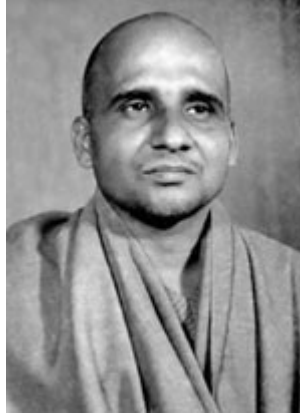




THE BRIHADARANYAKA UPANISHAD

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CHAPTER I

Second Brahmana (Continued)

1. naiveha kimcanagra asit mrtyuna vedam avrtam asit, asanayaya, asamaya hi mrtyuh; tan mano' kuruta, atmanvi syam iti. So'rcann acarat, tasyarcata. apo' jayanta arcate vai me kam abhud iti; tad evarkasya arkatvam; kam ha va asmai bhavati, ya evam etad arkasya arkatvam veda.

Originally, there was nothing. Death was enveloping everything. That is all the meaning, literally, of this sentence. In the beginning of things, what was there? Nothing was there. There was a devouring, all-consuming death-principle, as it were; nothing else can we conceive. In the Veda, also, there is this very same point reflected in the Nasadiya Sukta, which proclaims that, in the beginning, there was neither existence, nor non-existence. What was there, originally? Darkness enveloped, as it were, because there was not the light of sensory perception. What we call light is nothing but the capacity of the senses to perceive. When the senses cannot perceive, we say, there is no light. In pitch darkness, a kind of light exists; but the eyes are incapable of catching the ray of that light. That frequency is quite different from the one that is necessary for the eyes to perceive. So, when there was no possibility of external consciousness, when there was no sensory activity, when there was no distinction between the subject and the object, when the seer was not distinguishable from the seen, what was there? We can imagine for ourselves, what can be there? If we are not to perceive anything outside, what would be our condition? We cannot imagine it, because such a condition has never been seen; but it would be a veritable abolition and obliteration of all consciousness, because every kind of consciousness is equivalent, in our case, with externality. Therefore, in the

condition of non-objectivity which is the origin of things, the cosmic beginning of things, where the distinction between the seer and the seen was not marked, where the one commingled with the other, where one entered the other, where the two could not be distinguished, for reasons obvious, what was there? Nothing was there! Naiveha kimcanagra asit: Originally, nothing was there, because our idea of 'something' is an 'object'. There is no object present, because the object enters the subject, and *vice versa*. What was there, then? If nothing was there, could you tell me that it is capable of definition in some way?

The devouring death-principle is the element of hunger which grasps objects. Here, hunger does not mean merely the appetite for edible dishes like rice, barley, etc. Here is a metaphysical principle. Here, the hunger is a cosmic element. It is not an operation of the biological spleen or the liver or the stomach of the individual. What is here intended is the principle of grasping. The object can be regarded as the hunger of the soul of the individual. There was nothing except the desire to grasp the object, if at all one could say that anything was there. Asanayaya is the hunger of the individual to grasp, absorb, contact, abolish and devour the object.

Now, this is a condition which cannot be easily analysed, unless we pause for a while on this subject, and visualise what actually is here the author's intention. How did diversity arise? How could here be a development of the distinction between the seer and the seen from that theoretic nebular condition of universal darkness and cosmic waters? That condition is not of the Absolute, but what sometimes is described in the Puranas, and in the Epics, as the pre-condition of the manifestation of the external universe. It is difficult to imagine this condition, because we cannot understand what could be the pre-condition of the manifestation of externality, which is what we call creation. Creation is nothing but the projection of externality in Indivisible Being. The creation of the universe, therefore, is not actually the manufacture of a new substance. This is the great point which will be explained in greater detail, further, as we proceed.

In creation, a new thing is not created, because nothing can come from nothing. If a new thing is to be created, it must have been produced out of nothing. How can 'nothing' produce 'something'? This is illogical. The effect must have existed in some causal state. This causal state is the substance of the universe. Now, what is actually the distinctive mark of the universe that is created, as different from the original causal condition? In what way does the effect get differentiated from the cause? If everything that is in the effect is in the cause, what is the distinctive feature, what is the distinguishing mark, which separates the effect from the cause? If the effect is entirely different from the cause, we cannot posit a cause, at all, because the cause is nonexistent. If the cause is non-existent, the effect also would be non-existent. So, the cause must have contained the effect in a primordial state; and therefore, nothing can be visualised in the effect which could not have been in the cause. In a sense, therefore, what is in the effect is what is in the cause. The effect is the cause.

There is no final non-distinction between the effect and the cause, inasmuch as, in substance, they are the same. But yet, we make a distinction between the two.

This peculiarity, *Viseshata*, which characterises the distinction between the cause and the effect, is the principle of what we call space-time in modern philosophical language. But, otherwise, it is the principle of externality. The principle of externality is not a substance. It is a peculiar state of consciousness. That is the distinguishing principle. The effect gets isolated from the cause by a peculiar adjustment of consciousness within the cause, not necessarily involved in change or modification of the cause, but only a state of mind or consciousness. Now, when the effect gets psychologically isolated from the cause, there is the seed sown for the further diversity of creation. The two become four, four become eight, eight become sixteen, and multiplicity, thus, proceeds from the original Single Atom of the cosmos. And, when this diversity, which is creation, is conceived as possible and capable of being hiddenly present in the cause, we have to assume, also, a peculiar potency in the cause, which becomes the reason behind the manifestation of diversity. This is called the Sakti in certain philosophies, the force, energy, that is present in consciousness, a peculiar indistinguishable, indescribable, eluding something, without the assumption of which creation cannot be assumed. And, sometimes, people call it Maya, merely because they cannot understand what it is. It is not a substance that exists. It is rather an inability to grasp the meaning of it; that is all.

Now, this peculiarity, whatever we may call it, whatever designation may be applied to it, is the cause of the distinction of the effect from the cause, and that becomes the first breeding ground for the further multifarious division we see in the form of this vast creation. The moment this creation begins, the moment there is the potency released for the external expression of what was hiddenly present in the cause, there is a catastrophic change taking place. And, this is the urge for creation, the urge for diversity, multiplicity, colour, sound, activity, etc. This characteristic of self-division is called *Mrtyu* (death-principle), that which destroys the indivisible, that which isolates the one from the other, that which disfigures the original condition of things, the destroyer of the original state of affairs. That is symbolically called death here, and further, it is described as the hunger of things to grab other objects.

Now, what is this hunger mentioned here - *Asanayaya mrtyuh*? It is the urge that is simultaneously present in the process of creation for an involution of things. When there is a separation of one thing from another in creation, the seer becomes distinguished from the seen, the subject is separated from the object, they struggle to become one; because that which is separated has hiddenly present in itself the capacity to unite also, because the two are nothing but the substance of the one. So, the indivisibility of the one presses itself forward even in the divisibility of the two. So, there is restlessness everywhere. Our sorrows, our difficulties or problems, our griefs and every kind of unwanted things here, are a tussle between two elements in our soul - the urge for diversity and the urge for unity, fighting with one another. This struggle is *Samsara*, right from the original

Creator, Brahma, up to a blade of grass. This Asanayaya, the hunger of the spirit, is the activity of the cosmos, where, on one side, it struggles to become more and more wide in its physical quantitative expanse, and on the other side, it struggles to become one with the Universal Spirit. So, we have two elements present in us always - the tendency to unity and the tendency to diversity. We ask for expansion in quantity, and at the same time, we ask for a heightening of our value in quality. However, the Upanishad, here, mentions, in a very difficult word, that the origin of creation is indescribable, and it is indescribable merely because it preceded a state which requires the presence of the effect in the cause, and which was also preceded by a state which has within it, invisibly present, the capacity to multiply and also the capacity to unite.

The mind of the cosmos which is called the Cosmic Mind, in usual parlance, is regarded here as an evolute, and not the original Being. The Absolute is Transcendent Being, and not a mind, thinking. It is not even a causal state. Even the causal state is supposed to be posterior to the Absolute. We never associate the Absolute with the world. The Brahman of the Upanishad, or the Absolute of philosophy, is the assertion of Being which is unrelated to creation. And, when we have to associate God with creation, we have a new word, altogether, for it. Ishvara is the word we use in the language of the Vedanta. Such words do not occur in the Upanishads. They are all to be found in the later Vedanta, but they are assumed here.

In the Samkhya and the Vedanta cosmological descriptions, we have certain grades mentioned of the coming out of the effect from the cause. Before we go further into the difficulties envisaged in these passages of the Upanishad, it is better to understand the evolutionary principles as initiated in the Samkhya and the Vedanta. The Samkhya tells us that there was an original condition where everything was potent, though not patent. Everything was hidden, though not expressed. Everything was in a universal causal state. That is regarded as the non-existent, dark, undeveloped, indivisible state of things. That is called Prakriti in the Samkhya language. Those of us who have studied the Samkhya philosophy will know what is Prakriti, and how evolutes proceed, come out, from this Prakriti. Prakriti is only a Sanskrit term for the matrix of all things, the original state where everything is in a mass, where one thing cannot be distinguished from the other, what the astronomers would call the nebular dust, in some way. But this is something more than that. It is a cosmic death, one may call it. Everything is contained there, and everything is hidden; everything is undeveloped and indistinguishable, incapable of being perceived, because even the sense-organs are not developed there.

Then, there is a tendency to think. The cosmic thought develops itself. That is what is indicated here by the word, 'tan mano' 'kurata'. From this undeveloped Being which was equivalent to universal darkness, mind arose. That mind is the Cosmic Mind. In the Samkhya, we call it *Mahat*; and in the Vedanta, we call it *Hiranyagarbha*. This cosmic undeveloped state is sometimes called *Ishvara*. Now, *Ishvara* is not undeveloped in the sense of a primitive state where

intelligence is absent, but it is an exceedingly intelligent condition where distinctions are not present. We call it symbolically dark, because the light of the senses will not operate there. It is a light that is transcendent; and in the passages occurring in such verses as the Manusmriti, we are told that it was shining as brightly as thousands of suns, Sahasramsusamaprabhm. How can we call it darkness? But, it was darkness to the eyes which were not developed, just as the blaze of the sun may be darkness to the eyes, when it is very intense.

So, the mind that is supposed to be the evolute, immediately proceeding from the undeveloped condition, is the *Hiranyagarbha* principle of the Vedanta, coming from the *Ishvara* principle, or *Mahat* coming from *Prakriti*. Then, there is the *Ahamkara* proceeding from *Mahat*, the Self-sense of the cosmos. This is how the Samkhya would describe the development of the original, Cosmic, 'I'-sense from the Cosmic Intelligence, which, again, is an evolute of the Cosmic *Prakriti*. Then, there is the distinction between the subject and the object; on one side, there is the physical universe, and on the other side, there are the individuals. The physical universe is constituted of the Tanmatras - Sabda, Sparsa, Rupa, Rasa, Gandha, which become concretised by a process called quintuplication into the five elements - ether, air, fire, water and earth. And, subjectively, they become the individuals with the five koshas - Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya. These Koshas are the vestures of the individual soul - the physical, the vital, the mental, the intellectual and the causal bodies. These are called the five Koshas. And within these Koshas, we have the Pranas, the senses of perception and action, and mind, the ego, the subconscious, and unconscious, and the intellect; and ultimately, a very unintelligible substance within us which we experience in deep sleep - that is the causal state. So, this is how the Samkhya would describe the process of creation, which is followed literally, to some extent, in the Vedanta also, with only a distinction in definition. Instead of the terms; *Prakriti*, *Mahat*, *Ahamkara*, we have the terms; *Ishvara*, *Hiranyagarbha*, *Virat*.

So, this cosmological process, the development of the effect from the cause, gradually, from the Universal Being, down to the lowest of diverse elements - this is that is described here in this Brahmana, which says that, originally, nothing was, from where the element of distinction between the subject and the object, characterised by a double activity of grasping and separation, was evolved, and then arose the Cosmic Mind, *Hiranyagarbha*.

Here is a passage of great significance from the point of view of philosophical technique employed in the understanding of the relation between the individual and the Universal. This which is a symbolic statement in the Upanishad, very hard, indeed, to understand, conveys a wealth of meaning. What exactly is the connection between the diverse individuals and the Universal Absolute? This has been a great point of discussion, throughout the history of philosophy; and it is not easy to come to a conclusion. Often, it is thought that the Universal is a collection of all the individuals or particulars. Many a time, we are told by philosophers that the Absolute is the whole, and the individuals are the parts

thereof; so that to get the Absolute, one has only to collect all the individuals and group them together, which means to say, anything that we find in the individual will be found in the Absolute. There will be nothing more in the Absolute than what we see in the individual. This conclusion also will follow, if this assumption is correct; and it is a very uncomfortable conclusion, because we are not seeking in the Absolute merely what is in us. A million people put together cannot be regarded as qualitatively superior to what a single individual is. It is also held that the Absolute is transcendent in the sense that it has no connection at all with the visible universe. Often, it is also held that the Absolute is so much absorbed in the universe that we cannot find it outside the universe. So, we have theories and theories, and doctrines and doctrines.

This Upanishad, in this one single sentence, tells us what the fact is. The original condition, causing the manifestation of diversity, is the death of universality. This is what is called *Mrtyu*. The death of something becomes the birth of something else. For the birth of the individual, the universal has to die. Very strange, indeed! We cannot understand what this means. The death of the universal means the complete abolition of the consciousness of the universal; and for all practical purposes, death and absence of consciousness are the same. The condition that is requisite, absolutely necessary, for the manifestation of the universe in the form of diversity, is an abolition of the consciousness of the Absolute, because there is no question of the manifestation of diversity in the Absolute. Manifestation requires space, time and cause, and many other things that follow. If the Absolute is spaceless and timeless, durationless, infinitude, eternity, the question of creation, manifestation, etc. does not arise there. Then, how comes this universe? From where has this universe arisen, or the diversity come? It can be explained, says this Upanishad, by a strange phenomenon that should be assumed to have taken place, if at all creation is to be taken as a fact.

The consciousness of the existence of the universe is different from the consciousness of the Absolute. That the two are not identical, is a point that is made out here. Once the existence of the universe is accepted in consciousness, everything else that follows from it can also be accepted. If two and two make four, four and four make eight, and so on, arithmetically, we can draw conclusions. But two and two must, first of all, make four. We must accept that. If that is not true, then any multiplication, therefrom, also, is not true. There is a distinction between Absolute-Consciousness and universe-consciousness. That distinction is the cause behind this line drawn here between Pure Being that is Absolute, and the condition precedent to creation. It is difficult for the human mind to understand what the Absolute is. Whatever be our stretch of imagination, we cannot conceive it, because every conception is quantitative and qualitative. The Absolute is neither a quantity nor a quality, and, therefore, no thought of it is possible. Even the subtlest thought that can be applied to the Absolute is, after all, a magnified form of the quantity-quality relation in terms of which alone is the mind able to think. There is no such thing as 'thinking' the Absolute. Such a thing is not possible, because the thought which thinks the Absolute cannot exist independent of the Absolute; for, what we call the Absolute

is that which includes everything, including even the mind. So, the mind that thinks the Absolute is a part of the Absolute itself, and, therefore, the mind cannot think the Absolute. This is a very reasonable conclusion. Inasmuch as the thinker is involved in what is thought, there is no such thing as thinking at all in terms of 'That'. Either the Absolute is outside the mind, in which case it ceases to be the Absolute, or it is not an object of thought. It is not even a concept for philosophical disquisitions. Put that being the nature of the Absolute, we cannot attribute to it any quality that is visible in the universe of creation. What about diversions, three dimensions, for instance? The three-dimensional universe, which is of space and of time which is duration, cannot be correlated with the Absolute, if this is its character, this is its nature, and this is the essence of its Being.

In order that the universe may be manifest, some phenomenon should take place; and that phenomenon is described here as *Mrtyu*. And *Mrtyu*, here, does not mean the ordinary phenomenon of death or destruction of a body. It is a metaphysical concept that is introduced here. It is a tentative withdrawal of the consciousness of the Absolute, and a manifestation of a new universal which embodies within itself, in a seed form, everything that we call the gross universe. The Will of God is supposed to be the originator of the universe, as we hear of, as proclaimed in the scriptures of the religions. The God of the universe, who is the Creator, manifested through His Will, all this creation. Now, the attribution of 'Will' to God is, indeed, a difficult task, because, as far as we know, Will is a psychological function, and it can be defined in certain specific manners. But, the definition of the 'Will' that we have in psychology is something which cannot be attributed to a God who is Universal. However, we have to assume a different kind of 'Will', and the Will which is responsible for the projection of the universe in a seed form, originally, can be described as a kind of potency or potentiality or latency of being, as the seed may be said to be the latency of the tree. The vast banyan tree which is so big, grows towering to the skies, is hiddenly present in a very tiny seed, as we know. We may say that the seed is the potential condition of the tree, though if we cut the seed, we cannot see there anything of the tree. Visibly, there is nothing; but we have to infer the presence of all the diversity of the banyan tree in this little seed which is so tiny. Likewise, a condition is assumed which is the potential seed of all the diversities to be manifest.

Now, many thinkers of the topmost calibre, in the field of philosophy, have held that the cause of creation is not a desire on the part of God, as many would ordinarily think, because it is impossible to imagine that God can have a desire. Acharya Sankara, and such other thinkers, tell us that the cause of the universe is not the desire of God, just as the moon shining in the sky is not the cause of the thief breaking into somebody's house - a very beautiful analogy. If, with the help of the moonlight, some burglar enters somebody's house, the action of burglary cannot be imputed to the moon, because it is responsible, in some way, in shedding light to the thief. Likewise is the presence of the Will of God in the process of the manifestation of the universe. The activity of creation, or the substance, the material of creation is, in some way, distinguished from the

efficient cause of creation. The efficient cause of creation is the potency of God's Will, which does not desire the world to be created, but becomes necessary for the manifestation of the universe in a particular fashion. The fashion, the pattern, or the shape which the universe takes in a particular cycle of time, is supposed to be the grossened form of the subtle psychological or psychic potency, present in the individuals, who lay unliberated at the end of the previous cycle, or the *Kalpa*, as we call it. The individuals, who are not liberated at the end of the world, lie potent, latent, seed-like, in the bosom of the cosmos, and they are said to lie for as long a time as the universe did last earlier. Such is the night of Brahma, as the scriptures tell us, as was the day of Brahma earlier.

This night of the cosmos is compared to the cosmic waters in some mythologies, as we have the waters mentioned, also, in this Upanishad. The cosmic waters, mentioned in creative or cosmological theories, are nothing but the original condition of things, subsequent to the dissolution of the cosmos, and prior to the creation later on, during which period the unliberated individuals lie like seeds about to sprout. A particular set of individuals - they may be millions, hundred millions, thousands of millions, etc. - are grouped together in a particular category; and this grouped category of individuals, in their generality of psychic structure, becomes responsible for the material shape which the universe has to take after the fructification of those potencies. Just as the seed does not sprout into a tree at all times - it requires conditions, such as, proper atmosphere, good climate, rain and suitable soil etc. - the individuals who are lying in a seed form do not sprout into activity until maturity takes place. This maturity is supposed to take place, somewhat like the waking of the individual from sleep. How long do you sleep in the night? As long as it is necessary for the psychic potencies to wake up into activity. The awakening of the psychic potencies, within, into activity, is called waking from sleep, which happens to us every day. So, how long we sleep every day depends upon the kind of psychic content in our minds, at the end of a particular day; and when that potency fructifies into action, there is sudden shaking up of the personality, and we wipe our eyes and wake up into the daylight of consciousness. Something like that is supposed to take place, cosmically, during the time of creation. The individuals, collectively, feel the fructification of their psychic contents, and they germinate into action. And, the world that is manifest, the universe that is projected is of a character which is necessary for the fulfilment of the desires, left unfulfilled by the individual, during the time of the dissolution of the universe, earlier.

So, such is the very interesting doctrine propounded by thinkers like Acharya Sankara. We find it in the Brahma-Sutras, especially, mentioned in a very concise form. Perhaps, this doctrine is based on the Upanishads, which are more concise and less clear in their exposition. Here we have such a type of doctrine of creation, which makes out that the consciousness of the world is the reverse of the Consciousness of the Absolute, which is very strange for us to hear and even to understand. It is not a part of the Absolute that we are seeing when we are looking out into the world. We are seeing something topsy-turvy, a reversed form, as we see ourselves reversed in water as a reflection. When we stand on the bank

of the *Ganga* and see ourselves reflected, we will find that the head which is topmost will be the lowermost there. The feet which are the lowermost will be the uppermost in the reflection. So, there is a complete reversal of the position of the body when it is reflected. Some such thing is said to have taken place at the time of creation, so that, when we see the head of ours reflected in water, it appears to be our head, but it is not really our head. The head that we see, reflected in water, looks like our head, and it is exactly like our head. We may mistake it for our head, but it is not our head, really. Likewise, we may mistake these things of the world for the Absolute, but they are not, in the same way as we may think the reflected head is ours, but it is not.

And, also, another analogy is given in a passage of the *Katha Upanishad* as to what happens in creation. There is a reversal of the whole position, as our face is reversed in a mirror, where it is reflected - the right becomes left, and the, left becomes right - even so, the subject becomes the object, and the object becomes the subject, when the creation takes place, which is the essence of the whole matter. Very interesting, and very comforting, indeed! We can imagine where we are seated, and what has happened to us. God has played a very beautiful joke with us, made us great fools, turned us upside down by positing the subject in the context of the object, and the object in the context of the subject. Really, we are the objects; the universe is the subject. This is the truth. But, we think that we are the subjects, and the universe is the object, and gaze at it, look at it, try to exploit it for our own individual purposes, under the mis-apprehension that we are the subjects. We are subjects in the same sense as the reflected head is our head.

So, this reversal of the position of the Absolute, is called *Mrtyu*, or destruction, or death, here. Well, it is destruction indeed, when we mistake one thing for another thing by completely forgetting the original, and we are destroyed, in fact, when we are in a different paradise, altogether, where we are under an illusion. And, consciousness gets reflected wherever there is this reversed position, cognized or felt, where consciousness attends. So, there is a reflected consciousness, also. The entire personality of ours may be said to be a reflected structure. Even the intellect is a reflection of the consciousness of God. It is not qualitatively equivalent to God-consciousness. It does not mean that a tiny part of God is in our brains. Not so; it is reflected, which means, distorted. The sun, reflected in water, may look like the sun, but it does not have the quality of the sun. It will not burn you. You cannot warm yourself by the reflected sun in the water.

There is a diversity in the form of this creation, made possible by a reversal of the position of the ultimate Reality and that reversed position assumes a consciousness of its own, originally. That is what is known as the Universal Mind. It is attended with Self-consciousness - *atmanvi syam iti*. 'I-Am', the Cosmic 'I-Am' is, something less than the Absolute. It is a condition that has to be accepted, subsequent to the reversal, which, again, has to be assumed prior.

The Cosmic Mind, Hiranyagarbha, as we call in the Vedanta, is the Cosmic 'I-Am'. It is Self-Consciousness, Pure Universality. And, here is the seed of all diversity. In a sense, we may say that we are parts of this Cosmic Mind, but not, indeed, correctly. As I pointed out, we cannot regard ourselves as parts of the Absolute. Nothing that we see with our eyes can be regarded as a real representation of the Absolute. Thus, we have to understand that we are not parts, even of the Hiranyagarbha. We are much less than that. We are far down below the condition of Hiranyagarbha and Virat, for reasons we shall see shortly. For the time being, it is enough if we understand the actual meaning of this passage. There was a destruction, a Mrtyu, a complete abolition of Reality, which is what the Samkhya calls Prakriti, the Vedantins call *Maya*, Mula-Prakriti, etc., the Potential Being, the Matrix of the universe. That becomes the seed for the manifestation of the Cosmic Mind, known as *Mahat* and Cosmic *Ahamkara*. The Vedantins call them, *Hiranyagarbha* and *Virat*.

So'rcann acarat, tasyarcata apo' jayanta arcate vai me kam abhud iti; tad evarkasya arkatvam; kam ha va asmai bhavati, ya evam etad arkasya arkatvam veda: One who makes this phenomenon, assumes power over this phenomenon, becomes that, is the advice with which the passage concludes. The cosmic condition is thus to be described. The Mind which was created, cosmically, in this manner, by a reversal of the content of the Absolute, this cosmic condition, is the seed of the universe. This seed of the universe, we call *Ishvara*; we call *Hiranyagarbha*; we call *Virat*, in the various degrees of the densities manifested. It assumed a joy. It became the energy of the universe. It became *Vaisvanara*. Here the word 'arka' is sometimes taken to mean Cosmic Fire, or, we may say, Universal Energy, which is also the same as the great Joy of the Universal. 'Kam' means joy, happiness. There is a happiness which is untarnished and undiminished in this condition on account of the retention of universality, though it is the seed-form of all diversity. The conditions of Hiranyagarbha and Virat are potential diversities, no doubt, but not manifest diversities. What we call diversity, responsible for the sorrow of the individual, has not taken place yet. There is no sorrow in *Virat*, *Hiranyagarbha* and *Ishvara*, though there is a potency for diversity. The reason is that there is the Universal Consciousness maintained yet, in spite of the potentiality for diversity. There is an organic connectedness of things in Virat and above, and this consciousness is maintained. Therefore, on account of the absence of the loss of universality there, the Joy of the Universal also is present. Whoever knows this becomes that; and knowing this, he is also equal to have the power of it. Knowledge and Power are identical. So the knowledge of it is necessary, by 'being it' in meditation. And then there is power that is unlimited, power that is born of unlimited knowledge on account of unlimited 'Being'.

2. Apo va arkah tad yad apam sara asit, tat samahanyata, sa prithivy abhavat, tasyam asramyat, tasya srantasya taptasya tejo raso niravartatagnih

Here, again, we have some description of the condensation of the dense form of things, gradually taking place in the process of creation - the subtle becomes

gross. The cosmic waters hardened, as it were, became solid, gradually, and the Earth element was formed. By the Earth element, what is meant here is not merely this little globe of the earth on which we are living, but the entire Earth-Principle of the whole astronomical universe, through which your eyes cannot pass. The whole element of Earth can be regarded as the solidified form of this cosmic condition, the subtle nature of things which is called here, Waters. It solidified itself. From Fire comes Water; from Water comes Earth. This is the chronological order of creation of the gross forms, ordinarily speaking. Sa prithivy abhavat: That became the Earth, the grossened form of things.

Here is the end of Cosmic creation. There is a famous passage in a text of the Vedanta, known as *Panchadasi*, written by Sage Vidyaranya, who describes this in one shloka : Iksanadi-pravesanta Srshtirisenā kalpita. Jagradadi-Vimokshantah samsaro jivakalpita. This passage of the Upanishad, and such other passages are given their meaning in this verse of the *Panchadasi*. "From the Cosmic Will down to Divine Immanence, it is Ishvara's creation. From walking till liberation, it is the individual's creation. Ishvara's creation or God's creation ends with the manifestation of the universal physical form, and God is not responsible for what the individual is experiencing. The loves and sorrows, the joys and pains, the births and deaths of the individual are not created by God. They are created by some other factor which is not to be attributed to God. The condensation of the cosmos, right from the causal condition up to the physical, through the subtle, may be said to be the manifesting activity of God. He becomes the 'All' and becomes also the consciousness of the 'All'. But the reversal of attitude, the considering of the object as the subject and the subject as the object, and the desire to grab objects for the purpose of personal satisfaction, and the capacity to fulfil certain desires and the incapacity to fulfil certain others, the getting fatigued in personality on account of the inability to fulfil all desires, the falling into sleep everyday on account of the latent condition of desires unfulfilled, etc. - these are all the phenomena of individuality, not of Cosmic Being. Even the 'process' of Moksha, or liberation, is not God's creation, because God has no Moksha. He is always in the state of Moksha only. The process of bondage, and liberation, the cycle of births and deaths and joys and sorrows and activity, everything of this nature is an outcome of certain subsidiary character assumed by the individual, isolated from the Universal, so that, we may say, that there is no sorrow upto the point of the Virat manifestation. Sorrow starts after that, when there is a split into the diverse individuals who regard themselves as self-contained, self-sufficient, self-exhaustive individuals. Each one of us regards himself as complete. That there is nothing lacking in us, is a misconception. We lack everything, but we think we are complete in ourselves, so that we have a soul of 'our own', an entire soul, which is entirely ours, independent, unconnected with others! This is called the ego-principle which affirms a total isolation of itself from others. This has happened subsequently, and anything that follows out of it is the responsibility of the Jiva, the individual, not of Ishvara.

Here we have a description of creation up to the point of Virat. Tejo raso niravrttatagnih: A luminous essence, which we may call the Cosmic Fire,

emanated from this condition, which is the outrush of the Creative Process. That luminous Cosmic Essential Being, the Fire Universal, is what we call Vaisvanara or Virat. Then what happens? We are slowly to come down to our sorrowful state, not yet begun, but going to begin.

The intermediary conditions are now described, which are prior to the manifestation of our grossened individualities. There are certain intermediary stages - the division of the Virat into the Tripartite Being, known in technical language as Adhyatma (subject), Adhibhuta (object), and Adhidaiva (transcendent). There is no such thing as Adhyatma, Adhibhuta, Adhidaiva in the Virat. All the three aspects are one there, but these three have to be separated and conceived independently for the purpose of subsequent creation. That point is slowly being arrived at, in these passages.

3. Sa tredhatmanam vyuruta, adityam trtiyam, sa esa pranas tredha vihitah tasya praci dik sirah, asau casau cairmau; atha asya pratici dik puccham, asau casau ca sakthyau; daksina codici ca parsve, dyauh prstham, antariksam udaram, iyam urah, sa eso'psu pratisthitah, yatra kva caiti tad eva pratisthaty evam vidvan.

Threefold is the manifestation subsequent to this original condition. Adityam trtiyam, sa esa pranas tredha vihitah: Here Prana means the Cosmic Prana, Hiranyagarbha, or we may say, Virat. He assumed a threefold form - the transcendent (Adhidaiva), the objective (Adhibhuta) and the subjective (Adhyatma). Prior to this, there was no such distinction as the transcendent, the objective and the subjective. Now we have the God who is above, the world which is outside, and ourselves here. This tripartite distinction has now taken place. So, when we pray to God, we look up, as if He is 'above'. He was not above previously. Now He has become above, because we have lost Him. He has run up to the skies, as it were. And the world is 'outside' us, and we are looking at it, and we are 'here' as imagined subjects. We are subjects falsely arrogated to ourselves. This is, perhaps, the fall described in the Biblical context, the Satan falling, assuming individuality, independent of God. The assumption of individuality immediately calls for a transcendent Creator and an external universe. The moment you become conscious of your self as an isolated being, you begin to see an outside world, and then you conceive, not perceive, a transcendent God. Here, God becomes merely a conception; He is not an object of perception. Originally, He was a content of direct perception, experience, realisation. He was 'Being', 'Existence', 'Vitality', the 'Soul' itself. Now He has escaped our grasp, and over and above us become transcendent, and remained only as a theoretical Creator for our prayers and worships. What we physically see, is only the world of gross objects, towards which we run every moment of time, assuming that we are the sole monarchs of this world, that we are the rulers of things, an assumption, false indeed, for reasons quite obvious.

This Cosmic Prana, Hiranyagarbha, or Virat, assumed a threefold aspect - Adhibhautika, Adhyatmika and Adhidaivika, viz., the physical, the subjective and

the transcendent. The objective or the physical, the subjective or the psychic, and the transcendent which is the invisible divine content, are later formulations.

Here, again, the Upanishad brings us back, by a *Simhavalokana*, as it were, a retrospective look, to the unity of things, inspite of the tripartite diversification that has taken place. Inspite of this threefold manifestation, which is apparently a segmentation of creation into three different corners, as if unconnected with one another, there is yet a unity among them. That point is brought out here, in this analogy, which describes the unity present in the midst of this tripartite diversity, by the comparison of this triad with that of the horse in the Asvamedha Sacrifice, and, also, in terms of a particular shape the sacrificial ground takes in the Asvamedha Sacrifice, viz. the shape of a bird. The sacrificial ground is drawn in a particular shape. The shape is of a bird. So, the bird is described here, or we may say, the horse itself is described. Both comparisons are apt. The eastern direction of this sacrificial ground in this drawing which is of the shape of a bird, or of this Asvamedha Sacrificial horse, of this, the eastern direction is the head. And the various limbs are described further as before. Its arms are the intermediary quarters, north-east and south-east. The western quarter is its tail. Again, the hip-bones in the body of the horse are the other intermediary quarters, viz., north-west and south-west. The southern direction and the northern direction are the sides of the body. The sky is the back; the atmosphere is the belly; this earth is the chest. And this is the description of the cosmic condition. This Virat description is to be found in the sacrificial diagrams of the Asvamedha Sacrifice, as also in temple constructions.

The temples, especially in Southern India, are constructed in the shape of the Virat. The Holy of Holies inside, is the head of the Virat, which is represented by a luminous glow of a sacred light in a dark room, comparable to the Anandamaya Kosha (causal sheath) which is dark, but illumined by the Atman within, and encompassed by seven *prakaras*, or corridors. Sometimes these are five, comparable to the five Koshas or vestures of the body - Annamaya, Pranamaya, Manomaya, Vijnanamaya, Anandamaya - the physical, vital, mental, intellectual and causal sheaths. And there is the *Balipitha*, the sacrificial altar, at the entrance, which is represented by a huge post. Before you enter the body of the Virat, you have to offer yourself first; otherwise, no entry is possible. You have to pay a fee to the Virat before you gain access into it, and the fee is your own self. You have to cease to be, first, as you are now, in order that you may become what you want to become. This is the symbol of temple construction, and also of the patterns drawn in the Asvamedha Sacrifice. That pattern is described here in its correlation with the parts of the universe. Such is the geometrical description of the creation of the universe, with its deep philosophical significance and spiritual connotation. One who knows this becomes strong and obtains a resting place, wherever he be.