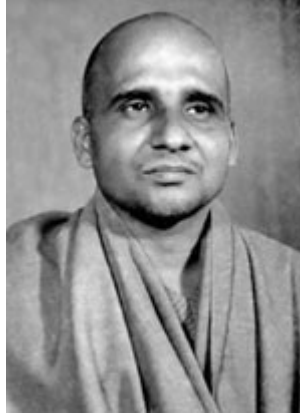




THE BRIHADARANYAKA UPANISHAD

SWAMI KRISHNANANDA

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CHAPTER II

Fourth Brahmana (contd)

The sage Yajnavalkya says that the nature of effects cannot be known unless their cause is known. It is futile on our part to investigate into the nature of any finite object without correlating its form and context with the causes which gave rise to its present form, in a series which cannot be comprehended by the mind. Every link in a chain is connected with every other link. The pull or force exerted by the topmost link is felt by the lowermost link even if the chain be millions of miles in length, irrespective of the fact that the lowest link might not have even seen the very existence of the topmost link. The presence of that topmost link will be felt by the pressure it exerts through the age-long length of the chain, of which the lowermost link is a finite part. Even so, is the nature of all finite things in the world, and we cannot understand the nature of anything, unless we are in a position to understand everything at the same time. Either you know everything, or you know nothing; that is the truth of all experience. There is no such thing as knowing *something*, because that *something* is a false aspect of the organic connection with which it is related. Minus its relation, its very existence is not worth cognition at all.

The nature of finite objects is very peculiar. They are constituted of the circumstances in which they are placed, so that you cannot separate the circumstances and the nature of the thing itself. It is not true that the circumstances are 'outside' and the thing is 'inside'. It is a false conclusion, again, which the mind makes in its untutored attitude towards things. The circumstances are a part of the existence of a thing. And these circumstances are

not mere conceptual notions in the mind; they are vital energies, powers. Even space is not an emptiness, as you know very well. It is as 'solid' as a rock, for example, because under conditions which can be experimented upon, even the most 'solid' of things can be converted into an ethereal substance. So, the circumstance of space around an object is not an unimportant aspect that can be separated from the existence of an object. But, the incapacity of the senses to perceive non-physical objects and non-physical conditions creates a false impression in the mind that the circumstances are completely isolated from the existence of an object. This is why we make independent notional judgments about things, distancing them from the conditions in which they are involved, which are ultimately cosmic conditions. The point made out in the Upanishad, in this passage, is that without the knowledge of the Absolute, not even the smallest of things can be understood.

10. sa yathardrai-dhagner-abhyahitat prthag dhuma viniscaranti, evam va are asya mahato bhutasya nihsvasitam, etad-yad-rgvedo yajurvedah samavedo'atharvangirasa itihasah puranarn vidya upanisadah slokah, sutrany anuvyakhyanani vyakhyanani; asyaivaitani sarvani nihsvasitani.

Now, the next passage tells us; everything proceeds from the Absolute, proceeds in a very peculiar manner, not easily understandable by individual minds. So, the manner in which things are supposed to proceed from the Supreme Being can be explained only through certain analogies, by comparisons, by visible examples. All knowledge is a partial aspect of the Supreme Absolute, which is Knowledge Itself. It is not knowledge in the sense of an information about things, but the very existence of all things which is inseparable from the knowledge of things. And so, any knowledge or wisdom that is worth mentioning is a fraction, a spark, a ray, of the Supreme Absolute. Even the highest geniuses of the world cannot be compared with a ray of that eternal profundity of knowledge. Everything comes from that. How does it come? We cannot understand how anything can come from the Absolute. We can only give some analogical comparative illustrations, and the Upanishad employs here the comparison of smoke arising from fire. *Sa yathardrai-dhagner-abhyahitat prthag dhuma viniscaranti*: Just as when you burn wet fuel, smoke may arise from its burning process, everything may be said to proceed in this manner, as it were, from the Supreme Being - a continuous emanation. It has to be called a curious emanation, as that which emanates has the potential character of that from which it emanates. We are always to remember what we have studied earlier, that the nature of the cause is always present in the existence of the effect. So, the effect, which is knowledge, is a fraction of the appearance of the plenum of wisdom which is the Para-Brahman, the Absolute. Everything comes from That.

Evam va are asya mahato bhutasya nihsvasitam: From the aspiration, as it were, of this eternal, infinite Reality, all the knowledge of this world has come. Just as when you breathe out there is a breath coming from your nostrils, the Absolute breathes, as it were, this wisdom of all His creation. And, all this

wisdom of the world put together cannot be equated with a fraction of It. It will be another aspect of this mystery which is mentioned in the following passages.

The wisdom of the Veda, which is regarded as eternal knowledge, can be compared to the aspiration of the Absolute. *Etad-yat rgvedo yajurvedah samavedo'atharvangirasa itihasah puranam vidya upanishadah etc:* All the four Vedas and all that is contained in them; anything that is implied in the Vedas, the eternity that is embosomed in the Vedas - all these things are emanations from the Absolute. And what else? Everything that is of that nature and everything that is capable of being connected with Vedic knowledge, such as the Itihasas, Puranas, Vidya, all arts and all branches of learning, secret teachings, verses and poetic compositions, aphorisms, commentaries, anything that you can call knowledge, in whatever way, whatever manner, whatever form - all that is contained there. Everything has come from there.

Asyaivaitani sarvani nihsvasitani: The substantiality of all that can be regarded as of highest value in the world is the substantiality of that magnificent Being - *Mahato bhutasya nihsvasitam*. The breath, as it were, of this eternal, breathless Reality is this vast manifestation. As everything that can be considered as an effect is located in the cause in some way or the other, so are all things located in the Absolute in some way or the other. This is interestingly stated in a longish passage that follows.

11. sa yatha sarvasam apam samudra ekayanam, evam sarvesam sparsanam tvag ekayanam, evam sarvesam gandhanam nasike ekayanam, evam sarvesam rasanam jihva ekayanam, evam sarvesam rupanam caksur-ekayanam, evam sarvesam sabdanam srotram ekayanam, evam sarvesam samkalpanam mana ekayanam, evam sarvesam vidyanam hrdayam ekayanam, evam sarvesarh karmanam hastav ekayanam, evam sarvesam anandanam upastha ekayanam, evam sarvesam visarganam payur-ekayanam, evam sarvesam adhvanam padav ekayanam, evam sarvesam vedanam vag ekayanam.

Sa yatha sarvasam apam samudra ekayanam: The ocean is the repository of all waters. Every water can be found in the ocean. *Evam sarvesam sparsanam tvag ekayanam:* The touch-sense and everything that we regard as meaningful from the point of view of tangibility is located in the skin. *Evam sarvesam rasanam jihva ekayanam:* Every kind of taste can be located ultimately in the structural pattern of the tongue, or the palate. *Evam sarvesam gandhanam nasike ekayanam:* Every smell, every odour, every type of fragrance is located in the structure of the nostrils. *Evam sarvesam rupanam caksur-ekayanam:* Every colour, every form, everything that is visible, is located in the structure of the eyes. *Evam sarvesam sabdanam srotram ekayanam:* Every sound, whatever it be, is located in the structure of the ears. *Evam sarvesam samkalpanam mana ekayanam:* Every thought, every feeling, anything that is cogitated is ultimately located in the mind. *Evam sarvesam vidyanam hrdayam ekayanam:* Every

feeling, every kind of intimation, connected with the knowledge of things, is in the heart of a person. *Evam sarvesam karmanam hastav ekayanam*: Every action, the capacity to grasp things, is located in the energy of the hands of a person. Other organs also are mentioned in this manner, making out that all activities of the senses are capable of being traced back to the structure of the senses, so that if you know the nature of the sense-organs concerned in any particular action, whether it is the action of knowledge or merely of locomotion etc., you can know everything connected with that particular organ. Likewise, you can know all things if you can locate their origin, from where they proceed.

Again, we have to recapitulate what we have said previously, that it is not an easy affair to go back to the final cause of things, because you may be able to perceive the immediate cause of any particular phenomenon, but the ultimate cause cannot be easily discovered, as we are limited by the capacity of the mind and the sense-organs. Whatever the mind can think and the senses can cognize or perceive - these only are the realities to us as human beings. So, even the minutest investigation into the nature of the cause of any phenomenon, or event, or object, cannot be regarded as ultimate, because the ultimate cannot be comprehended by the mind or the senses due to their own limitations in space and time. But, if it could be possible in some mysterious manner, if the ultimate cause could be discovered, then we would be at once in the presence of a flash of illumination wherein everything is presented before the mind's eyes instantaneously, at one stroke, as it were.

12. sa yatha saindhava-khilya udae prasta udakam evanuviliyeta na hasya udgrahanaye va syat, yato yatas-tvadadita lavanam eva, evam va are idam mahad-bhutam anantam aparam. vijnana-ghana eva; etebhyo bhutebhyah samutthaya, tanyevanuvinyasyati; na pretya sam jnasti, iti are bravimi, iti hovaca yajnavalkyah.

Sa yatha saindhava-khilya udae prasta udakam evanuviltyeta: Another illustration is given here to make out the nature of the Supreme Being from whom all knowledge proceeds. If you dissolve a little piece of salt in water, what happens? The salt becomes one with the water. You may take any part of that water, it will taste salty, and you cannot find out where the salt is. It has become one with the water; it is everywhere in the water.

Na hasya udgrahandye va syat, yato yatastvadadita lavanam eva, evam va are idam mahadbhutam anantam aparam: Just as any part of that water in which salt is dissolved will taste of salt only, because of the pervasive character of the salt that has got dissolved into the water, so is the Infinite Being. How? *Idam mahad-bhutam anantam aparam vijnana-ghana eva*: It is a mass of knowledge; it is a solidity of wisdom; it is a substantiality of what we regard as the highest Consciousness; that is this ultimate Reality. Wherever you touch, it is that which is touched, and wherever you taste anything you are tasting that only, and anything that is seen anywhere is naturally that only. Whatever be the

corresponding object of a particular sense-organ, it is the form of That which is seen. And the mind thinks nothing but That, not knowing it is so doing - *vijnanaghana eva*.

Etebhyo bhutebhyah samutthaya, tanyevanuvinasyati; na pretya samjnasti: This consciousness which is solid Reality ultimately, the substantiality of the whole universe, appears to localise itself in the body of individuals by entering into the process of permutation and combination of the elements earth, water, fire, air, ether, etc. A particular combination in some percentage of these five elements becomes a body, an embodiment. When consciousness enters this particular formation of the elements, it is what we call the individual, the Jiva, or a particular finite body. It arises in this form and dissolves itself in this form, as it were, as long as it is connected to this formation of the elements. The birth of the individual and the death of the individual are described here, as being the consequence of the association of consciousness with the formation of the five elements in a certain proportion. It is the elements, the five elements which combine in certain ways, under different conditions, that are responsible for the objects of sense, as we call them.

Animate or inanimate, whatever may be - all the objects, all the bodies are really the elements in some shape, colour and tangibility. They appear to have a value, a worth, and meaning, because of the entry of consciousness into them. And when the formations change, when there is a different type of formation of the elements, that is called the death of the individual. It is not a death really; it is a transformation, a reformation of the particular form into which these elements have been cast by the need of that unit of consciousness which is called the Jiva. When this consciousness gets entangled in the forms of the elements, it is called birth. When it is freed from them, it is called liberation. When it is freed from the elements, it will not be conscious of any particular thing - *na pretya samjnasti*.

Yajnavalkya tells Maitreyi that when there is total isolation of consciousness from all its associations in the form of these permutations and combinations of elements called the body, there would be no particular consciousness. There would be no feeling, hearing, touching, smelling - nothing particular whatsoever, no consciousness at all. So bluntly says Yajnavalkya, without commenting on the meaning of this statement; “after dissolution, there is no awareness.” This is what is meant by this pithy statement - *na pretya samjnasti*. Iti are bravimi, iti hovaca yajnavalkyah: “Maitreyi; this I tell you. Try to understand it.”

13. sa hovaca maitreyi, atraiva ma bhagavan amumuhat, na pretya samjnastiti, sa hovaca, na va are'aham moham bravimi, alam va are idam vijnanaya.

Maitreyi is surprised: “How is it? You are saying that It is an ocean of wisdom, a mass of knowledge, substantiality of everything that is consciousness, and now you say, there is no consciousness! When there is an absorption of

consciousness into itself and freedom from its entanglement with the elements, you say, It knows nothing. How is it possible that It knows nothing, while It is All-knowledge?" "You do not understand what I say," tells Yajnavalkya to Maitreyi. "I have not confused you by saying this, nor have I mystified you in this contradictory statement. Your idea of knowledge is misconstrued. You have your own definition of knowledge, and from that point of view, from that standard of judgment of knowledge, you seem to perceive a contradiction in my statement, that after freedom from entanglement there is no consciousness in spite of the fact that it is an ocean of Consciousness."

Our concept of knowledge is well-known. It is not real knowledge; it is the ass's knowledge; it is the donkey's knowledge; it is the animalistic perception that we usually call knowledge. The contact of the mind with objects in a particular manner, under given conditions, is called knowledge. But, this knowledge comes and goes according to the circumstances of the objects of particular knowledge of the senses. So, to us, knowledge means knowledge *of* something. This connecting link '*of*' is very important. Whenever we speak of knowing, we always say "knowing what?" So, there must be something which is known, and we speak of knowledge of something, studying something, awareness of something, illumination of something. Everything is '*of*' something. Thus, we are always accustomed to connect knowledge with a content or object which is apparently external to knowledge. This strange relationship between object and the knowledge of that object is the subject of a philosophical controversy known as the conflict between the idealistic and realistic theories. How does knowledge arise, is a very great subject - 'philosophy'. Whether it arises by the location of the object in a particular manner or is it the object that is responsible for the knowledge of the object, or whether it is the mind that knows the object that is responsible for the knowledge of the object, that, however, is another subject altogether.

So, Yajnavalkya tells us: Your notion of knowledge is involved in the concept of the isolation of the object of knowledge from knowledge, so that there cannot be knowledge unless there is an object; and when I tell you that there is no such thing as knowledge of an object in that condition where consciousness is absolved completely from all contact with the formation of the elements, you are not able to understand what I am saying. Why?

14. Yatra hi dvaitam iva bhavati, tad itara itaram jighrati, tad itara itaram
pasyati tad itara itaram srnoti, tad itara itaram abhivadati, tad itara itaram
manute, tad itara itaram vijanati. yatra tv asya sarvam atmaivabhut, tat
kena kam abhivadet, tat kena kam manvita, tat kena kam vijaniyat?
yenedam sarvam vijanati, tam kena vijaniyat, vijnataram are kena
vijaniyat iti.

Where there is an object of knowledge, well, naturally it can be known. Where there is something other than the eye, the eye can see. Where there is something

outside the nose, the nose can smell, that is true. Where the sound is outside the ear, the ear can hear the sound. Where the spoken word is outside the speech itself, one can speak about something. Where the thought is different from the object that is thought, it is possible to think. Where the object of understanding is different from understanding, it is possible to understand that object.

Yatra tv asya sarvam atmaivabhut: But where understanding only is, and the object of understanding is not there, what is it that you understand? If this situation could be envisaged for the time being, if a condition can be conceived of where the object of knowledge has melted into the knowledge itself, what could be the knowledge which one can be endowed with? That which is to be known has melted into the knowledge itself; it has become part of the knowledge, so knowledge is filled with the substance of the object which it knows, so much so, there is no more an object as such, how can you then say that there is the knowing of anything? Because that 'anything' which you speak of as the object of the knowledge has become knowledge itself, so there is then no such thing as knowing 'anything', and therefore it is, O, Maitreyi that I said no such thing as knowing exists there and it does not know anything. *Sarvam atmaivabhut:* Where everything is the Self of knowledge, what does that Self know, except its own Self? *Tat kena kam jighret, tat kena kam pasyet, tat kena kam srnuyat, tat kena kam abhivadet, tat kena kam manvita, tat kena kam vijaniyat?* Who is to see what, where the object of perception has become a part and parcel of the process of perception itself ?

Yenedam sarvam vijanati, tam kena vijaniyat: Everything is known by the knower, but who is to know the knower? If the knower is to be known, there must be a second knower to that knower, and the second knower can be known by a third knower, the third by a fourth, the fourth by a fifth, and so on. You go on scratching your head, you cannot know the knower. How can the knower be known? We have already designated the knower as the 'Knower' and you cannot now call it the 'known'. Therefore there is no such thing as knowing of Knowing, or knowing of Knower. Knowing of objects only is there, before liberation. With liberation, that object has become part of knowing itself; It has become one with the Knower. The Knower alone is; there is no such thing then as 'knowing'. Therefore, as I told you, Maitreyi, it is not possible to have cognition and perception and mentation and understanding, in the usual sense, in that Absolute which is Supernal Felicity of Plenum - *vijnataram are kena vijaniyad iti.*

Now, this subject is continued later on in the Yajnavalkya Kanda of the same Upanishad. It abruptly stops here, and takes up a new subject which has some remote connection but not immediate connection. The immediately connected passage will come later on: *Yad vai tan-na pasyati, pasyam vai tan-na pasyati etc.* Yajnavalkya will be speaking to the Emperor Janaka where he says: "When I tell you that it does not see anything, it does not mean that it does not see anything, it sees everything. While it does not know anything, it knows everything; while it does not see anything, it sees everything," etc. This will be

mentioned later on as a part of the exposition of this mystical statement of Yajnavalkya in the particular Brahmana known as the Maitreya Brahmana.

Now a subject that is in a way connected with this topic is taken up in the subsequent section. The reason why you cannot have perceptual knowledge or cognitional awareness in the totality of things is because of the fact that everything is connected with everything in that knowledge. You cannot look upon something and judge a thing independently in a condition where everything is connected with everything. You cannot have a standard of judgment in a situation where that which is judged has become one with the standard of judgment itself. This inter-dependence of things and inter-connectedness of values is discussed in a very famous aspect of the Brihadaranyaka knowledge called the Madhu-Vidya, which is supposed to be given by Sage Dadhyan.

Fifth Brahmana

MADHU-VIDYA: THE HONEY DOCTRINE

There is an interesting story behind this knowledge. It is a very secret knowledge which cannot be imparted to all people. And Indra got this knowledge from Sage Dadhyan. Greedy that he was, he did not want others to know this. He wanted to have this knowledge only for himself. He had told his Guru - 'if you tell this to anybody else, I will cut off your head.' He was a very strange disciple, and the Guru said nothing. He kept quiet. Indra desired to be the only knower of it. Such a great secret it is! Then two other gods known as the Asvinis - they are the twin celestial physicians - wanted to have this knowledge. They knew that this Guru knows this - the Madhu-Vidya. So they came and said: "Will you teach us Madhu-Vidya?" The Guru Dadhyan Atharvana Rishi said: "You know the danger behind my telling what I know? I will lose my head." "Why?" they asked. He told them: "This is what happened. That foolish Indra, I taught him something, and this threat is the gratitude he gave me. He says: "If I tell this to anybody else, he will sever my head. So, if I tell you, my head will go." "Oh, you do not bother about it," the twins said, "We shall look to it. We shall take care of this matter. You do not be afraid of losing your head." "How are you going to save me?" "You start teaching. Then, we cut off your head. Then, we will bring the head of a horse and place it on the trunk of your body, and you speak through the horse's mouth. Then Indra will get angry and cut off your head. But what he will cut off is the horse's head only. Afterwards he will go away and we will replace your real head and join it so that you become all right. Thereby you will not have lost anything." That was a very good idea. Then Sage Dadhyan began to speak and the Asvins cut off his head and kept it safe somewhere in secret. Then they brought the head of a horse from somewhere, fixed it on the sage's trunk and gave it life. Immediately the horse started speaking the Madhu-Vidya, and through the mouth of the horse

it is that this wisdom has come. Indra got enraged on seeing that the sage had started imparting the Madhu-Vidya. He went and cut off that head he found on the sage's neck - the horse's head. Then the Asvinis came and put back the original head on the sage and made him whole again.

So, this is the interesting story behind the Vidya called Madhu-Vidya. But whatever the story is behind this enunciation of the Vidya, it is a magnificent statement of the Upanishad, where it tells us that everything is organically related to everything. When you touch anything, you are touching everything. If I touch a table, I am touching the sun at once. Nobody can understand the mystery behind this thing. Everything is vitally connected, not merely artificially related, so that when I see anything, I am seeing everything. When I speak to anyone, I am speaking to everybody. When I touch anything, I touch all things, and when I know one thing, I know everything. This point is really a magnificent theme in the Brihadaranyaka Upanishad. No wonder, Indra was very fond of it and did not want others to know it.

1. *iyam prthivi sarvesam bhutanam madhu, asyai prthivyai sarvani bhutani madhu; yas cayam asyam prthivyam tejomayo'amrtamayah purusah, yas cayam adhyatmam sariras tejomayo' amrtamayah purusah, ayam eva sa yo'ayam atma, idam amrtam, idam brahma, idam sarvam.*

Iyam prthivi sarvesam bhutanam madhu: So, do not cut off my head because I am telling it to you. This earth is the honey of all beings. It is the essence and milk of all beings. People suck this earth as if they suck honey which has such a beautiful taste; and earth sucks everybody and everything as if they are honey to it. The earth is the honey of all, and everyone is the honey of the earth. The earth is absorbed into the 'being' of everything, and everything is absorbed into the 'being' of the earth. That is the meaning of saying that earth is the honey of all beings, and all beings are the honey of the earth. It is the honey that you absorb into your being by sucking, by licking, by enjoying, by making it a part of your own 'being'. So does the earth make everything a part of its own 'being' by absorbing everything into itself. And so does every 'being' in the world suck the earth into itself and make it a part of its own 'being'.

Asyai prthivyai sarvani bhutani madhu; yas cayam asyam prthivyam tejomayo'amrtamayah purusah, yas cayam adhyatmam sartras-tejomayo' amrtamayah purusah: Apart from the earth and the beings who are correlated in this manner, there is another superior principle present in the earth and in all beings. That superior principle is the luminous consciousness. There is an animating being behind this physical entity that you call the earth, and an animating principle behind what you call all the beings, creatures, individuals, in the world. That which is cosmically animating all creation and that which is individually animating every little creature, that also has to be taken into consideration in the relationship of the objective and the subjective aspect of creation. The earth that is mentioned here is not merely this little ball of mud on

which we are sitting. It is the entire physical creation. The whole physical creation is what is designated as 'earth'. And here there is a description of the correlativity and relationship between the macrocosmic and the microcosmic existences, both of which are animated by the same consciousness. There is an immanence of consciousness in the objective universe and an immanence of consciousness in the individual beings, manifesting in some degree, not always in the same degree. Now, these two are correlated. Just as the objective world and the subjective individual are organically connected, so is this animating consciousness in the objective world correlated with the individual consciousness. One is hanging on the other, one is connected with the other, one is dependent on the other, one is incapable of being without the other. That Being which animates the cosmic and the individual aspects of creation is called the Luminous Immortal Being - *tejomayo'amrtamayah purusah*. He is called the Purusha because the Purusha is etymologically that which exists in anybody, or that which animates anybody. It may be an individual body or a Universal Body. In either case it is known as the Purusha. It may be the Purusha that is individual when we merely call it the Purusha, otherwise we call it Purushottama - *yas cayam adhyatmam sariras tejomayo'amrtamayah purusah*.

Ayam eva sa yo'ayam atma: That is this; this is that; there is no distinction between the two. The individual is not constitutionally separate from the substance of the whole, and the whole is not in any way different from the structure of the part. They are essentially the same. That which connects the part with the whole and the whole with the part is what is called Purusha. The Being that is between the two as a need, as it were, is the immortal essence of the cosmos as well as the individual - *sa yo'ayam atma*. This is the Atman that we speak of. This is the Self of the Universal Being; this is the Self of the individual being; this is the Self of what is outside; this is the Self of what is inside. This is all *idam sarvam*. This is called Brahman, the Absolute. It is filling all space, existing everywhere, filling all things. It is a plenum; it is fullness; and therefore it, is called Brahma. The word Brahma comes from the root brahm, to fill everything, complete everything, and to be self-sufficient in every respect. That which is overwhelming and complete in itself is Brahma, and that is the Atman or the Self of all beings - *idam brahma, idam sarvam*.

This earth element is of this nature. So are all other elements capable of being correlated in this manner. The objective principles are present in the individual bodies in some form. The physical body is an individual projection of the cosmic physical substance. The physical solidity that we feel in the body of ours, actually and substantially, is the earth element. It is the earth that appears solid, and there is nothing in this body of ours which is not of the earth. Likewise, the water-principle is present in us; fire-principle is present in us; the air-principle and all other principles are present which are mentioned one by one, gradually.

2. ima apah sarvesam bhutanam madhu, asam apam sarvani bhutani madhu, yas cayam asv apsu tejomayo'mrtamayah purusah yas cayam adhyatmam

raitasas tejomayo'mrtamayah purusah; ayam eva sa yo'yam atma, idam amrtam, idam brahma, idam sarvam.

Ima apah sarvesam bhutanam madhu, asam apam sarvani bhutani madhu: The water-principle is the honey of all beings, and all beings are the honey of the water-principle as the cause thereof, and the cause which is the water-principle is not independent of the part which proceeds from the whole. *Asam sarvani bhutani madhu, yas cayam:* Upto that which is animating the water-principle and that which is animating the parts thereof, that is the immortal Being. *Tejomayo'amrtamayah purusah, yas cayam adhyatmam raitasah:* The seed in the individual, the vital force in the individual is the representation of the water-principle in the cosmos. Both these are correlated to each other, and they are animated by a single Being, the Immortal Atman, the Self of all which is, veritably, everything, the Absolute Brahman.

3. ayam agnih, sarvesam bhutanam madhu; asyagneh sarvani bhutani madhu; yas cayam asminn agnau tejomayo'mrtamayah purusah, yas cayam adhyatmam van-mayas tejomayo' mrtamayah purusah, ayam eva sa yo'yam atma, idam amrtam, idam brahma, idam sarvam.

Ayam agnih, sarvesam bhutanam madhu: This fire-principle is the honey of all beings, and everything that is a part thereof is naturally included in the whole. I need not mention it once again. *asyagneh sarvani bhutani madhu; yas cayam asminnagnau tejomayo'amrtamayah purusah, yas cayam adhyatmam van-mayas tejomayo'amrtamayah, purusah, ayam eva sa yo'yam atma, idam amrtam, idam brahma, idam sarvam:* This fire-principle is manifest in the speech of the individual. The speech is an action, an activity which is superintended by the fire-principle. If there is no fire in the system, you cannot speak. So, these are correlated with each other as part and whole, cause and effect. But this causal relationship between fire and the speech-principle is made possible by the presence of the immanence of the Cosmic Being who is the Purusha Supreme - *tejomayo'mrtamayah purusah.*

4. ayam vayuh sarvesam bhutanam madhu; asya vayoh sarvani bhutani madhu; yas cayam asmin vayau tejomayo'amrtamayah purusah-yas cayam adhyatmam pranas tejomayo'mrtamayah purusah, ayam eva sa yo'yam atma, idam amrtam; idam brahma, idam sarvam.

This air is of the same nature. The breath that you breathe, the vital energy in us, that is the correlate in the individual aspects, of the cosmic Hiranyagarbha; Prana and Vayu, and they are correlated, so that when the part is conceived, the whole is automatically conceived. The Upanishad will take pains to make clear the point that this corelationship is not mechanical or artificial, but vital, living and organic. To bring out this point it is, that the Purusha is brought in as the connecting principle. Consciousness is equally present in the cause as well as the effect. It is in the outside world and also in the inner individual. So, when any

particular function of the individual is taken into consideration for the purpose of effecting or producing anything, the cause has to be taken into consideration at the same time. If the cause is forgotten and the individual alone is emphasised in a particular action, it would be the source of bondage. The bondage of the individual is due to the emphasis of the individual, independently of the cause which is organically connected by the very same Atman that is present in both. So, the essence of the Madhu-Vidya is the cosmic contemplation of Reality. Prana within and Vayu outside, they are both correlated and connected by a single immortal essence.

5. ayam adityah sarvesam bhutanam madhu; asyadityasya sarvani bhutani madhu; yas-cayam asminn-aditye tejomayo'amrtamayah purusah, yas-cayam adhyatmam caksusas-tejomayo'amrtamayah purusah ayam eva sa yo'ayam atma, idam amrtam, idam brahma, idam sarvam.

Ayam adityah sarvesam bhutanam madhu: Now, the sun is connected with the eye. We are able to see things on account of the principle of the sun that is present in our eyes and the connecting link between the sun and the eyes is again the same Purusha. Wherever you see the connecting link between the macrocosmic and the microcosmic you find the same Purusha. So, the one Being is the active, energizing Reality of any aspect of the cosmos as well as the corresponding aspect of the individual. So, here the sun and the eye are correlated.

6. ima disah sarvesam bhutanam madhu; asam disam sarvani bhutani madhu; yas-cayam asu diksu tejomayo'amrtamayah purusah, yascayam adhyatmam srotrah pratisrutkas-tejomayo'amrtamayah purusah ayam eva sa yo'ayam atma, idam amrtam, idam brahma, idam sarvam.
7. ayam candrah sarvesam bhutanam madhu; asya candrasya sarvani bhutani madhu; yas cayam asmims candre tejomayo'mrtamayah purusah, yas cayam adhyatmam manasas tejomayo'amrtamayah purusah, ayam eva yo'ayam atma, idam amrtam, idam brahma, idam sarvam.
8. iyam vidyut sarvesam bhutanam madhu, asyai vidyutah sarvani bhutani madhu; yas cayam asyam vidyati tejomayo' mrtamayah purusah, yas cayam adhyatmam taijasas tejomayo'amrtamayah purusah, ayam eva sa yo'ayam atma, idam amrtam, idam brahma, idam sarvam.
9. ayam stanayitnuh sarvesam bhutanam madhu; asya stanayitnoh sarvani bhutani madhu; yas cayam asmin stanayitnau tejomayoamrtamayah purusah, yas cayam adhyatmam sabdah sauvaras tejomayo' mrtamayah purusah, ayam eva sa yo'ayam atma, idam amrtam, idam brahma, idam sarvam.
10. ayam akasah sarvesam bhutanam madhu; asyakasasya sarvani bhutani madhu; yas cayam asminn akase tejomayo'amrtamayah purusah, yas

cayam adhyatmam hrdayakasah tejomayo' amrtamayah purusah, ayam eva sa yo, ayam atma idam amrtam, idam brahma, idam sarvam.

Likewise, the quarters of the heavens and the ears are correlated. The mind and the moon are correlated, and the Upanishad goes on to correlate the light that is flashed forth by the lightning above and the light that is projected by the body by its own energy. The sounds that are made outside in the world are also causally connected with the effect as the sounds made in our own bodies by various functions. The space that is outside is not independent of the space in our own bodies. It is the same space that is operating inside also. The space in the heart within is the space that is outside. Both are internally connected.

11. ayam dharmah sarvesam bhutanam madhu; asya dharmasya sarvani bhutani madhu; yas cayam asmin dharme, tejomayo amrtamayah purusah, yas cayam adhyatmarh dharmas tejomayo' amrtamayah purusah, ayam eva sa yo'ayam atma, idam amrtam, idam brahma, idam sarvam.

The law that operates outside is the law of the cosmos. There are no two laws - God's law and man's law; universal law and individual law. No such thing is there. Such thing as 'my law' or your law' does not exist. There is only one law operating everywhere, in all creation, visible or invisible, in all realms of being. The same law is there for the celestials, the humans and the subhuman creatures. Everyone is controlled by a single principle of ordinance. That is called Dharma. It operates as gravitation in the physical level; it operates as love in the psychological level; it operates as chemicals in the chemical level and it operates as integration of thought in our mental level, the level of cognition and thinking. It ultimately operates as the connecting link between the subject and the object, on account of which there is knowledge of anything at all. That is called Dharma. Dharma is an integrating force of anything that is even apparently in disparity. Anything that is disconnected, apparently isolated, not visibly connected, is actually connected, and that connecting principle is called Dharma. And Dharma becomes an integrating principle because of the presence of the Atman that is behind it. There is no such thing as Dharma independent of the operation of the Atman. What you call Dharma or law is the Atman working. Its own law is its Being; its Being is its law; they are not two different things.

12. idam satyam sarvesam bhutanam madhu; asya satyasya sarvani bhutani madhu; yas cayam asmin satye tejomayo' amrtamayah purusah, yas cayam adhyatmam satyas tejomayo' amrtamayah purusah, ayam eva sa yo'ayam atma, idam amrtam, idam brahma, idam sarvam.

What you call truth is one. There cannot be two truths, three truths, four truths, five truths, etc. There is only *one* truth - *Satyameva jayate*. The truth that succeeds is that correlative, integrating principle, Satya, which is, again, a manifestation of the Atman. Atman is truth, and Atman is Dharma. So, Satya and Dharma are identified as it was mentioned earlier in a preceding passage.

13. idam manusam sarvesam bhutanam madhu; asya manusasya sarvani bhutani madhu; yas cayam asmin manuse tejomayo'amrtamayah purusah yas cayam adhyatmam manusas-tejomayo'amrtamayah purusah, ayam eva sa yo'ayam atma, idam amrtam, idam brahma, idam sarvam.

The humanity that you speak of is also of the same nature. There are two types of humanity which we study in psychology. We find mankind as it is totally construed and mankind as it is in itself. It is a subject of psychology. Mankind, as it is in itself, is connected with the spatially construed humanity. The psychological mankind and the real mankind - the *Jiva-Sristi* and the *Isvara Sristi* - are also interconnected, correlated vitally, and this correlation is possible on account of the Self, the Atman.

14. ayam atma sarvesam bhutanam madhu; asyatmanah sarvani bhutani madhu; yas cayam asminn atmani tejomayo' mrtamayah purusah, yas cayam atma, tejomayo'mrtamayah purusah, ayam eva sa yo'ayam atma, idam amrtam, idam brahma, idam sarvam.

Ayam atma sarvesam bhutanam madhu: The Cosmic Being is feeding upon the individual and the individual is feeding upon the Cosmic. They are inter-related like the mother and the child and much more correlated with each other in an organic unity which is incapable of understanding. *Ayam atma sarvesam bhutanam madhu; asyatmanah sarvani bhutani madhu* etc.: This Atman is not your Atman or my Atman. The Atman that we are speaking of is the Atman of all beings. Rather it is not the Atman of all beings; but it is the Atman, which is all beings, ultimately. It is the Lord of all beings.

15. sa va ayam atma sarvesam bhutanam adhipatih; sarvesam bhutanam raja; tad-yatha rathanabhau ca ratha-nemau carah sarve samar-pitah evam evasminn atmani sarvani bhutani sarve devah sarve lokah sarve pranah sarva eta atmanah samarpitah.

Sa va ayam atma sarvesam bhutanam adhipatih: Everything is controlled by the very existence and presence of the Atman, without any movement on Its part. *Sarvesam bhutanam raja*: It is the Emperor of all. *Tad-yatha rathanabhau ca ratha-nemau carah sarve samarpitah*: As the spokes are connected to the hub of a wheel, everything visible or invisible is connected to this Atman. *Evam evasminn atmani sarvani bhutani*: All beings, whatever can be conceived of or not conceived of - *sarve devah*, all celestials, gods - *sarve lokah* - all the worlds that can be conceived of in any level of manifestation - *sarve pranah* - everything that is vital and real - *sarva eta atmanah samarpitah* - everything, all beings, whatever is, in any form, are located in this Atman, in the same way as every spoke is located in the hub of the wheel.

This is the Madhu-Vidya in quintessence - the contemplation of all things by the contemplation of anything. And, one need not be surprised that this is the

secret of success, because success is the materialisation of a cause in a given direction, and the materialisation is possible only if the part moves in the direction of the cause which is not yet manifest as effect. If the object is outside the thought, how can it materialise? So, whatever you think, if the object is thought to be 'outside' your mind, it will not materialise. The contemplation by the mind, of the internal organic connection of the object with its own being, is the way to the success of any thought. Any thought can materialise; anything can become true, provided that which is affirmed or asserted in the mind is contemplated upon as a vital reality, inescapable from the 'being' of the mind; inseparable from the mind.

16. idam vai tan madhu dadhyann atharvano' asvibhyam uvaca. tad etad risih pasyann avocat: tad vam nara sanaye damsa ugram. avis krnomi, tanyatur na vrstim. dadhyan ha yan madhv-atharvano vam. asvasya sirsna pra yad im uvaca iti.

Idam vai tan madhu dadhyang atharvano' svibhyam uvaca: This is the Madhu-Vidya which Dadhyan Rishi, the Sage Atharvana taught to the Asvins, the two celestials, who wanted to learn this Vidya, by placing a horse's head on his trunk. *Tad vam nara sanaye damsa ugram aviskrnomi tanyatur na vrstim:* The Sage says: "My dear children, you have performed a terrific feat in wanting to know this wisdom from me. Verily, you are really very virile. You have performed a terrific act in severing my head and replacing it by a horse's head temporarily. You worked this miracle for the sake of this knowledge that you wanted to gain from me. All right, here is this knowledge for you." *Tad vam nara sanaye damsa ugram. aviskrnomi, tanyatur na vrstim:* "Like clouds rain water, I shall rain prosperity upon you by this knowledge that I impart to you." *Dadhyan ha yan-madhu atharvano vam. asvasya sirsna pra yad im uvaca iti:* By the head of the horse was this knowledge spoken by Dadhyan, the Sage Atharvana.