the universe approaches, O you that are possessed of wisdom, a great fear comes upon all living creatures. Every existent object is dissolved into that form which has produced it. The dissolution takes place in an order that is the reverse of that in which creation takes place.

Indeed, as regards birth, they are born from one another. Then, when all existent objects, mobile and immobile, become dissolved, wise men, endued with powerful memory, never dissolve. Sound, touch, colour, taste and smell are effects. They are, however, inconstant, and called by the name of delusion.

Caused by the production of cupidity, not different from one another, without reality, connected with flesh and blood, and depending upon one another, existing outside the soul, these are all helpless and powerless.

Prana, Apana, Udana, Samana and Vyana (these five winds) are always closely attached to the soul. Together with speech, mind and understanding, they

constitute the universe of eight ingredients.

He whose skin, nose, ear, eyes, tongue and speech are restrained, whose mind is pure, and whose understanding deviates not (from the right path), and whose mind is never burnt by those eight fires, succeeds in attaining to that auspicious Brahman to which nothing superior exists.

I shall now, O regenerate ones, mention particularly of those which have been called the eleven organs, and which have sprung from egoism. They are the ear, the skin, the two eyes, the tongue, the nose, the two feet, the lower duct, the organ of generation, the two hands and speech. These constitute the group of organs, with mind numbering as the eleventh.

One should first subdue this group. Then will the Brahman shine forth (in him). Five amongst these are called organs of knowledge, and five, organs of action. The five beginning with the ear are truly said to be connected with knowledge. The rest, however, that are connected with action are without distinction. The mind should be regarded as belonging to both. The understanding is the twelfth in the top. Thus have been enumerated the eleven organs in due order.

Learned men, having understood these, think they have accomplished everything. I shall, after this, enumerate all the various organs. Space (ether) is the first entity. As connected with the soul, it is called the ear. As connected with objects, it is sound. The presiding deity (of this) is the quarters.

Wind is the second entity. As connected with the soul, it is known as the skin. As connected with objects, it is known as objects of touch; and the presiding deity is touch.

Light is the third entity. As connected with the soul, it is known as the eye. As connected with objects, it is colour; and the sun is its deity.

Water is the fourth entity. As connected with the soul, it is said to be the tongue. As connected with objects, it is taste; and the presiding deity is Soma.

Earth is the fifth entity. As connected with the soul, it is said to be the nose. As connected with objects, it is scent; and the presiding deity is the wind.

Thus has the manner been declared of how the five entities are divided into sets of three. After this, I shall declare everything about the diverse (other) organs.

Brahmanas, conversant with the truth, say that the two feet are mentioned as connected with the soul. As connected with objects, it is motion; and Visnu is the presiding deity.

The Apana wind, whose motion is downward, as connected with the soul, is called the lower duct. As connected with objects, it is the excreta that is ejected; and the

presiding deity is Mitra.

As connected with the soul, the organ of generation is mentioned as the producer of all beings. As connected with objects, it is the vital seed; and the presiding deity is Prajapati.

The two hands are mentioned as connected with the soul, by persons conversant with the relations of the soul. As connected with objects, it is action; and the presiding deity is Indra.

Next, connected with the soul is speech which relates to all the gods. As connected with objects, it is what is spoken. The presiding deity is Agni.

As connected with the soul, the mind is mentioned, which moves within the soul of the five elements. (This probably implies that the mind, through the aid of the senses, enters into all things or succeeds in knowing them.) As connected with objects, it is the mental operation; and the presiding deity is Chandramas (moon).

As connected with the soul is egoism, which is the cause of the whole course of worldly life. As connected with objects, it is consciousness of self; and the presiding deity is Rudra.

As connected with the soul is the understanding, which impels the six senses. As connected with objects, it is that which is to be understood, and the presiding deity is Brahma.

Three are the seats of all existent objects. A fourth is not possible. These (the three) are land, water and ether.

The mode of birth is four-fold. Some are born of eggs; some are born of germs springing from the earth. Some are born of filth (sweat); and some are born of wombs. Thus is the mode of birth seen of all living creatures.

Now, there are other inferior beings on the earth, and likewise those that range the sky. These should be known to be born of eggs and also those which crawl on their breasts. Insects are said to be born of filth, as also other creatures of a like description. This is said to be the second mode of birth, and is inferior.

Those living creatures that take birth after the lapse of some time, bursting through the earth, are said to be germ-born beings, O foremost of regenerate men! Creatures of two feet, or many feet, and those which move crookedly, are the beings born of wombs. Among them are some that are deformed, O best of men!

The eternal womb of Brahma should be known to be of two kinds, namely, penance and meritorious acts. Such is the doctrine of the learned. (It means that

through these, one succeeds in taking birth as a brahmana).

Action should be understood of various kinds such as sacrifice, gifts made at sacrifices and the meritorious duty of study of everyone that is born. Such is the teaching of the ancients.

He who duly understands this, comes to be regarded as possessed of Yoga, O chief of generate persons! Know also that such a man becomes freed, too, from all his sins.

I have thus declared to you duly the doctrine of Adhyatma. O Rishis conversant with all duties! Knowledge of this is acquired by jnanis (those who are regarded as persons of knowledge). Uniting all these together, that is, the senses, the objects of the senses, and the five great entities, one should hold them in the mind. (This implies that one should regard these as really un-distinguished from the mind. Indeed, created by the mind itself, these should always be taken as having no real existence beyond the mind).

When everything is attenuated (by absorption) in the mind, one no longer esteems the pleasures of life. Learned men, whose understandings are furnished with knowledge, regard that as true happiness. (The word, 'that' refers to the attenuation of all things by absorption into the mind).

I shall after this tell you of renunciation with respect to all entities by means, gentle and hard, which produce attachment to subtle topics, and which is fraught with auspiciousness. The conduct which consists in treating the qualities as not qualities, which is free from attachment, which is living alone, which does not recognize distinctions, and which is full of the Brahman, is the source of all happiness.

The learned man, who absorbs all desires into himself from all sides like the tortoise withdrawing all its limbs, who is devoid of passion and who is released from everything, is always happy.

Restraining all desires within the soul, destroying his thirst, concentrated in meditation, and becoming the friend of good heart towards all creatures, he succeeds in becoming fit for assimilation with the Brahman. Through transcendence of all the senses which always hanker after their objects, and abandonment of inhabited places, the Adhyatma fire blazes forth in the man of contemplation.

As a fire, fed with fuel, becomes bright in consequence of the blazing flames it puts forth, even so, in consequence of the transcendence of the senses, the Great Soul puts forth Its effulgence.

When one, with a tranquil soul, beholds all entities in one's own heart, then, lighted by one's own effulgence, one attains to that which is subtler than the

subtlest, and which is un-rivalled in excellence.

It is settled that the body has fire for colour, water for blood and other liquids, wind for sense of touch, earth for flesh, bones, etc, space for sound; that it is subject to disease and sorrow; that it is overwhelmed by five currents; that it is made up of the five elements; that it has nine doors and two deities (the deities being the Jiva and Iswara); that it is full of passion; that it is unfit to be seen (being of unholy character); that it is made up of the three qualities (being sattva, rajas and tamas); that it has three constituent elements (namely, wind, bile and phlegm); that it is delighted with attachments of every kind; and that it is full of delusion. The body is difficult of being moved in this mortal world, and it rests on 'the understanding' as its support.

The body is, in this world, the wheel of Time that continuously revolves (This is to say that the body revolves ceaselessly, from life to life, for, Emancipation is difficult to achieve.) The (body) is, indeed, a terrible and unfathomable ocean and is called delusion.

It is this body which stretches forth, contracts and awakens the (whole) universe with the (very) immortals. (What is said seems to be this: The body is, as it were, the wheel of Time; the body is the ocean of delusion; and the body is the creator, destroyer and re-awakener of the universe. Through the body, creatures act. Hence, creation, destruction and re-creation are due to the body).

By restraining the senses, one casts off lust, wrath, fear, cupidity, enmity and falsehood which are eternal and, therefore, exceedingly difficult to cast off. He, who has subjugated the three qualities and the five constituent elements of the body in this world, has the highest for his seat in the heaven. He attains the Infinite.

Crossing the river that has the five senses for its steep banks, the mental inclinations for its mighty waters and delusion for the water–spread, one should subjugate both lust and wrath. Such a man freed from all faults, then beholds the highest, concentrating the mind within the mind and seeing the Self in self.

Understanding all things, he sees his self in all creatures, sometimes as one and sometimes as diverse, changing form from time to time. Without doubt, he can perceive numerous bodies like a hundred lights from one light.

Verily, he is Visnu, Mitra, Varuna, Agni and Prajapati. He is the Creator and the Ordainer: he is the Lord possessed of puissance, with faces turned in all directions. In him, the heart of all creatures, the Great Soul, becomes resplendent. Him all conclaves of learned brahmanas, deities, asuras, yakshas and pisachas, the Pitris, birds, bands of rakshasas and ghostly beings, and all the great Rishis praise.

Brahma said:
Among men, the royal kshatriya is (endued with) the middle quality; among vehicles (of animals), the elephant (is so); among denizens of the forest, the lion; among all (sacrificial) animals, the sheep; among all those that live in holes, the snake; among cattle, the bovine bull; and among females, the mule. The quality of passion predominates in all these species.
There is, no doubt, that, in this world, the Nyagrodha (Ficus Bengalensis, Linn), the Jamvu (Eugenia Jambolana, Lamk) the Pippala (Ficus Religiosa, Linn), the Salmali (Bombax Malabaricum), the Sinsapa (Balbergia Sissoo, Roxb), the Meshasringa (Asclepia Geminata, Roxb) and the Kichaka or Nimba (Melia Azadirachta, Linn) are among the foremost ones among trees.

Himavat, Paripatra, Sahya, Vindhya, Trikutavat, Sweta, Nila, Bhasa, Koshthavat, Guruskandha, Mahendra and Malayavat are the foremost of mountains.

Likewise, the Maruts are the foremost of the Ganas. Surya is the lord of the planets; Chandramas, of all the constellations; Yama, of the Pitris; Ocean, of the rivers; and Varuna, of the waters.

Indra is the king of all Maruts. Arka is the king of all hot bodies; and Indra is the king of all luminous bodies.

Agni is the eternal lord of the elements, and Brihaspati, of the brahmanas. Soma is the lord of (deciduous) herbs. Visnu is the foremost of all that are endued with might. Tashtri is the king of Rudras, and Siva of all creatures.

Sacrifice is the foremost of all initiatory rites and Maghavat, of the deities. The North is the lord of all the points of the compass. Soma of great energy is the lord of all learned brahmanas. Kubera is the lord of all precious gems, and Purandara, of all the deities. Such is the highest creation among all entities.

Prajapati is the lord of all creatures. Of all entities whatsoever, I, who am full of the Brahman, am the foremost. There is no entity higher than me or Visnu. The great Visnu, full of the Brahman, is the King of kings all over. Know him to be the ruler, the creator and the un-created Hari. He is the ruler of men, kinneras, yakshas, gandharvas, snakes, rakshasas, nagas, deities and danavas.

Among those that are followed by persons full of desire is the great goddess Maheswari of beautiful eyes. She is also called Parvati. Know that the goddess Uma is the foremost and the most auspicious of women. Among women that are a source of pleasure, the foremost are the apsaras who are possessed of great splendour.

Kings are desirous of acquiring piety, and the brahmanas are causeways of piety. Therefore, the king should always strive to protect the brahmanas. Those kings in whose dominions good men languish are regarded as bereft of the virtues of their order. Hereafter they have to go into wrong paths.

Those kings, in whose dominions good men are protected, rejoice in this world and enjoy happiness hereafter. Verily, those high-souled ones attain to the highest seat. O foremost of regenerate ones! Understand this.

I shall now state the everlasting indications of duties. Abstention from injury is the highest duty. Causing injury is an indication of unrighteousness. Splendour is the indication of the deities.

Men have acts for their indications. Ether (space) has sound for its characteristic. Wind has touch for its characteristic. The characteristic of lighted bodies is colour, and water has taste for its characteristic. Earth, which holds all entities, has smell for its characteristic. Speech has words for its characteristic. Thought has, again, been said to be the characteristic of the understanding.

The things thought of by the mind are ascertained with accuracy by the understanding. There is no doubt that the understanding, by perseverance, perceives all things. The characteristic of mind is meditation. The characteristic of the good man is to live unperceived.

Devotion has acts for its characteristic. Knowledge is the characteristic of renunciation. Therefore, keeping knowledge, before his view, the man of understanding should practise renunciation. The man, who has betaken himself to renunciation, who is possessed of knowledge, and who transcends all pairs of opposites, as also darkness, death and decrepitude, attains to the highest goal.

I have thus declared to you duly what the indications are of duty. I shall, after this, tell you of the seizure (comprehension) of qualities. Smell, which appertains to earth, is seized by the nose. The wind, that dwells in the nose, is likewise appointed (as an agent) in the perception of smell. Taste is the essence of water. That is seized by the tongue. Soma, who resides in the tongue, is appointed likewise in the perception of taste. The quality of a lighted body is colour. That is seized by the eye. Aditya who always resides in the eye has been appointed in the perception of colour.

Touch always appertains to the wind (as its quality). That is perceived by the skin. The wind that always resides in the skin has been appointed in apprehending touch.

The quality of space (ether) is sound. That is seized by the ear. All the quarters, which reside in the ear, have been appointed in apprehending sound.

The quality of the mind is thought. That is seized by understanding. The upholder of consciousness, residing in the heart, has been appointed in apprehending the mind. The understanding is apprehended in the form of determination or certitude, and Mahat in the form of knowledge. The un-perceived Prakrti has been, it is evident, appointed for seizure of all things after certitude. There is no

doubt in this.

(What it means seems to be this: The knowledge of one's own identity and of things, as discriminated from one another, is presided over by Prakrti. If it is asked whence is the knowledge such as, 'I am so and so', 'That is so and so', the answer is that it comes from Prakrti or Nature).

The Kshetrajna, which is eternal and is destitute of qualities as to Its essence, is incapable of being seized by symbols. Hence, the characteristic of the Kshetrajna, which is without symbols, is purely knowledge.

The Un-manifest resides in the symbol called Kshetra, and is that in which the qualities are produced and absorbed. I always see, know and hear it, (though) it is hidden. Purusa knows it; therefore, HE is called the Kshetrajna.

The Kshetrajna perceives also the operations of the qualities, and absence of their operations. The qualities, which are created repeatedly, do not know themselves, being un-intelligent, as entities to be created and endued with a beginning, middle and end. No one but the Kshetrajna attains to that which is the highest, and which transcends the qualities, and those entities born of the qualities.

Hence, one who understands duties, casting off qualities and the understanding, with his sins destroyed, and transcending the qualities, enters the Kshetrajna.

One that is free from all pairs of opposites, that never bends one's head to any other, that is divested of swaha, and that is immovable and homeless is the Kshetrajna. He is the Supreme Lord.

Brahma continued:
I shall now tell you truly about all that which has a beginning, middle and end, and which is endued with name and characteristics, together with the means of apprehension.
It has been said that the Day was the first. Then arose Night. The Months are said to have the lighted fortnights first. The Constellations are said to have Sravana for their first; and the Seasons are said to have dew (winter) for their first.

Earth is the source of all smells, and water of all tastes. The solar light is the source of all colours, the wind of all sensations of touch. Likewise, the space is the source of sound. These are the qualities of elements.

I shall, after this, declare that which is the first and the highest of all entities. The sun is the first of all lighted bodies. Fire is the first of all the elements. Savitri is the first of all branches of learning. Prajapati is the first of all the deities. The syllable Aum is the first of all the Vedas; and the life-wind prana is the first of all winds. All that is prescribed in the world is Savitri. (The word 'Savitri' implies all forms of worship observed by brahmanas and the out-castes as well. This turning

back to explain a word used before is said to be an instance of 'looking back like the lion'.)

The Gayatri is the first of all metres; the goat is the first of all (sacrificial) animals; the kine are the first of all quadrupeds; the hawk is the first of all birds; and the brahmanas are the first of all human beings.

Of all sacrifices, the first is the pouring of clarified butter on the fire. Of all the reptiles, the first is the snake. Of all the yugas, the first is the Krita; there is no doubt in this.

Gold is the first of all precious things. Barley is the first of all plants. Food is the first of all things to be eaten or swallowed. Water is the foremost of all liquid substances to be drunk.

Of all immobile entities without distinction, Plaksha is said to be the first, that ever holy field of the Brahman. Of all the Prajapatis, I am the first. There is no doubt in this.

Of inconceivable souls, the self-existent Visnu is said to be my superior. Of all the mountains, the great Meru is said to be the first-born. Of all the cardinal and subsidiary points of the horizon, the eastern is said to be the foremost and the first-born. Ganga of three courses is said to be first-born of all rivers. Likewise, of all wells and reservoirs of waters, the ocean is said to be the first-born.

Iswara is the supreme lord of all the deities and danavas, ghosts and pisachas, snakes and makshasas, kinneras and yakshas, and human beings. The great Visnu, who is full of the Brahman, than whom there is no higher being in the three worlds, is the first of all th

Of all the modes of life, that of the house-holder is the first. Of this there is no doubt. The Un-manifest is the source of the entire universe as, indeed, that is the end of everything. Day ends with the setting of the sun, and the night with the rising of the sun.

The end of pleasure is always sorrow; and the end of sorrow is always pleasure. All accumulations have exhaustion for their end; and all ascents have falls for their end.

All associations have dissociations for their end, as life has death for its end. All action ends in destruction, and all that is born is certain to meet with death. Every mobile and immobile thing in this world is transient.

Sacrifice, gift, penance, study, vows, observances, etc all have destruction for their end. Only of Knowledge, there is no end. Hence, one that is possessed of a tranquil soul that has subjugated one's senses, that is freed from the sense of meum and that is devoid of egoism is released from all sins by pure Knowledge

alone.

Brahma continued:
The wheel of life moves on. It has the understanding for its strength; the mind for the pole (on which it rests); the group of senses for its bonds; the (five) great elements for its nave; and home for its circumference. (Home is called the circumference, because, as the circumference limits the wheel, even so home (wife and children) limits the affections and acts of life).
The wheel of life is overwhelmed by decrepitude and grief; and it has diseases and calamities for its progeny. That wheel relates in time and space. It has toil and exercise, for its noise. Day and night are the rotations of the wheel. It is encircled by heat and cold. Pleasure and pain are its joints; and hunger and thirst are the nails fixed in to it. Sun-shine and shade are the ruts (it causes). It is capable of being agitated during even such a short space of time as is taken up by the opening and the closing of the eyelid. It is enveloped in the terrible waters of delusion.

It is ever revolving, and void of consciousness. It is measured by fortnights and months. It is not uniform (being ever-changing), and moves through all the worlds. Penances and vows are its mud. Passion's force is its mover. It is illumined by the great egoism, and is sustained by the qualities.

Vexations (in consequence of non-acquisition of what is desired) are the fastenings that bind it around. It revolves in the midst of grief and destruction. It is endued with actions, and the instruments of actions. It is large, and is extended by attachments. It is rendered unsteady by cupidity and desire.

It is produced by variegated Ignorance. It is attended upon by fear and delusion, and is the cause of delusion of all beings. It moves towards joy and pleasure, and has desire and wrath for its possession.

It is made up of entities beginning with Mahat, and ending with the Gross Elements. It is characterized by creation and destruction, going on without end. Its speed is like that of the mind, and it has the mind for its boundary.

That man who understands accurately the motion and stoppage of this wheel of life is never seen to be deluded, among all creatures. Freed from all impressions, divested of all pairs of opposites and released from all sins, he attains to the highest goal.

All the four modes of life, namely, the house-holder, the brahmacharin, the forest dweller and the mendicant are all said to have the house-holder's mode for their foundation.

Whatever systems of rules are prescribed in this world, their observance is always beneficial. Such observance has always been highly spoken of. He, who has been first cleansed by ceremonies, who has duly observed vows, who belongs in respect

of birth to a race possessed of high qualifications and who understands the Vedas should return (from his preceptor's home, to the mode of the house-holder).

Always devoted to his wedded spouse, conducting himself after the manner of the good, with his senses under subjugation, and full of faith, one should, in this world, perform the five sacrifices. He who eats what remains after feeding deities and guests, who is devoted to the observance of the Vedic rites, who duly performs, according to his means, sacrifices and gifts, who is not unduly active with his hands and feet, and his eye, and who is devoted to penance and not unduly active with his speech, comes under the category of sishta (the good).

One should always bear the sacred thread, wear white (clean) clothes, observe pure vows and always be associated with good men, making gifts and practising self-restraint. One should subjugate one's lust and stomach, practise universal compassion and be characterized by behaviour that fits the good.

One should bear a bamboo-stick, and a water-pot filled with water. Having studied, one should teach; likewise one should make sacrifices oneself and officiate at the sacrifices of others. One should also make gifts made to oneself.

Verily, one's conduct should be characterized by six acts. Know that three of these acts, namely, teaching (pupils), officiating at the sacrifices of others and the acceptance of gifts from a person that is pure should constitute the livelihood of brahmanas. As for the other duties, namely, making of gifts, study and sacrifice are accompanied by merit. (While the latter three duties are productive of merit and should, therefore, be performed, the first three duties are only sources of livelihood).

Observant of penances, self-restrained, practising universal compassion and forgiveness, and looking upon all creatures alike, the man conversant with duties should never be heedless with respect to those three acts that produce merit. The learned brahmana of pure heart who observes the domestic mode of life and practising rigid vows, thus devoted and thus discharging all duties to the best of his power, succeeds in conquering heaven.

Brahma continued:
Duly studying thus to the best of his powers, in the way described above, and likewise living like a brahmacharin, one that is devoted to the duties of one's own order, possessed of learning, observant of penances, with the senses restrained, devoted to what is agreeable and beneficial to the preceptor, steady in practising the duty of truth and always pure, should, with the permission of the preceptor, eat one's food without decrying it.
He should eat havishya made from what is obtained in alms and should stand, sit and take exercise (as directed). (Havishya is food cooked in a particular way for offer to the deities. It must be free from meat. There may be milk or ghee in it, but the cooking is to be done in a single pot or vessel continuously, with no

change of vessel in the process).

He should pour libations on the fire twice a day, himself being pure, and with concentrated mind. He should always bear a staff made of vilwa (aegle marmelos) or palasa (butea frondosa). The robes he ways should be of linen, cotton, deer-skin or a cloth that is entirely brown-red. He should also wear a girdle made of munja-grass.

He should bear matted-locks, and perform his ablutions everyday. He should bear the sacred thread, study the scriptures, divest himself of cupidity and be steady in the observance of vows. He should also gratify the deities with oblations of pure water, with his mind restrained all the while.

Such a brahmacharin is worthy of praise. With vital seed drawn up and mind concentrated, one that is thus devoted succeeds in conquering heaven. Having attained to the highest seed, one has not to return to birth.

Cleansed by all purifactory rites and having lived as a brahmacharin, one should next go out of one's village and live as an ascetic in the woods with all attachments renounced. Clad in animal skins or barks of trees, he should perform his ablutions in the morning and evening.

Always living in the forest, he should never return to an inhabited place. Honouring guests when they come, he should give them shelter. He should subsist upon fruits, leaves and common roots. He should, without being slothful, subsist on such water, air and forest products as he gets. He should live upon these, in due order, according to the regulations of his initiation. (There are different kinds of forest-dwellers; the course of life for each kind is settled at the time of initiation).

He should honour the guests that come to him with alms of fruits and roots. He should then, without sloth, always give whatever other food he may have. Restraining speech all the while, he should eat after gratifying deities and guests. His mind should be free from envy. He should eat very little, and always depend on the deities.

Self-restrained, practising universal compassion and possessed of forgiveness, he should wear both beard and hair (without getting them cut). Performing sacrifices and devoting himself to the study of the scriptures, he should be steady in the observance of truth.

With body always in a state of purity, endued with cleverness, ever dwelling in the forest, with mind concentrated and senses subjugated, a forest-dweller will conquer heaven.

A house-holder, a brahmacharin or a forest-dweller who wishes to achieve Emancipation should have recourse to that which has been called the best course

of conduct. Having granted to all creatures the pledge of total abstention from harm, he should thoroughly renounce all actions. He should contribute to the happiness of all creatures, practise universal friendliness, subjugate all his senses and be an ascetic.

Subsisting on food obtained unasked, without trouble and spontaneously, he should make a fire. He should go about for mendicancy in a place where smoke has ceased to curl up, and where the residents have already eaten. (What is stated mans this: A mendicant should not ask for alms. If ever he is to seek for alms, he should seek them in a village or a house where cooking has already been done, and where everyone has already eaten. This limitation is provided as otherwise the mendicant may be fed full by the house-holder, even without keeping for the family).

The person conversant with the conduct that leads to Emancipation should seek for alms after the vessels (used in cooking) have been cleaned. He should never rejoice when he obtains anything; and he should never be depressed if he obtains nothing. Seeking just what is needed for supporting life, he should, with mind concentrated, go about his round of mendicancy, at the appropriate time.

He should not wish for earnings in common with others, nor eat when honoured. Leading the life of a mendicant, one should conceal oneself for avoiding gifts with honour. While eating, one should not eat such food as forms the remains of another's dish, nor such as is bitter or pungent. One should also not eat such types of food that taste sweet. One should eat only as much as is needed to keep one alive.

The person conversant with Emancipation should obtain his subsistence without obstructing any creature. In his rounds of mendicancy, he should never follow another (bent on the same purpose). He should never parade his piety; he should move about in a secluded place, free of passion.

He should have recourse to shelter in an empty house, a forest, the foot of some tree, the bank of a river or a mountain-cave. While in rainy season, he may live in one place, but in other seasons he shall not spend the second night at the same place in a habitation. He should move about the world like a worm, his path shown by the sun. From compassion for creatures, he should walk on the earth with his eyes directed to it.

He should never make any accumulation of wealth or goods, and should avoid staying with friends. The man conversant with Emancipation should do all his acts everyday with pure water. Such a man should always perform his ablutions with water that has been fetched (from a river or a tank). (It means that he should not plunge into a stream, river, tank or lake for bathing).

Abstention from harm, brahmacharya, truth, simplicity, freedom from wrath, not decrying others, self-restraint and the habitual freedom from back-biting are the

eight vows a mendicant should steadily pursue, with his senses fully restrained. He should always practise a sinless mode of conduct that is not deceptive and not crooked.

Free from attachment, he should always make the guest eat (at least) a morsel of food. He should eat just enough for living. He should eat only such food as has been obtained by righteous means. He should not pursue the dictates of desire, nor accept anything other than food and clothing. Also he should accept only as much as he can eat, and no more.

He should not be induced to accept gifts from others, nor should he make gifts to others. Owing to the helplessness of creatures, the man of wisdom should always share with others. He should not appropriate what belongs to others, nor should he take anything without being asked.

He should not, having enjoyed anything, become so attached to it as to desire to have it once again. He should take only soil, water, pebbles, leaves, flowers, fruits, etc that are not owned by anybody, as they come, when he desires to do any act.

One should not live by the occupation of an artisan, nor should one covet gold. One should not hate, nor teach (another that does not seek to be taught); nor should one have any belongings.

One should eat only what is consecrated by faith. One should abstain from controversies. One should follow that course of conduct considered to be nectarine. One should never be attached to anything, nor enter into relations of intimacy with any creature. One should not perform, nor cause to perform any such action, as involves expectation of fruit, or destruction of life, or the hoarding of wealth or goods.

Rejecting all objects, content with very little, one should wander about (homeless), pursuing an equitable behaviour towards all creatures, mobile and immobile. One should never annoy another being; nor should one be annoyed by another.

He who is trusted by all creatures is regarded as the foremost of those persons that understand Emancipation. One should not think of the past, nor feel anxious of the future. One should disregard the present, biding time, with mind concentrated.

One should never defile anything by eye, mind or speech. Nor should one do anything wrong, openly or in secret. Withdrawing one's senses, like a tortoise withdrawing its limbs into itself, one should attenuate one's senses and mind, cultivate a thoroughly peaceful understanding and seek to master every subject.

Freed from all pairs of opposites, never bending one's head in reverence, abstaining from the rites requiring the utterance of swaha, one should be free

from ‘mine-ness’ and egoism. With cleansed soul, one should never seek to acquire what one has not, and protect what one has. Free from expectations, divested of qualities and wedded to tranquility, one should be free from all attachments, and should depend on none.

Attached to one’s own self and comprehending all topics (subjects), one becomes emancipated, without doubt. Those who perceive the self, which is without hands, feet and back, which is without head and stomach, which is freed from the operation of all qualities, which is absolute, untainted and stable, which is without smell, taste, touch, colour or sound, which is to be comprehended (by close study), which is unattached, which is without flesh, which is free from anxiety, unfading and divine, and which, though dwelling in a body, resides in all creatures, succeed in escaping death.

There the understanding reaches not, nor the senses, nor the deities, nor the Vedas, nor sacrifices, nor the regions (of superior bliss), nor penance, nor vows. The attainment to it by those who are possessed of knowledge is said to be without comprehension of symbols. Hence, the man who knows the properties of that which is destitute of symbols should practise the truths of piety.

(What it means seems to be this: The self or soul is without qualities. He who knows the self, or rather he who pursues the self with the desire of knowing it, should practise the truths of piety laid down. They constitute the path leading to the self).

The learned man, be-taking himself to a life of house-holder, should adopt the conduct conformable to true knowledge. Though un-deluded, he should practise piety after the manner of one that is deluded, without finding fault with it.

Without finding fault with the practices of the good, he should himself adopt such conduct for practising piety as may induce others always to disrespect him. That man endued with such conduct is said to be the foremost of ascetics. One, after comprehending the senses, the objects of the senses, the (five) gross elements, mind, understanding, egoism, the Un-manifest and Purusa, with the aid of correct inferences, attains to heaven, released from all bonds.

One conversant with the Truth, understanding all these at the time of termination of his life, should meditate exclusively on Emancipation. Then, depending on none, one attains to Emancipation. Freed from all attachments, like the wind in space, with the accumulations exhausted, without distress of any kind, he attains to his highest goal.

Brahma continued:
The ancients who were expounding certain truths say that renunciation is penance. Brahmanas, dwelling in the Brahman, understand Knowledge to be the Brahman. The Brahman is very difficult to attain, but Its attainment depends on

the knowledge of the Vedas.
The Brahman is free from all pairs of opposites; IT is divested of all qualities; IT is eternal; IT is endued with unknowable attributes; and IT is Supreme. It is by knowledge and penance that those endued with wisdom behold that which is the highest.

Verily, they that are of untainted minds, that are cleansed of every sin and that they have transcended all passions and darkness, (succeed in beholding IT). They, who are always devoted to renunciation, and who are conversant with the Vedas, succeed in attaining to the Supreme Lord who is identical with the path of happiness and peace, by the aid of penance.

Penance is said to be light. Conduct leads to piety. Knowledge is said to be the highest. Renunciation is the best penance. He who understands the Self through accurate determination of concepts, which is unperturbed and identical with Knowledge and which resides in all entities, succeeds in going everywhere.

The learned man who beholds association in dissociation and unity in diversity is released from misery. He, who never desires for anything, and who despises nothing becomes eligible, even when dwelling in this world, for assimilation with the Brahman.

He who is conversant with the truths about qualities of Pradhana, and understands the Pradhana as existing in all entities, and who is free from mine-ness and egoism becomes emancipated, without doubt.

He, who is freed from all pairs of opposites, who does not bend his head to anybody, who has transcended the rites of swadha, succeeds, by the aid of tranquility alone, in attaining to that which is free from pairs of opposites, which is eternal and which is divested of qualities. Abandoning all action, good or bad, developed from qualities and casting off both truth and falsehood, a creature, without doubt, becomes emancipated.

Having the Un-manifest for the seed of its origin, with the understanding for its trunk, with egoism for its assemblage of boughs, with the senses for the cavities of its little sprouts, with the (five) gross elements for its large branches, the objects of the senses for its smaller branches, with leaves that are ever present, with flowers that always adorn it, and with fruits, both agreeable and disagreeable, always produced, is the eternal tree of the Brahman which is the support of all creatures.

Cutting and piercing that tree with knowledge of truth as the sword, the man of wisdom, abandoning the bonds made of attachment that cause birth, decrepitude and death, and freeing himself from ‘mine-ness’ and egoism, becomes emancipated without any doubt.

These are the two birds, which are immutable and friends, but unintelligent. That

other which is different from these two is considered the Intelligent. When the inner self, which is destitute of the knowledge of nature, which is (as it were) unintelligent, becomes conversant with that which is above nature, then, understanding the Kshetra, and endued with an intelligence that transcends all qualities and apprehends everything, one becomes released from all sins.

Brahma continued:
Some regard the Brahman as a tree. Some regard the Brahman as a great forest. Some regard the Brahman as Un-manifest. Some regard IT as transcendent, and freed from every distress. They think that all this is produced from, and absorbed into the Un-manifest.
He, who, even for the short space of time taken by a single breath, when his end comes, becomes equable, attaining to the self, fits himself for immortality. Restraining the self in the Self, even for a wink of the eyelid, one goes, through the tranquility of the self, to that which constitutes the inexhaustible acquisition of those that are endued with knowledge.

Restraining the life-breaths again and again by controlling them according to pranayama, by the ten or the twelve, he attains to that which is beyond the four and twenty. Thus having first acquired a tranquil soul, one attains to the fruition of all one's wishes.

(Neelakantha explains that the 'ten' mean the eight characteristics of yoga, namely, yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, samadhi, and also tarka and vairagya. The twelve would imply the first eight, and the four being maitri, karuna, mudita and upeksha. If ten plus twelve or two and twenty be taken, then that number would be made up by the five modes of yama, the five of niyama, the remaining six of yoga characteristics, the four beginning with maitri and the two, tarka and vairagya).

When the quality of goodness predominates in that arising from the Un-manifest, it becomes fir for immortality. Those conversant with goodness applaud it highly, saying that there is nothing higher than goodness. By inference, we know that Purusa is dependent on goodness (Purusa is goodness itself).

O best of regenerate ones! It is impossible to attain to Purusa by any other means. Forgiveness, courage, abstention from harm, equability, truth, sincerity, knowledge, gift and renunciation are said to be characteristics of that course of conduct arising out of goodness. It is by this inference that the wise believe in the identity of Purusa with goodness. There is no doubt in this.

Some learned men, devoted to knowledge, assert the unity of Kshetrajna and Nature. This, however, is not true. It is said that Nature is different from Purusa. Even this implies wanting in consideration. Truly, distinction and association should be known (as applying to Purusa and Nature). Unity and diversity are likewise laid down. (The relation of Purusa and Nature is both unity and

diversity.) That is the doctrine of the learned.

In the Gnat and Udumbara, both unity and diversity are seen. The relation of Nature and Purusa is like 'fish in water' and water. Verily, their relation is like that of 'water drop on the leaf of a lotus', and the leaf of the lotus.

The preceptor continued:
Thus addressed, those learned brahmanas, who were the foremost of men, felt some doubts and (therefore) they once again questioned the Grandsire (of all creatures).

The Rishis said:
Which, among the duties, is said to be the most worthy of being performed? The diverse modes of duty, we see, are contradictory. Some say that (it remains) after the body (is destroyed). Others say that it does not exist. Some say that everything is doubtful. Others have no doubts. (The doubts appertain to duties, that is, whether they should be done or not, and whether they have any effects here and hereafter).
Some say the eternal (principle) is not eternal. Some say that it exists, some others that it does not. Some say it is of one form, or two-fold; some others, that it is mixed.

Some brahmanas, who are conversant with the Brahman and always speak the truth regard IT to be One. Others regard IT distinct; some others consider IT manifold. Some say that both time and space exist; others say that they do not.

Some bear matted-locks on their heads, and are clad in deer-skins. Others have shaven crowns, and go entirely naked. Some are for entire abstention from bathing, and some for bathing. Such differences of views may be seen among deities and brahmanas conversant with the Brahman, and endued with perceptions of truth.

Some are for taking food; while some are devoted to fasts. Some applaud actions; others applaud perfect tranquility. Some applaud Emancipation; some applaud various kinds of enjoyment. Some desire diverse kinds of wealth; others prefer poverty.

Some say that means are important; others say not. Some are devoted to a life of abstention from harm; others are addicted to destruction. Some are for merit and glory; some others are not. Some are devoted to goodness; others are established in doubt. Some are for pleasure; some others are for causing pain to others. Some people call it meditation; some brahmanas say it is sacrifice; and some others call it gift. Some applaud penances; others applaud study of the scriptures. Some say that knowledge and renunciation be followed; others extol worldly things; and some others extol nothing.

O foremost one of the deities! Duty being thus confused, and full of contradiction of various kinds, we are deluded and unable to come to any conclusion. He that is attached to a particular duty applauds that duty as the best. For this reason, our understanding breaks down and our mind is distracted.

We, therefore, wish, O best of all beings, to know what is good. It behooves you to declare to us, after this, what is so mysterious, and what is the cause of the connection between the Kshetrajna and Nature.

Thus addressed by those learned brahmanas, the illustrious creator of the worlds, endued with great intelligence and possessed of a righteous soul, declared to them accurately what they asked.

Brahma said:
Well then, I shall declare to you what you ask. Learn what was told by a preceptor to a disciple that came to him. Hearing it all, do you settle properly (what it should be)!
Abstention from harming any creature is regarded as the foremost of all duties. That is the highest seat, free from anxiety and constituting holiness. The ancients who beheld the truth have said that knowledge is the highest happiness. One becomes released of all sin, by pure knowledge.

They that are engaged in destruction and harm, and they that are infidels in conduct have to go to hell in consequence of their being endued with cupidity and delusion. Those who, without procrastination, perform acts, impelled thereto by expectations, become repeatedly born in this world, and sport in joy. Those who, endued with learning and wisdom, perform acts with faith, free from expectations, with mind concentrated, are said to perceive clearly.

I shall, after this, declare how the association and the dissociation of Kshetrajna and Nature take place. O best of men! Listen.

The relation here is said to be that between the object and the subject. (The thinking or enjoying agent is subject, while what is thought or enjoyed is object.) Purusa is always the subject; Nature is the object. Purusa and Nature exist after the manner of the Gnat and the Udumbara.

An object of enjoyment, Nature is unintelligent and knows nothing Kshetrajna is the enjoyer; Nature is enjoyed. The wise have said that Nature is always made up of pairs of opposites (and consists of qualities). Kshetrajna is, on the other hand, devoid of pairs of opposites and parts, and is eternal, immutable and indivisible. In Its essence, It is free of qualities. It resides in everything alike, and walks with Knowledge.

Kshetrajna always enjoys Nature as the leaf of a lotus enjoys water. Possessed of knowledge, It is never tainted even if brought into contact with the qualities of

Nature. Without doubt, Purusa is unattached like the unsteady drop of water on the leaf of a lotus. This is the certain conclusion (of the scriptures) that Nature is the property of Purusa.

The relation between these two is like that exists between matter and its maker. As one goes into a dark place with a light, even so those who look to the Supreme Being proceed in the light of Nature. (The light of Nature is knowledge, knowledge of truth, acquired by the self through Nature).

As long as matter and quality (which are like oil and wick) exist, so long the light shines. The flame, however, becomes extinguished when matter and quality (or, oil and wick) are exhausted. Thus Nature is manifest; while Purusa is said to be un-manifest.

Understand this, O learned brahmanas! Well, I shall now tell you something more. With even a thousand (explanations), one that has a bad understanding succeeds not in acquiring knowledge. One, however, that is endued with intelligence succeeds in attaining happiness, through only a fourth share (of explanations). Thus should the accomplishment of duty be understood as dependent on means.

For, the man of intelligence, having knowledge of means, succeeds in attaining to supreme felicity. As some man travelling along a road, without provisions for his journey, proceeds with great discomfort, and may even meet with destruction before he reaches the end of his journey, even so should it be known that, in acts, there may not be fruits.

(It may mean thus: One who proceeds on a journey must provide oneself with the necessary means; otherwise one is sure to feel discomfort or meet with destruction. So, in the journey of life, one must provide oneself with knowledge as the means. One may then avoid all discomfort and danger. Action does not constitute the proper means. It may or may not produce fruits).

The examination of what is agreeable and what is disagreeable in one's own self is productive of benefit. (One should not care for the external.) The progress in life of a man that is devoid of the perception of truth is like that of a man who rashly journeys on a long road unseen before. The progress, however, of those that are endued with intelligence is like that of men who journey along the same road, riding on a car unto which are yoked (a fleet of) steeds, and which moves with swiftness.

One, having ascended to the top of a mountain, should not cast one's eyes on the surface of the earth. (One need not do acts enjoined by the scriptures after one has attained to knowledge which is the highest seat).

Seeing a man, even though travelling on a car, afflicted and rendered insensible by pain, the man of intelligence journeys on a car as long as there is a car path.

The man of learning, when he sees the car path end, abandons his car for going on.

(It may mean this: Riding on a car may not always be comfortable. As long as there is a car path, one should travel on one's car. If, however, the path be such as not to be fit for a car to proceed along it, one should avoid a car in going over it, for, the car, instead of conducing to comfort, would, on such a path, be productive of only discomfort).

Even thus proceeds the man of intelligence who is conversant with the ordinances respecting Truth and Yoga (or Knowledge and Devotion). Conversant with the qualities, such a man proceeds, comprehending what is next and next. (What is indicated is that there is first action with desire, then action without desire and then knowledge).

One that plunges, without a boat, into the terrible ocean, with only one's two arms, through delusion, undoubtedly wishes for destruction. On the other hand, the man of wisdom, conversant with distinctions, goes into the water, with a boat equipped with oars. Soon he crosses the water-spread without fatigue, and, having crossed it, attains to the other shore, and casts off the boat, freed from the thought of meum.

One, who has been overwhelmed by delusion in consequence of attachment, adheres to it like a fisherman to his boat. Overcome by the idea of meum, one wanders within its narrow range. After embarking on a boat, it is not possible to moving about on land. Similarly, it is not possible to moving about in water after one has mounted on a car. There are, thus, various actions with regard to various objects.

As action is performed in this world, so does it result to those that perform it. That which is void of smell, taste, touch and sound, that which is meditated upon by the sages in their consciousness is said to be Pradhana. But Pradhana is un-manifest.

A development of the Un-manifest is Mahat. A development of Pradhana when it has become Mahat is Egoism. From Egoism are produced the five Gross Elements. Of the Gross Elements are produced the objects of senses.

The Un-manifest is of the nature of seed, and that is a product. Egoism is of the nature of seed, and that is also a product. The five Gross Elements are of the nature of seed and are, therefore, products. The objects of the five Gross Elements are endued with the nature of seed and, therefore, yield products. These have citta for their property.

Among them, space has one quality; wind has two; light has three; water has four; and earth has, consisting of mobile and immobile objects, five qualities.

The earth is a goddess that is the source of all entities, both agreeable and disagreeable. Similarly, sound, touch, colour, taste and smell are the five qualities of the earth.

Smell always belongs to the earth and it is of various kinds. I shall state at length the numerous qualities of smell. Smell is agreeable or disagreeable, sweet, sour, pungent, diffusive and compact, oily and dry, and clear. Thus smell which belongs to the earth should be known as of ten kinds.

Sound, touch, colour and taste are likewise said to be the qualities of water. I shall now speak of the qualities of taste. Taste is of different kinds such as sweet, sour, pungent, bitter, astringent and saline. Taste is thus of six varieties.

Sound, touch and colour are the three qualities of light. Colour is of various kinds such as white, dark, red, blue, yellow and grey. Its qualities are being short, long, minute, gross, square and circular. The brahmanas, conversant with duties and truthful in speech, understand these qualities of colour.

Sound and touch are the two qualities of wind. Touch is of various kinds such as being rough, cold, hot, tender, clear, hard, oily, smooth, slippery, painful and soft.

Space has only one quality, and that is sound. Sound has several qualities such as shadaja, rishabha, gandhara, madhyama, panchama, nishada, dhaivata, etc. (These are the notes of the Hindu Gamut.) Besides these, there are agreeable and disagreeable sounds, compact and of many ingredients.

Sound which is born of space should thus be known to be of ten kinds. Space is the highest of the (five) elements. Egoism is above it. Above egoism is understanding. Above understanding is the soul. Above the soul is the Un-manifest. Above the Un-manifest is Purusa. One, who knows which is superior and inferior among existent creatures, who is conversant with the ordinances in respect of all acts, and who constitutes himself the soul of all creatures, attains to the Unfading Soul.

Brahma continued:
Since the mind is the ruler of these five elements, in the matter of controlling and bringing them forth, the mind, therefore, is the soul of the elements. The mind always presides over the great elements.
The understanding proclaims power, and is called the Kshetrajna. The mind yokes the senses, as a charioteer yokes good steeds. The senses, the mind, and the understanding are always joined to the Kshetrajna.

The individual soul, mounting the chariot to which big steeds are yoked and which has the understanding for the reins, drives about on all sides. With all the senses attached to it (for steeds), with the mind for the charioteer, and the understanding for the eternal reins, exists the great Brahman-car.

Verily, that man endued with learning and wisdom who always understands the Brahman-car in this way, is never overwhelmed by delusion in the midst of all entities.

This forest of the Brahman begins with the Un-manifest and ends with gross objects. It includes mobile and immobile entities, and receives light from the radiance of the sun and the moon, and is adorned with planets and constellations. It is decked, again, on all sides with nets of rivers and mountains. It is always embellished likewise by diverse kinds of waters. It is the means of subsistence for all creatures. It is, again, the goal of all living creatures.

In that forest, the Kshetrajna always moves about. Whatever entities that exist in this world, mobile and immobile, are the very first, (at the time of dissolution,) to be dissolved away. After this (are dissolved) those qualities which compose all entities. After the qualities (are dissolved), are dissolved the five elements. Such is the gradation of entities.

Gods, men, gandharvas, pisachas, asuras and rakshasas have all sprung from Nature, and not from actions, nor from a cause. The brahmanas, who are creators of the universe, are born here again and again. All that springs from them dissolves, when the time comes, in those very five great elements like billows in the ocean.

All the great elements are beyond those elements that compose the universe. He that is released from those five elements goes to the highest goal. The puissant Prajapati created all this by the mind only. After the same manner, Rishis attained to the status of deities by the aid of penance.

After the same manner, those who have achieved perfection, with mind concentrated in yoga, and who subsist on fruits and roots, perceive the triple world by penance. Medicines and herbs and all the diverse sciences are acquired by means of penance alone, for all acquisition has penance for its root.

Whatever is difficult of acquisition, difficult to learn, difficult to vanquish, difficult to pass through, are all achievable by penance, for penance is irresistible. One that drinks alcoholic liquors, one that slays a brhamana, one that steals, one that destroys a fetus, one that violates one's preceptor's bed, becomes cleansed of such sin by penance well performed.

Human beings, the Pitris, deities, (sacrificial) animals, beasts and birds, and all other creatures mobile and immobile, by always devoting themselves to penances, become crowned with success by penance alone. In like manner, the deities, endued with great powers of illusion, have attained to heaven.

Those who, without idleness, perform acts with expectations, being full of egoism, approach the presence of Prajapati. Those high-souled ones, however, who are devoid of mine-ness and freed from egoism through the pure

contemplation of yoga, attain to the great and highest regions.

Those who best understand the self, having attained to yoga contemplation, and having their minds always cheerful, enter into the un-manifest accumulation of happiness. Those persons who are freed from the idea of mine-ness as also from egoism, and who are reborn after having attained to the fullness of yoga contemplation, enter (when they depart from such life) into the highest region reserved for the great, that is, the Un-manifest.

Born from that same un-manifest (principle) and attaining to the same once more, freed from the qualities of darkness and passion, and adhering only to the quality of goodness, one becomes released from every sin, and creates all things. Such a one should be known to be Kshetrajna in perfection.

He that knows the Kshetrajna knows the Veda. Attaining to pure knowledge from (restraining) the mind, the ascetic should sit self-restrained. One necessarily becomes that on which one's mind is set. This is an eternal mystery.

That, which has the un-manifest for its beginning and gross qualities for its end, has been said to have nescience for its indication. But do you understand that, whose nature is destitute of qualities?

Of two syllables is Mrityu (death); and of three syllables is the eternal Brahman. Mine-ness is death, and the reverse of mine-ness is eternal. Some men who are led by bad understanding applaud action. Those, however, that are numbered among the high-souled ancients, never applaud action. By action is a creature born with body which is made up of the sixteen. (The sixteen include five great elements, five organs of knowledge, five organs of action and mind).

(True) knowledge swallows up Purusa (self, with consciousness of body). Even this is what is highly acceptable to eaters of amrita.

(The word Purusa, here, is used in the sense of individual self with consciousness of body. True knowledge destroys this body consciousness, for the man of knowledge identifies himself with the universe and thereby assimilates himself to the Brahman. By 'eaters of amrita' are meant they who never take any food without offering portions thereof to the deities, the Pitris and guests. Yogis of piety are implied by it).

Therefore, those whose vision extends to the other end (of the ocean of life) have no attachment for actions. This Purusa, however, is full of knowledge and not full of action. (Purusa here implies the Jiva divested of the consciousness of the body.) He dies not, who understands Him that is immortal, immutable, incomprehensible, eternal and indestructible that is the restrained Soul and that transcends all attachments.

He, who thus understands the Soul to which there is nothing prior, which is

uncreated, immutable, unconquered and incomprehensible even to those that are eaters of nectar, certainly becomes himself incomprehensible and immortal through these means. Expelling all impressions and restraining the Soul in the Soul, he understands that auspicious Brahman, nothing greater than which exists.

Upon the understanding becoming clear, he succeeds in attaining to tranquility. The indication of tranquility is like what takes place in a dream. (In a dream, what is seen is all unreal. So, when tranquility has been attained, all the surroundings become unreal. It also means that when tranquility has been attained, the soul lives without attachment to the body and all external objects. Indeed, the soul then lives completely in itself even as it works in the course of a dream.)

This is the goal of these emancipated ones who are intent on knowledge. They behold all those movements which are born of successive developments. (They behold all worldly objects, past, present and future, which are, of course, due to development of previous causes.) This is the goal of those who are unattached to the world. This is the eternal usage. This is the acquisition of men of knowledge. This is the uncensored mode of conduct. This goal is capable of being attained by one that is alike to all creatures, that is, without attachment and expectations, and that looks equally on all things.

I have now declared everything to you, O foremost of regenerate Rishis! Do you act in this way forthwith, you will acquire success.

The preceptor continued:
Thus addressed by the preceptor Brahma, those high-souled sages acted accordingly, and then attained to many regions (of great felicity).
O blessed one! You also duly act according to the words of Brahma, as declared by me. You will then attain to success.

Vasudeva said:
Thus instructed in the principles of high religion by the preceptor, the pupil, O son of Kunti, did everything accordingly, and then attained to Emancipation. Having done all that he should have done, the pupil, O perpetuator of Kuru's race, attained to that seat repairing whither one does not have to grieve.

Arjuna said:
Who indeed was that Brahmana, O Krisna, and who, the pupil, O Janardana? Truly, if it is fit to be heard by me, you tell me, O Lord!

Vasudeva said:
I am the preceptor, O mighty-armed one, and know that the mind is my pupil. Through my affection for you, O Dhananjaya, I have related this mystery to you.

If you have any love for me, O perpetuator of Kuru's race, you do, then, after having heard these instructions relating to the Soul, always act duly (according to them), O you of excellent vows!
Then, when this religion has been duly practised, O mower of foes, you will become freed from all your sins and attain to absolute Emancipation. Formerly, when the hour of the battle came, this very religion, O you of mighty-arms, was declared by me (to you). You, therefore, set your mind on it. And now, O chief of Bharata's race, it is long since I saw the lord, my sire. I wish to see him again, with your permission, O Phalguna!

Vaisampayana continued:
To Krisna who had said so, Dhananjaya said in reply:
We shall go today from this town to the city named after the elephant (Hastinapura). Meeting King Yudhishthira of virtuous soul there, and informing him (of your intention), you will then return to your own city.